INSCRIPTIONS OF THE WESTERN GAṄGAS

K. V. RAMESH

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Foreword

THE VALUE of inscriptions as a source of early Indian History is universally recognised. In fact, the epigraphic records scattered all over the country form a very important source of the political and cultural history of India from the third century B.C. to the thirteenth century A.D. But for these inscriptions engraved on a variety of materials, mainly stone objects and copper-plates, our knowledge of the early history of India would have been perfunctory in the extreme. The number of epigraphs noticed so far exceeds a hundred thousand, and a large majority of them afford valuable pieces of information not available from any other source. Noticed or published in numerous Indian and European periodical devoted to orientology and other publications, many of them long defunct or out of print, spread over last over a century and a half, this vast mass of scattered epigraphical wealth is not easily accessible to students of history. The necessity of bringing out properly edited and handy compilations of chronologically, regionally and otherwise allied inscriptions had been felt for a long time, and as early as 1888 a volume comprising Gupta and allied inscriptions was released by the Archaeological Survey of India as the third volumes of its prestigious *Corpus Inscriptionum Indicarum* series. It was followed by two other volume comprising edicts of Aśoka and post-Aśokan Kharosthi (more properly Kharosti) inscriptions. In order to supplement the *Corpus Inscriptionum Indicarum* series, the Indian Council of Historical Research has launched upon an ambitious programme of the publication of inscriptions dating from *circa* sixth to thirteenth century A.D., the chronological terminals being flexible according to regional requirements, in properly organised volumes. Fortunately, the programme has made steady progress and a few volumes have been completed and are ready for publication. More volumes are expected to be completed and published shortly. I am confident that the publication of these volumes would be widely welcomed by the historians.

I am happy to place in the hands of historians the present volume on the inscriptions of the Western Gaṅgas by Dr. K. V. Ramesh, a well known epigraphist and the chief of the epigraphical wing of the Archaeological Survey of India. I hope that this volume, which is the first to be released in this series, would be received well by the Indologists.

LOKESH CHANDRA

Chairman
Indian Council of Historical Research

Preface

THE POLITICAL and chronological history of the Western Gaṅgas of Taḷakāḍu has for long remained a subject of controversy chiefly because their inscriptions have never been made available to scholars for study in a single compilation. It is hoped that present volume will remove that lacuna and will help scholars to understand the history of that dynasty better and more cogently and comprehensively.

Some mistakes have crept into the volume partly owing to the ticklish nature of Western epigraphs and chronology as, for example, the assignment of inscriptions Nos. 10 and 11 to Madhava II instead of Madhava III. There are also quite a few printer's devils which have remained uncorrected mainly because of the difficulties which the printing of a book of this technical nature pose between the author and the publisher. I, however, fondly hope that these errors will not detract from the value of the publication which is intended mainly as primary source material for those who are interested in the Western Gaṅga period and region.

I am deeply grateful to the authorities of the Indian Council of Historical Research for assigning this volume to me and particularly to the Chairman, Dr. Lokesh Chandra for arranging for its publication. I am also beholden to Prof. B. R. Grover, Director, Indian Council of Historical Research for the keen interest he has evinced in this work and to my friend Dr. Ajay Mitra Shastri, Co-ordinator of the Inscriptions programmes of the Indian Council of Historical Research.

My colleagues in the Office of the Chief Epigraphists, Dr. S. P. Tewari, Shri M. J. Sharma and Dr. S. Subramonia Iyer have helped me in preparing the photographs for illustration for which act of kindness I am thankful to them. I also thank Dr. Agam Prasad of Agam Prakashan for undertaking this difficult work of printing a volume of inscriptions.

June 8, 1984 K. V. RAMESH

Mysore *Director* (*Epigraphy*)

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Introduction

Considered from the points of the material on which they are engraved, the periods to which they belong, their script, calligraphy, palaeography, languages, format, diction and contents, the genuine and near-genuine[1] inscriptions of the Western Gaṅgas of Tāḷakāḍu[2] fall into three main categories, namely :

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1. This seemingly ambiguous adjective is deliberately employed here in order to lay stress on the serious problems faced by epigraphists in their task of deciding upon the genuineness or otherwise of a given Western Gaṅga charter, particularly of the early period. It must be pointed out here, in all fairness to the Western Gaṅgas, that the approach of the epigraphists and historians alike to the copper-plate records of the Western Gaṅgas has all along been circumscribed because of the influence on their thinking of a serious controversy generated by John Faithfull Fleet on the one hand and Lewis Rice on the other in regard to the Western Gaṅga charters which were then being brought to light by the latter. While, unlike as assumed by Rice, not all the Western Gaṅga copper plate inscriptions are genuine, it should also be conceded in the same breath that the otherwise pragmatic and careful Fleet was too drastic in condemning outright most of them as forgeries or spurious. In subsequent years veteran epigraphists of the calibre of R. Narasiṁhachar, N. Lakshminarayana Rao, R.S. Panchamukhi and G. S. Gai took pains to study those controversial charters from different angles and have pronounced, as and when chances presented themselves, their considered judgement that many of those charters, branded by Fleet as spurious, do pass muster even though they may betray serious errors of omission and commission. Because of the very nature of their production, which will be adverted to here and there in the introduction above, it is inevitable and certainly desirable that each such Western Gaṅga charter is studied first in the context of other available contemporaneous charters of that and other dynasties and then, out of context, on its own individual merit and then only an attempt made to decide upon its genuineness or spuriousness. And when all is said and done, in the case of at least some of the Western Gaṅga charters, even though they may have acquitted themselves fairly creditably in all the acid tests employed by the epigraphists, a speck of doubt does continue to linger in the corner of our mind, perhaps more because of an intutive feeling than because of any other consideration. Such records deserve to be utilised for lifting evidence, preferably of corroborative nature, but with an abiding sense of caution created by the awareness that they are at best only 'near-genuine', if not spurious, records.
2. It is no exaggeration to say that, upto a certain point, the very dynastic appellation 'Western Gaṅgas of Taḷakāḍu', coined by Lewis Rice and accepted by all subsequent writers, is a misnomer. For, our knowledge of their association with Taḷakāḍu being more circumstantial than direct, the copper-plate inscriptions of the Western Gaṅgas, early as well as medieval, give the name of the family, with a surprising near-consistency,

1. Early Western Gaṅga charters (i.e. those copper-plate inscriptions which were issued upto and including the reign of Polavīra, i.e. upto the middle of the 7th century A.D.);
2. Medieval Western Gaṅga charters (i.e. those copper-plate inscriptions which were issued subsequent to the reign of Polavīra); and
3. Western Gaṅga stone inscriptions.[1]

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as Jāhnaveyakula while the medieval stone inscriptions mostly refer to them as Koṅguṇivarmans. As a matter of fact, the Śerugunḍa inscription (No. 21 below) of the second half of 6th century A.D., the earliest available lithic record of the Western Gaṅgas, names their accession to kingship by the significant term *Koṅgoṇipaṭṭa*. Thus, while all the Western Gaṅgas, early as well as medieval, were primarily Jāhnaveyas and only secondarily Gaṅgas, Gāṅgas or Gāṅgeyas (see, e.g., Nos. 3, 4, 6, 7 and 9 below), the medieval Gaṅgas of the stone inscriptions were also Koṅguṇis. Nevertheless, in deference to the popularity of its usage, and also in order to avoid any possible confusion, the appellation 'Western Gaṅgas of Taḷakāḍu' is retained in the present volume.

[1] Irrespective of the period to which they belong, all the Western Gaṅga lithic records, including the Śeruguṇḍa inscription of Nirvinīta (No. 21 below) and the Kallūr inscription of Śrīvikrama (No. 23 below), which belong to the period of the early Western Gaṅga charters, have been deliberately segregated and brought here under a separate head in order to lay stress on the fact that copper plate inscriptions on the one hand and stone inscriptions on the other, even in cases where they belong to the same reign, have certain over-riding basic differences which render any mutual comparison inadvisable. It will be easily conceded by all that, unlike as in the case of the majority of stone inscriptions, the texts of which were composed and engraved by authors and scribes who were available locally, learned authors and well-trained scribes (vide, e.g. Nos. 25 and 32 below wherein the writer of the charter is respectively described as *Viśvakarma-samāna* and *sarva-kal-ādhāra-bhūta-citrakal-ābhijña*) were employed, on some occasions by the kings themselves (cf. *mahārāja-svamukh-ājñaptyā*, No. 1 below, text line 23; *rājā ājñāpayat*, No. 3 below, text line 25; *mahārāja-mukh-ājñaptyā*, No. 10 below, text lines 31-32, etc.) for having texts of the copper plate inscriptions composed and engraved; the small number of stone inscriptions, such as the famous Tāḷagunda inscription of the Kadambas of Banavāsi (*E.I.*, Vol. VIII, pp. 24-36 and plate), which vie with copper plate records in the beauty and care bestowed on their execution, are merely exceptions which only serve to prove the above rule. Such being the case, any comparative study of the palaeographical features of a given copper plate inscription with those of a contemporaneous and allied stone inscription is likely to be beset with problems of incongruity and hence is not desirable unless one undertaking such a study is fortified with well-established internal evidence of historical nature as to the contemporaneity or comparability of the two records in question. On the other hand, as is the case with palaeographical comparison confined to stone inscriptions alone on the one hand, any comparative palaeographical study of only copper plate inscriptions, either for establishing their contemporaneity or for deciding upon their relative dates or for the study of scriptal development is indeed bound to be fruitful. But, it must be borne in mind that comparative palaeographical study being far from exact, the method should not be stretched too far, particularly for purposes of absolute dating of a given charter as may be justifiably done for fixing its relative position in a series of allied charters hailing from the same region or belonging to the same family.

These three categories of inscriptions have, each of them, their own specialities resulting from changes, or developments, from generation to generation, in their script, paleaography, calligraphy, language or languages employed, genealogical narratives, methods of dating and format of the grant portions. To understand the history of Western Gaṅga epigraphy in its proper perspective, it is necessary that the records included in the present volume be studied under each of the categories and heads mentioned above.

EARLY WESTERN GAṄGA CHARTERS

The twentysix early Western Gaṅga charters (Nos. 1-25 and 27 below) included in the present volume range in date from about the end of the 4th to about the middle of the 7th century A.D. The earliest of them, an undoubtedly genuine charter, is the Śāsanakōṭa copper plate inscription (No. 1 below) of the very first year of the reign of Mādhavavarman (I), the son and successor of Koṅguṇivarman whom the Western Gaṅgas acknowledged with one voice as the progenitor of their family; the latest is the Tagare copper plate inscription (No. 27 below) of Polavīra, the younger son and second successor of Durvinīta, which could be cited as good example for a 'near genuine' Western Gaṅga charter.

Their script : The script in which the early Western Gaṅga charters are engraved falls into two varieties; the charters issued by Mādhavavarman (I), Kṛiṣṇavarman, Mādhavavarman (II) Siṁhavarman and Mādhavavarman (III) (Nos. 1-11 below)[1] are written in a script which may be called the 'Southern characters', being the southern variety of Late Brāhmī, which was current, with regional variations, in a wide area in southern and central India from the middle of the 4th to the end of the 5th century A.D. That was the period, immediately following the Prakrit age, in which Sanskrit, very much of the same classical variety as found in the Gupta inscriptions,[2] predominated[1] Karnāṭaka epigraphy as may be easily gathered from the charters and lithic records of the Kadambas, the Pallavas and the Western Gaṅgas.

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[1] There are, however, two exceptions, viz., the Nandi plates (No. 3 below) of Mādhava I and the Kūḍlūr plates (Nos. 4 below) of his son Harivarma which are engraved in 9th century Kannaḍa characters. The possibility of their being later renderings, contaminated with certain predominant traits of the period in which they were copied, of genuine charters which were perhaps facing destruction, cannot be ruled out.

[2] Even a casual perusal of the stone and copper plate inscriptions of the imperial Guptas, their vassals and allies and of all the contemporaneous royal houses of India reveals in clear perspective the fact that, with the revival of the Brāhmaṇical faith in all its manifold aspects, the Brāhmaṇical medium of Sanskrit gained the upper hand all over the sub-continent, at the expense of Prakrit; and thereafter there emanated, undoubtedly from the Gupta empire, a strain of classical Sanskrit, very much reminiscent of the lucid diction of Kālidāsa the great, which spread all over the country influencing the thinking and writing of the people everywhere as is clearly born out by the many points of uniformity of diction and format often met with in the epigraphical productions of the

The other early Western Gaṅga charters issued by Avinīta and his successors, upto Polavīra (Nos. 12-25 and 27 below) are written in a script which, though belonging to a period in which Sanskrit continued to hold the pride of place, may be rightly called, in view of the fact that the usage of Kannaḍa words with the peculiar Dravidian letters of *r* and *l* had then become much more frequent in inscriptional texts,[2] as 'Archaic Kannaḍa'.

Their calligraphy and palaeography : As far as the Western Gaṅga charters of the 'Southern characters' class are concerned, they have the same broad outlines of writing as characterise the contemporaneous Kadamba and Pallava copper plates. The letter-faces, except in the case of the vertical ones like *k* and *r*, are more or less squarish and the writing is, in the case of most of the plates, fairly well executed. This was only to be expected because most

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Gupta era. Nevertheless, there were some noteworthy differences seen in the adoption of Sanskrit as the court language. In Karnāṭaka, for instance, there appears to have been a special preference to the prose medium, as far as epigraphical compositions are concerned, in the Kadamba-Gaṅga era, though poetic compositions as in the case of the Tāḷagunda Kadamba inscription (*E.I.*, Vol. VIII, pp. 24-26) and the Kūṭalūr grant of Western Gaṅga Mādhavavarman (No. 7 below) are also available. This will be the proper place to call into question a popular notion prevalent among scholars that the Western Gaṅga royalty was Jaina by faith; on the contrary, a perusal of their records included in the present volume will amply bear out the fact that the Western Gaṅgas were, throughout their existence as a power to reckon with in southern Karnāṭaka, followers of the Brāhmaṇical faith, though, true to the age old Indian tradition, they whole-heartedly patronised Jainism also.

[1] Though throughout the epigraphical history of Karnāṭaka, from the 4th century onwards, Sanskrit enjoyed the status of being an important court language, we also know that from at least the middle of the 5th century, to which period the earliest as yet discovered Kannaḍa inscription from Halmiḍi, Hassan District (***Mys. Arch. Rep.*** 1936, pp. 72ff.) belongs, Kannaḍa, the languages of the people of the region also started to gain recognition as an official language. From the point of view of the languages used, we can therefore identify the age of the 'Southern characters' as the 'Sanskrit age' and the age of the 'Archaic Kannaḍa, alphabet as the 'Sanskrit-Kannaḍa' age. In the subsequent period Kannaḍa gradually scores over Sanskrit whereby flourished for centuries the 'Kannaḍa-Sanskrit' age.

[2] As a matter of fact, in the near-genuine Mallohalli plates of Avinīta (No. 14 below) a part of the grant portion in lines 13-14 as also most of the text in line 24 are in Kannaḍa and, belonging to the first half of the 6th century as the plates in question do, there is in the Kannaḍa diction a clear strain of experimentation.

of these nine charters were written[1] either by learned brāhmaṇas or by accomplished kṣatriyas or by well-skilled goldsmiths, as shown in the table overleaf.

As revealed by the table, of the eight writers mentioned in the early Western Gaṅga charters of the 'Southern characters' class, three were brāhmaṇas of whom one held the high office of *Sarva-rahasy-ādhikṛita* and another held (the same or equally high) office of *Sarva-mantr-ādhikṛita*; two were kṣatriyas and of them one belonged to the Kella family whose members were feudal Lords in western Karnāṭaka[2] and the other held the high office of

Sl. No. of Charter	*Name of the Writer*	*Other particulars*
1	Sōma-śarman	...
2	Sōma-śarman	*Sarvarahasy-ādhikṛita*
3	Śrīpāla	s/o Maraṇṇa, the *Tvaṣṭakāra* of Ikṣugrāma
4	Viśvakarm-ācārya[3]	...
5	Mātṛivarman	s/o Cārākki-Murasa-kella
6	Era-śarman	*Sarvamantr-ādhikṛita*
7	Apāpa	Lord of Bāṇapura
8	Apāpa	s/o Āryya, the *Suvarṇakāra*
9	Kumāra-śarman	of the Bhāradvāja-gōtra
10	...	...
11	Cāru-datta	*Sēnāpati*

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1. Strangely enough, the word *utkīrṇṇam* is not even once used in the early Western Gaṅga charters and *likhitam*, used in all the above 8 cases, should be understood to mean, in all probability, composed and written (i.e. inked) on the plates by the non-goldsmiths and composed, written and engraved in the case of Apāpa, the writer of Nos. 5 and 6 below.
2. This does not appear to be the proper name of a writer (or engraver). The writer (or engraver) of some of the 9th and 10th century Western Gaṅga charters, genuine or spurious, is merely mentioned as Viśvakarma or Viśvakarmācāryya and by this, it is more likely that an unnamed person of the *Taṭṭāra* or goldsmith community, rather than any particular individual, is referred to.
3. As a family name, the word Kella is of considerable antiquity. In the Halmiḍi inscription of Kadamba Kākusthavarman (*Mys. Arch. Rep.*, 1936, pp. 72 ff.) a certain Arakkellabhaṭari finds mention; in the Honavar plates of Kadamba Ravivarman (*E.I.* Vol. XXXVII, by. 33 ff.) Citrasena, a Kaikeya chieftain, calls himself a *kella* and *mahākella*; a 9th century inscription from South Kanara records the death of Śebya-Arā-kella at Taḷakāḍu, the Western Gaṅga capital; another South Kanara inscription of the same period mentions a certain Ara-kella; and two 12th century epigraphs from South Kanara mention the chieftain *Mohāmaṇḍaleśvara* sevya-gella. (See K.V. Ramesh : *A History of South Kanara*, Dharwar, 1970, pp. 88 and note and 113).

Sēnāpati; one engraver, Apāpa, belonged to the goldsmith (*suvarṇakāra*) community and he was the administrator of the town called Bāṇapura.

Of eight of the eleven early[1] Western Gaṅga charters of the 'Southern characters' group included in the present volume, the style of writing as met with in the Śāsanakōṭa (No. 1 below) and Noṇamaṅgaḷa (No. 10 below) plates could be described as ordinary, in so far as the letters are shorn of ornamental flourishes; that of the Beṇḍigānahaḷḷi [No. 5 below], Cūkuṭṭūr [No. 7 below], Penukoṇḍa [No. 8 below] and Kūṭalūr [No. 9 below] plates could be called ornamental while the writing on the Kudiḷiyam [No. 6 below] and Meḷakōṭe [No. 11 below] plates is a mixture of ordinary and ornamental characters.

The writing in the above early Western Gaṅga charters generally exhibits clear traces of the influence of the neighbouring Kadamba and Pallava scripts. In this connection, it may be pointed out that while the writing in the Penukoṇḍa plates and the Kūṭalūr grant, in which there are clear allusions to the close ties which subsisted between the Pallavas and the Western Gaṅgas, betrays Pallava influence,[2] particularly in its ornamental features, the writing in the Beṇḍigānahaḷḷi plates, which were written by Mātṛivarman of the Kella family, some of whose members were Kadamba feudatories,[3] betrays overwhelming Kadamba influence. Another noteworthy point is the fact that in some of these charters such as the Śāsanakōṭa, Penukoṇḍa and Kūṭalūr plates some space is generally left after every syntactical group or metrical quarter as the case may be, a feature sometimes met with in the case of the Āndhra, early Pallava and early Kadamba inscriptions.

The Western Gaṅga charters of the 'Archaic Kannaḍa' class, included in this volume, and issued by Avinīta and his son Durvinīta and grandson Polavīra during the next one hundred and fifty years or so (i.e. from *circa* 500 to *circa* 650 A.D.) belong to a period of transition in the history of Western Gaṅga epigraphy. Taking only the style of writing into consideration, it may be pointed out here that while the letters as found written in the charters of the 'Southern characters' group fall, each of them, within a squarish outline or frame, with the general exception of the linear letters *k* and *r*, the letters of the 'Archaic Kannaḍa' charters, while retaining in many cases, their squarish face, display in many other cases, a tendency towards narrowness, thus giving the total appearance of linear writing.

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1. The Kaṇḍasala grant (No. 2 below) has to be necessarily left out of the above discussion on early Western Gaṅga calligraphy and palaeography because of the non-availability of its facsimile or photograph. And the Nandi plates (No. 3 below) and Kūḍlūr plates (No. 4 below) could at best be 9th century copies, if not total forgeries, and hence not useful for a palaeographical study of early Western Gaṅga charters.
2. *E.I.*, Vol. XXIV, p. 235.
3. See above, p. xxiii, foot-note 3.

Of the fifteen 'Archaic Kannaḍa' charters (Nos. 12-25 and 27 below) in the present volume, the writers were mostly of the goldsmith class and the community had by then come to be associated with the class suffix of *ācārya* (the *ācāri* of later times).

Sl. No. of the Charter	*Name of the Writer*	*Other particulars*
12	Mārisēṇa	*Taṭṭakāra*
13	Pāpāra	*Tvaṣṭakāra*
14	Pērēra	s/o Iḷampaṭuva, the *Tvaṣṭakāra* of Kuvalāla
15	Apāpa	Lord of Bāṇapura
16	Divākara	...
17	Viśvakarma	...
18	...	...
19	Cōma	*Taṭṭāra*
20	Cakkaṇa	*Dūtaka*
21	Koṅgaṇi-pendaṭṭāra[1]	of the family of Kūn-ācāryya
22	"	"
23	...	...
24	Koṅgaṇi-pendaṭṭakara	of the family of Kūn-ācāryya
25[2]	Ghanamb-ācāryya	...

It will be seen, from the above table, that most of the writers (of Nos. 12-14, 19, 21-22, 24) are specifically mentioned as goldsmiths and one of them (the writer of No. 25) is given the class suffix *ācārya* of the goldsmith community. Apāpa, the writer of No. 15 below, is also known to have been the writer of Nos. 7 and 8 below and in No. 8 he is actually mentioned as belonging to the goldsmith community.

When studied in comparison with the charters of the 'Southern characters' group, a certain degree of deterioration is noticed in the calligraphy of the 'Archaic Kannaḍa' charters. While the writing in the Hosakōṭe (No. 14 below), Mallōhoḷḷi (No. 16 below), Kaḍagattūr (No. 20 below) and Nallālam (No. 25 below) plates is carefully executed, the letters not being ornamental, the writing in the Noṇamaṅgala (No. 12 below), Śṛingēri (No. 13 below), Koḍuñjeruvu (No. 15 below), and Tagare (No. 27 below) plates is cursive

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1. The *pendaṭṭāra* and *pendaṭṭakāra* of Nos. 21 and 24 respectively are Kannaḍa renderings of Sanskrit *mahā-tvaṣṭri* and *mahā-tvaṣṭakāra*.
2. Of the 'archaic Kannaḍa' records, No. 26 is a lithic record and No. 27 does not give the name of the writer.

while that in the Bangalore Museum plates (No. 18 below) is a mixture of carefully written as well as cursive letters. It is at the same time interesting to note that the Uttanūr (No. 21 below), Divē Āgar (No. 22 below) and Gummāreḍḍipura (No. 24 below) plates, all of them written by the same person, display carefully executed ornamental writing.

Palaeography of the early Eastern Gaṅga charters : Leaving aside this discussion on calligraphy, we may turn our attention to the palaeography of early Western Gaṅga charters. The benefits of studying palaeography for its own sake are extremely limited though such study could be fascinating; as a matter of fact, the one important reason why palaeographical studies have gained in importance is because the results obtained from such studies have been used, not always with caution, in matters of ascribing absolute and relative dates to numerous undated inscriptions, particularly the archaic ones.

However, palaeographical dating of undated or insufficiently dated early Indian writing particularly on copper plates, is not so easy or certain a task as the prolific writings of reputed epigraphists hitherto would lead one to believe. While in the case of the early Western Gaṅga charters, which are either undated or only contain insufficient details of date, their absolute datings, if suggested, even with the help of other available internal historical evidence, could at best be only tentative, their relative placings in the series are rendered easy and certain, not so much because of their palaeographical developments and features as because of the order of succession which is found given for the king-list in their genealogical narrative. It is thus clear that what could be done in the case of the early Western Gaṅga charters, as in the case of the copper plates issued by almost all the other dynasties of the early period, is to arrive at their relative positions first with the help of the genealogical narratives and then study the development of the Western Gaṅga alphabet, if such a distinctive label could be attached to the writings on their copper plates, having for such study the tentative date arrived at for the earliest Western Gaṅga copper plate inscription as the starting point.

As has been stated above, the Śāsanakōṭa plates (No. 1 below) of Mādhavavarman (I) are the earliest so far known genuine charter[1] of the

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[1] Some apparently spurious Western Gaṅga charters, such as the Tāñjāvūr (*Ind. Ant.*, Vol. VIII, p. 212) plates, dated Śaka 169, the Kūḍalūru (*Mys. Arch. Rep.*, 1921) and Tagaḍūru (*E.C.*, Vol. III, p. 202) plates, both dated Śaka 188, all three of them purporting to belong to the reign of Harivarman, the Tāgarti plates (*E.C.*, Vol. VII, Sk. 52), dated Śaka 272, etc., claim for themselves a much earlier date than the one we can assign to the Śāsanakōṭa plates, But the method of dating adopted in those plates, and the palaeography, language and contents of these spurious plates violently militate against the requirements of the period in which they purport to have been issued.

Western Gaṅgas. It was issued in the first year of his reign, on the 10th day of the bright half of Phālguna, these details of date being insufficient for verification. His only other known charter, the Kaṇḍasala grant [No. 2 below] was issued in his 9th regnal year, on the 12th day of the bright fortnight of Kārttika, these details of date also being insufficient for verification. It has thus become necessary to fix the starting point of Western Gaṅga chronology by resorting to the tentative method of comparative palaeography.[1]

On the strength of palaeographical evidence, the Śāsanakōṭa plates must be deemed to belong to a period following that of the Prakrit charters of the Āndhra and Kārnāṭaka regions, i.e. to about the end of the fourth or the beginning of the fifth century A.D. Though the inscriptions of the Western Gaṅgas as also those of the Bāṇas, Vaidumbas and Noḷambas of a later period, say, from about the beginning of the 7th century onwards, display certain distinctive features on the strength of which their script could be called the "Southern Karnāṭaka variety' of the Kannaḍa alphabet, the Sāsanakōṭa plates and, progressively to a lesser and lesser degree, the other twenty early Western Gaṅga charters included in this volume belong to a period when this process of regional development, brought about, in the case of Western Gaṅga, Bāṇa, Vaidumba and Noḷamba inscriptions, largely because of their situation in a buffer zone thrown open to liberal influences from the Kannaḍa, Tamiḻ and Telugu countries, had not yet set in or was still in its initial stages. Thus the script employed in the Śāsanakōṭa plates and in those other early Western Gaṅga charters issued upto the end of Mādhavavarman (II)'s reign, could be generally compared with the writing found employed in the Oṁgōḍū I[2], Sakrepaṭṇa,[3] Vesanta,[4] Uruvupalli,[5] Pīkira[6] Māṅgaḷūr[7] and Viḻavaṭṭi[8] charters of the Pallavas, the Rāgōlu plates[9] of Śaktivarman, the Bṛihatprōṣṭha grant[10] and the Tembūru plates[11] of Umavarman, etc. So also the copper-plate inscriptions of the early Kadambas of Banavāsi could be utilised for a comparative study of palaeography of the early Western Gaṅga charters provided we ignore some characteristic differences such as the presence of box-heads in the writing of most of the Kadamba and some of the Pallava charters. However, such a comparative study does, at best, go to show that the Śāsanakōṭa plates and those early Western Gaṅga charters which were issued during the next ten decades or so, say, upto the end of Mādhavavarman (II)'s reign, could be assigned to a period from about the end of the fourth to about the end of the fifth centuries A.D.[1] What really helps us in placing the Śāsanakōṭa plates at the very commencement of the series of hitherto known early Western Gaṅga charters is our knowledge, gathered from the plates in question themselves, that they belong to as early a period as the first year of the reign of the very second ruler of the Western Gaṅga dynasty, namely, Mādhavavarman (I), coupled with such historical evidence provided by some of the Western Gaṅga charters as, for instance, the anointment of Mādhavavarman(I)'s son Āryavarman (or Harivarman or Kṛiṣṇavarman) and the latter's son Mādhavavarman (II)—Siṃhavarman by their respective Pallava contemporaries Siṁhavarman and Vijaya-Skandavarman (See, e.g., Nos. 8 and 9 below).

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[1] Though some of the early Western Gaṅga charters contain useful historical evidence such as the mention of the Pallava contemporaries, such information is not of much help because of lack of uniformity and also because the chronology of the early Pallavas themselves is not a well-settled historical fact.

[2] *E.I.*, Vol. XV, pp. 246 ff., and plate.

[3] *Ibid.*, Vol. XXXVIII, pp. 99 ff., and plate.

[4] *C.P. Inscriptions of Andhra Pradesh Government Museum*, Vol. I, pp. 211 ff., and plate.

[5] *Ind. Ant.*, Vol. V, pp. 50 ff., and plate.

[6] *E.I.*, Vol. VIII, pp. 159 ff., and plates.

[7] *Ind. Ant.*, Vol. V, pp. 154 ff., and plates.

[8] *E.I.*, Vol. XXIV, pp. 296 ff., and plates.

[9] *Ibid.*, Vol. XII, pp. 1 ff., and plate.

[10] *Ibid.*, plate between pp. 2 and 3.

[11] *Ibid.*, Vol. XXXVII, pp. 237 ff., and plate.

And the earliest Western Gaṅga reign, the first year of which can be correctly fixed on the strength of the regnal and Śaka years simultaneously provided in one and the same inscription is that of Śivamāra (I) whose Haḷḷegere plates[2] (No. 31 below) are dated in his 34 regnal year and in Śaka 635 thus revealing to us the year 679-80 A.D. as the year of his accession. If we tentatively assign a reign period of twentyfive years to each of the 12 Western Gaṅga rulers who are known to have sat on the throne before him, we arrive at the last quarter of the 4th century A.D. for the reign of Koṅgaṇivarman, the Western Gaṅga progenitor, a conclusion well in keeping with the other historical and palaeographical evidences discussed above. It thus becomes clear that the Western Gaṅga charters and inscriptions Nos. 1 to 38

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1. The learned editor of the Śāsanakōṭa plates observes : "The letters of our grant are of a more archaic type than those in the records of the Kadamba king Kākusthavarman whom Dr. Fleet has assigned to a period later than Śaka 360. They closely resemble those of the Narasapur plates of Vijaya-Devavarman, which are in Prakrit prose. Our grant may, therefore, be assigned to a time immediately following the period of Prakrit charters of the Telugu country, i.e., to about the fourth-fifth century A.D. Its characters would appear to be anterior to those of the Pīkira grant of Pallava Siṁhavarman". (*E.I.*, Vol. XXIV, p. 235). The author could indulge in this hair-splitting and seemingly precise argument not so much because of the results obtained from a comparative palaeographical study of the charters he has referred to, as because of his being fortified with the knowledge of historical evidence, regarding the relative chronological position of the Śāsanakōṭa plates.
2. Though the Bedirūr grant of Bhūvikrama (No. 24 below) also gives the regnal year 25 and the Śaka year 556, the genuiness of that charter is not beyond doubt.

of the present volume, from the reign on Mādhavavarman (I) upto and including that of Śivamāra (I) (barring, of course, those which are in patently later characters), are spread over a period of over three centuries, from the close of the fourth to the first quarter of the eighth century A.D. Once the range of their period is thus worked out, arranging them in a chronological order is not much of a problem because the genealogy of the early Western Gaṅgas is available to us in more or less non-controversial form through the accounts contained in the *ānuvaṁśika-praśasti* of the Western Gaṅga charters themselves.

Language : All the early Western Gaṅga charters included here are in Sanskrit language as we should expect them to be, for they were issued during an age in which Sanskrit, in all its classical flourish, had replaced, through royal patronage and because of the revival of brahmaṇical schools of religion at the expense of Buddhism and Jainism, the earlier epigraphical medium of Prakrit all over the subcontinent. This distinct preference for Sanskrit is clearly seen in the Gupta and post-Gupta inscriptions of the north and in the Sanskrit charters of the 5th-8th centuries A.D. in the south. As far as Karnāṭaka is concerned, the time of this change in language medium could be fixed with surprising precision, the known inscriptions of Mayūraśarman, the brāhmaṇa founder of the Kadamba kingdom of Banavāsi, being in Prakrit and the records of his kṣatriyanised successors being in Sanskrit.

The Gaṅgas made their appearance as a ruling family in southern Karnāṭaka not long after the Kadambas had wrested their hegemony from the Pallavas. Though the Kadambas have to their credit stone inscriptions composed in classical Sanskrit poetry as, for instance, their famous Tāḷagunda *praśasti* and the recently discovered fragmentary inscription from Banavāsi, as far as copper-plate inscriptions were concerned, both the Kadambas and the early Western Gaṅgas seem to have had a clear preference for prose except in the matter of quoting the *ślokas* of Manu in the imprecatory portions of their charters. Thus among the genuine numbers of the twentysix early Western Gaṅga charters (Nos. 1-25 and 27 below) under study, we find that only one, the Kūṭalūr grant (No. 9 below) of Mādhavavarman (II), a near-genuine record, is almost entirely in verse, all the other charters being composed in prose, only the imprecatory stanzas being in poetry. One other common feature of the Kadamba and early Western Gaṅga charters is that, in writing the grant portions of the texts, more often than not, place-names and land marks were written down in their regional, and not in their Sanskritised, forms. This was obviously owing to the reason that, side by side with the replacement of Prakrit by Sanskrit, the regional language, Kannaḍa had also started gaining in importance.

That this was so is further proved by the existence of a lone Kannaḍa inscription of the early Kadambas at Halmiḍi palaeographically assignable to the middle of the fifth century A.D. Though the Western Gaṅgas do not seem to have used Kannaḍa so early, as one of the their epigraphical media, we have belonging to the period of the early Western Gaṅga charters, at least one Kannaḍa stone inscription (No. 26 below) referring itself to the reign of Nirvvinīta i.e. Durvvinīta and hence written in the second half of the 6th century A.D.

To begin with diction of the early Western Gaṅga charters started on a simple note and, as the generations rolled by, each successive reign called for the incorporation of newer eulogies; all the same, the *praśastis* of the earlier kings are found retained in their original form, and this gives us a clear insight into the fact that, between the time of Mādhavavarman (I) and Polavīra, the diction of the *praśasti* portion became successively more complicated more bombastic even more conventionalised.

The genealogical narratives : The genealogical portions of the Western Gaṅga charters, early as well as medieval, could be profitably studied under three heads, viz.,

1. *Vaṁśika-praśasti* or that portion of the eulogy which conveys information on the family in general;

2. *Ānuvaṁśika-praśasti* or that portion of the eulogy which conveys information on the members of the family who had preceded on the Gaṅga throne the king who had issued any given charter; and

3. *Rāja-praśasti* or that portion of eulogy which conveys information on the reigning Gaṅga king issuing the charter in question.

Vaṁśika-praśasti : Unlike the Kadamba and Bādāmi Chalukya charters which commence their genealogical narrative with a general introduction of the families, the early Western Gaṅga charters say practically nothing about that family. All that we know is that the Western Gaṅgas, at the time they started on their royal career, were devotees of the god Padmanābha and that, through the centuries, irrespective of changes in their factual religious affiliations, they mostly commenced the texts of their charters with a formal salutation to that god. We also know that they gave the name of Jāhnavēya-kula to their family though the dynastic name of Gaṅga,[1] Gāṅga[2] Gāṅgēya[3] were also in vogue. Another information of a general nature we gather relating to the *vaṁśika-praśasti* of the Western Gaṅgas from their early charters is that they belonged to the Kāṇvāyana-sagōtra (Kaṇva-sagōtra according to No. 9 below, text, line 4).

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[1] See Nos. 5 below, text, lines 2, 11; No. 6 below, text, line 2; No. 8, below, text lines 8, 11; No. 9 below, text, line 6; No. 27 below, text, lines 1-2 etc.

[2] See, e.g., No. 22 below, text, line 39.

[3] See, e.g., No. 8 below, text line 10; No. 9 below, text line 13; No. 11 below, text, lines 18, 25; No. 19 below, text, line 39.

Ānuvaṁśika-praśasti ; We know now, with the discovery of the Guḍnāpur inscription[1] of Ravivarman, that the early Kadambas had remembered at least two predecessors of the founder of their dynasty, namely, Bandhuṣēṇa and Vīraśarman, the father and grandfather respectively of Mayūraśarman. So also, the Bādāmi Chalukyas mention, as the predecessors of the real founder of their kingdom in Deccan, Polekēśī I, his father Raṇarāga and grandfather Jayasiṁha.

The early charters of the Western Gaṅgas, on the other hand, never go beyond the mention of Koṅguṇivarma-Dharma-mahādhirāja who is mentioned in the charters issued by his son as well as in the charters of his distant descendant Mārasiṁha of the 10th century, and, of course, in the other Gaṅga charters issued in between, in more or less identical phrases and fashion. So also Mādhavavarman (I) is mentioned in the charters issued by his successors in more or less the same way which he had chosen to describe himself. The same is the case with each one of his successors. And this method of repeating for each successive reign the same draft as approved by each reigning king in his own life—time is by no means unusual or rare in Indian epigraphy, the Bādāmi Chalukyas and their offshoots, the Eastern Chāḷukyas of Vēṅgī being two good instances from the Deccan.

The *Ānuvaṁśika-praśastis* of the early Western Gaṅga charters do not contain much historical data. Being mostly conventional praises showered on successive rulers, they do reveal a few interesting facts such as the anointment of Āryavarman by the Pallava ruler Siṁhavarman, and of Mādhavavarman (II) by the Pallava ruler Skandavarman; the writing of the work *Dattakasūtra-vṛitti* by Mādhavavarman (I); the restoration of numerous holdings of temples and *brāhmaṇas* by Mādhavavarman III; Avinīta being the son of the sister of the Kadamba king Kṛiṣṇavarman; Durvinīta being the son of the daughter of Skandavarman, the king of Punnāṭa; the victories scored by him at Andari, Ālattūr, Poruḷāṟe and Pernagara. Apart from such scanty information, the chief interest of the early Western Gaṅga charters lies in the king-list they provide for political history and in some interesting information available regarding the social, economic and religious history of the period and region in question.

Rāja-praśasti : The period of the early Western Gaṅgas was, in term of political ostentation, a period of austerity as may be judged from a surprising lack of dilation, digression and exaggeration which become the hall-mark of eulogistic compositions of the medieval period. Therefore, the fact that the

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1. *Śrīkaṇṭhikā* (Ed. K.V. Ramesh *et al*, Mysore, 1973), pp. 61-71 and plate XI.

royal formulary evolved by the bards in the courts of the early Western Gaṅgas was well within the reach of a royal family such as that of the Western Gaṅgas is but natural and not surprising.

The reign of Bhūvikrama, who appears to have ruled, either as a monarch or in joint capacity for a number of decades before the accession of his son Śivamāra I in 679 A.D., marked a departure in the matter of drafting the *Rāja-praśasti* and subsequent *ānuvaṁśika-praśasti* of the Western Gaṅgas by resorting, for the first time, to the medium of Sanskrit poetry (verse 1 of No. 29 below). From then on, each reign marked the introduction of verses in the composition of the *Rāja-praśasti*, the same composition more or less uniformly, forming part of the *ānuvaṁśika-praśasti* of the subsequent reigns. Such charters as the Kūṭalūr grant (No. 9 below), the Kūḷagāṇa plates (Nos. 35 and 36 below), the Nandi plates (No. 41 below) and the Narasimharājapura plates (Nos. 71, 85 and 86 below) are among the notable exceptions which do not fall into the regular framework of Western Gaṅga charters so far as the *ānuvaṁśika* and *Rāja praśastis* are concerned. The marked contrast in terms of elaboration and poetic flourish which distinguishes the medieval Western Gaṅga charters *vis a vis* their early copper plates is brought into sharp focus for the first time by Perjjaraṅgi grant of Rācamalla (No. 90 below) issued in 819-20 A.D. While the *ānuvaṁśika* and *Rāja-praśastis*, as approved in Śrīpuruṣa's court included four verses (see, e.g., No. 65 below), the Perjjaraṅgi grant issued by his grandson Rācamalla I has, in its *praśasti* portion, no less than 12 verses, devoting four stanzas each for the eulogy of Srīpuruṣa his son Sivamāra II and his successor Rācamalla, the reigning king, besides showering upon these rulers lofty and lengthy, though only conventional, praises in prose. The very long eulogy, in a mixture of prose and verse. which we meet, with in the Kūḍalūr plates (No. 138 below) and the Kādalūr grant (No. 139 below) of 962 A.D. is but the natural development of this tendency to be over-communicative, met with commonly in all the records of Karnāṭaka from the middle of the tenth century A.D. onwards. One redeeming feature of this zeal for composing long *praśastis* is the insertion here and there of some historical information pertaining mostly to the participation of the Gaṅga rulers in some crucial battles fought in those days, and sometimes to the matrimonial alliances entered into by the Gaṅgas with other ruling families of the region.

Methods of dating : Of the 26 early Western Gaṅga charters (Nos. 1-25 and 27 below) no less than 20 charters, of which at least two (Nos. 4 and 17 below) were later productions of the 9th century A.D., carry some details of date or the other. The two 9th century copies or forgeries need not hold our interest here for one (No. 4) of them is dated in the year 188 which is difficult to reconcile with, while the other (No. 17) is dated in the year 388 which, if referred to the Śaka era, that being the only possibility, yields 466-67 A.D., which is too early a date for Avinīta, the alleged issuer of that charter. The other dated charters are all dated in the regnal years of the reigning king, strengthening any arguments in favour of dismissing Nos. 4 and 17 as spurious records. Apart from giving the regnal years, the details normally found given in these early plates are the month, the *pakṣa* and the *tithi* and, in many cases, the *nakṣatra* though all these details are insufficient for verification. In a couple of cases (Nos. 21 and 25 below), even the *muhūrtta* is given. So also, in just two instances (Nos. 24 and 25 below), the week day is given.

Format of the grant portions

As per the usual format seen in most of the early Western Gaṅga charters, the introduction of the reigning king is followed by details of the data, followed by the narration, briefly, of the points relating to the grant made, followed by imprecation in prose and verse, itself followed, in many cases, by the mention of the name of the writer who is some times bestowed with a land grant himself. Most of the early grants included in this volume record gifts of land made to brāhmaṇas in accordance with the rules and regulations (*krama*) governing *brahmadēya* and *sarva-parihāra*. The remaining charters record gifts made to Jaina institutions. While in the genuine Gaṅga records of the early period, the details of the grants are also written down in Sanskrit, the influence of the regional language being discernible in the mention of place-names in their actual forms, we find Kannaḍa being given a more important place in the writing of the grant portion from the beginning of the sixth century onwards, from the time of Avinīta, to be more precise. Any introduction of Kannaḍa grant portions in the earlier charters such as in the Nandi plates of Mādhava I, which are actually written in 8th century Kannaḍa characters, should be treated either as indicative of the spurious nature of the record or as the result of rendering into Kannaḍa the original grant portion in Sanskrit.

MEDIEVAL WESTERN GAṄGA CHARTERS

While, in the present volume, there are as many as twentysix (Nos. 1-25 and 27 below) genuine and near-genuine charters of the early Western Gaṅgas, distributed over a rather brief period of a little over two centuries during the 5th-7th centuries A.D., only twentysix charters of the medieval Western Gaṅgas, covering more than four hundred years of history, have found their way into the present volume. This is illustrative of a trend commonly noticed in South India according to which, the increase in the occurrence of stone inscriptions, mostly engraved in the regional languages, there is a steady decline in the number of copper-plate inscriptions.

Their Script

The script in which the medieval charters of the Western Gaṅgas are engraved develops from the 'Early Kannaḍa' of the charters of Bhūvikrama (No. 29 below) and Śivamāra I (Nos. 31, 33 and 35-36 below) to the medieval or settled Kannaḍa script of the grants (Nos. 138-39 below) of Mārasiṁha.

Calligraphy and Palaeography of medieval Western Gaṅga Charters

Of the 26 medieval plates as many as eleven were either issued by Śrīpuruṣa (Nos. 39, 41-43, 45, 47-48, 65 and 71 below) or issued by his grandson *Yuvarāja* Mārasiṁha (Nos. 49-50 below). Covering practically the whole of the last three quarters of the 8th century A.D., these charters mark a period of transition in Western Gaṅga calligraphy and palaeography. Some of them are very carefully and somewhat ornamentally executed as a result of which the earlier vertilinear characteristic in such letters as *k* and *r* lingers (see e.g., Nos. 4-5, 47, 50 etc.). On the other hand, No. 71 is written in cursive characters and, in the absence of careful writing, even the letters *k* and *r* are found stunted.

Details pertaining to the writers of the Western Gaṅga charters, starting from the Bedirūr grant (No. 29 below) which is the earliest charter of the family to be dated in the Śaka era, are as follows :

Sl. No. of the Charter	*Name of the Writer*	*Other particulars*
1	2	3
29	Gaṅga-Nārāyaṇ-ācārya	...
31	Viśvakarm-ācārya	Compeer of Viśvakarma
33	Śīlāditya	...
35	...	...
36	...	...
39	Citrāśraya	...
41	...	...
42	Viśvakarm-ācārya	*Sarva-kal-ādhārabhūta* and *Citrākalābhijña*
43	„	*Sarva-kal-āntaḥpāti* and *Citra-kal-ābhijña*
45	Viśvakarma	...
47	Guruśiṣya	*Sarva-kal-ādhāra-bhūta* and *Citrakalābhijña*
48	Viśvakarm-ācārya	...
49	„	„
50	„	„

(*Contd.*)

1	2	3
65	...	...
71	...	...
85	...	...
86	...	...
90	Viśvakarm-ācārya	*Sarva-kal-ādhārabhūta* and *Citrakalābhijña*
93	,,	,,
107	...	...
113	Visvakarm-ācārya	...
119	Visvakarm-ācārya	...
120	Viśvakarma	*Sarva-kal-ādhārabhūta* and *Citravijñānin*
138	...	...
139	...	...

By a comparison of the above table with the one on pages 23 and 25 above we learn that unlike in the case of the early Western Gaṅga charters, for writing which officers or goldsmiths were specially drafted, the medieval charters were got written by a member of the royal secretarial staff whose designation, rather than personal name, is mentioned as *Viśvakarma* with or without the caste appellation of *ācārya*. It is also interesting to see that these *Viśvakarmas* are hailed, though in a stereotyped fashion, as the mainstays of all arts and as experts in fine-arts.

The palaeographical development of the Kannaḍa script as found used in the Western Gaṅga charters under study, ceases to be an object of intense interest beyond the end of the 8th century, if only because the process of development thereafter becomes very slow. The verti-linear script of the early charters tends to become more and more stunted, creating a more or less squarish impression in some of the early medieval plates until we come to the Kūḍalūr and Kādalūr grants (Nos. 138 and 139 below) of the second half of the 10th century which are roundish and approximate in a large measure to the settled Kannaḍa alphabet of the 12th and subsequent centuries. Many of the letters in the last line of all the plates in both the Kūḍalūr and Kādalūr charters are engraved with ornamental flourishes.

Language employed

Though Sanskrit continued to be the first official language of the Western Gaṅga charters right upto their last days, the medieval period was characterised by the steady ascendancy of the regional language of Kannaḍa. The

Bedirūr grant of Bhūvikrama (No. 29 below), which is at best a near-genuine charter if not wholly spurious, is, in so far as the delineation of the boundaries of the gift village is concerned, in Kannaḍa. The two Kūḷagāṇa plates (Nos. 35-36 below) well illustrate the importance that was being given to Kannaḍa in the Gaṅga court for, besides the language of the entire grant-portion being in Kannaḍa in both the charters, in one (No. 35 below) of them we also find the official royal designation of Śivamāra, viz., *Pṛithvī-Koṅgaṇi-Vṛiddharāja* being written down also in its Kannaḍa equivalent as *Pṛithvī-Koṅgaṇi-Muttarasar*. Keeping with this trend, the Narasiṁharājapura copper plate inscription (No. 71 below) of Śrīpurusha has, in its grant portion, two *Kanda* verses in Kannaḍa while the two Narasiṁharājapura plates (Nos. 85-86 below) of Śivamāra (II) are entirely in Kannaḍa (but for the conventional imprecatory stanzas), one (No. 85 below) of them containing also one Kannaḍa verse in *Mattēbhavikrīḍita* metre. One interesting feature of these medieval bilingual and Kannaḍa copper-plate inscriptions of the Western Gaṅgas is that, though the formal parts of the texts are in Sanskrit, the Kannaḍa portions, in spite of heavy borrowals from Sanskrit, have retained, much as in the case of their lithic records, older forms of words and syntax, obviously through the influence of Tamil which is well-known for its conservatism and which bordered on the Gaṅga territory.

While, as may be easily guessed, Kannaḍa grew in importance easily because it was the dialect of the region and its people, Sanskrit must have survived mainly through royal patronage and in the royal courts during the period in question. And, since the Western Gaṅgas were good patrons of Sanskrit, the family being itself distinguished by a tradition of Sanskrit learning and scholarship, their court poets did produce good pieces of literature while composing the royal *praśasti*. We may quote here the following words of the learned editor of the Kādalūr grant (No. 139 below) of the second half of the 10th century A.D.—"The text is composed in verse and prose in the *Champū style*. There are fiftytwo[1] verses in various metres which show the poet's predilection for the *Śārdūlavikrīḍita* metre. In verse 9,[2] which is in *Utpalamālikā*, the poet has introduced the *Hayaprāsa* of the Kannaḍa prosody by having a similar conjunct consonant in the second syllable of each quarter. The composition is of considerable literary merit and the author has freely indulged in the use of *alaṅkāras* in the verses and of long compounds in the prose-portion. Both the author and the engraver, who have preferred to remain anonymous, have earned the gratitude of scholars by accomplishing their job in a satisfactory manner."

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[1] Properly, fiftythree.

[2] This is actually verse No. 10.

Genealogical narratives

Vaṁśika-praśasti : No further information on the family history of the Western Gaṅgas is available in the medieval charters than what is already known from their early copper-plates.

Ānuvaṁśika-praśasti : Since almost all the Western Gaṅga charters give the official genealogy of the family, it is but natural that as the king-list grew longer, the eulogy also did so. What is, however, noteworthy is the fact that with the passage of time, the literary style of the royal *praśasti* also underwent elaborate changes. We have pointed out above that Bhūvikrama's reign broke new ground in that, poetry was for the first time introduced in the formal drafting of Western Gaṇga *praśasti*. The period following Bhūvikrama's reign witnessed a steady increase in the number of eulogistic stanzas even as more reigns had to be described until, in the middle of the tenth century, Western Gaṅga *ānuvaṁśika-praśasti*, as found given in the Kūḍalūr and Kādalūr grants (Nos. 138-39 below) grew into proportions of a minor *kāvya* in length.

Though much of these lengthy genealogical accounts is conventional, we do get useful historical information on the various battles fought by the Western Gaṅga rulers, on some of the marriages contracted by them and on the rationale of the assumption of the royal titles and distinct or alternating epithets by successive rulers. Needles to say, the primary importance of these communicative *praśastis* lies in the king-lists and orders of succession provided by them.

Rāja-praśasti : A perusal of the *ānuvaṁśika-praśastis* of the medieval Western Gaṅga charters in comparison with the *Rāja-praśasti* of any given ruler of that family will amplify the fact that, as per Western Gaṅga tradition, the official draft of every ruler's *praśasti* was codified and handed over to the successors who, in their turn, used them, more often than not, without effecting any changes of consequence. It is very likely that in the drafting of the *Rāja-praśastis* the medieval Western Gaṅgas were influenced by the practice obtaining in the Chōḷa court and that, in the method of incorporating such *Rāja-praśastis* in the form of *ānuvaṁśika-praśastis* they retained the practice in vogue in Karnāṭaka.

Method of dating : Among the Western Gaṅga charters included in this volume, the earliest to be dated specifically in the Śaka era is the Bedirūr grant (No. 29 below) of Bhūvikrama. Starting from the reign of Śivamāra (I) a few of the Western Gaṅga charters (Nos. 31, 42-43, 48, 50, 90 and 106) are dated both in the Śaka year as also in the issuer's regnal year, thus greatly facilitating the fixation of the years of accession for these rulers. Of the remaining charters, leaving those which are not at all dated, the rest bear dates either in the Śaka or in the regnal reckoning. Besides the mention of the Śaka and/or the regnal years, other details such as the cyclic year, the month, the *pakṣa*, the *tithi*, the *nakṣatra*, the week-day, the planetary movement (*saṅkrānti*), eclipse, *karaṇa*, *yōga* and *lagna* are, in one medieval Western Gaṅga charter or the other, found given in the date portions.

Format of the grant portions

The format of the grant portion followed more or less the same pattern as in the case of the earlier Western Gaṅga charters, except that more details are furnished particularly in the narration of boundaries which is mostly done in the regional language of Kannaḍa. The description of boundaries in Kannaḍa is followed by the imprecatory portion after which, in some cases, the names of the writer and the engraver of the record finds mention.

WESTERN GAṄGA STONE INSCRIPTIONS

The present volume contains as many as 102 lithic records of the Western Gaṅgas, ranging in date from the second half of the 6th to the second decade of the 11th century A.D. Of these the first two belong to the period of the early Western Gaṅgas and are not dated.

Of the above lithic records, more than fifty per cent are donative in character, and many among them relate to land grants made for the maintenance of tanks. Over thirtyfive per cent of the stone inscriptions are herostones and while some of them are merely commemorative in character, the rest are also donative, recording as they do details pertaining to compensatory grants made in appreciation of the valour displayed by heroes on battle-fields. Over ten per cent of the epigraphs are badly damaged and their purports not known while the remaining pertain to administrative matters.

A comparative study of Western Gaṅga copper-plates and stone inscriptions makes it abundantly clear that they widely differ from one another in all important respects including format and diction. For one thing, the stone inscriptions are almost all of them brief, commencing with the introduction of the ruling king, followed by the grant portion and the imprecatory passage.

Their script

Barring the two Navalai inscriptions of Śivamāra I (No. 30 below) and Śivamāra II (No. 79 below), which are in the Vaṭṭeḻuttu script and the Vaḷḷimlai inscription of Rājamalla which is engraved in Grantha characters, the rest of the stone inscriptions included in this volume are all engraved in Kannaḍa characters. The Vaṭṭeḻuttu and Grantha scripts being alien to Karnāṭaka, the land of the Western Gaṅgas, they need not occupy our attention.

The Palaeography and Calligraphy of Western Gaṅga Kannaḍa inscriptions

A thorough study of the Kannaḍa palaeography and calligraphy of Western Gaṅga stone inscriptions is not possible mainly owing to the fact that only thirty of the 102 inscriptions edited here are illustrated in the original publications. Nevertheless, from a study of the available illustrations, it becomes clear that the palaeographical development of the Kannaḍa script as in vogue in the Western Gaṅga, Vaidumba, Bāṇa and Noḷamba territories had some common features which differentiated it from Kannaḍa script of the rest of Karnāṭaka. Attention may be drawn in particular to the development of the letters *j*, *b* and *l* and even *k* and *r* which beign displaying features noticed only at later stages elsewhere in Karnāṭaka. The peculiarity is noticed more in such Western Gaṅga, Vaidumba, Bāṇa and Noḷamba inscriptions are found written with an eye for calligraphy. In fact a comparison of the calligraphy of Western Gaṅga copper-plate and stone inscriptions makes an interesting study. We have stated earlier that in the engraving of many copper-plate records an element of sophistication and, sometimes, even ornamentation could be noticed. This is mainly because the charters were composed, written and engraved by those under the direct employ of the royal court. The palaeography of these charters could thus be reasonably designated as 'urban palaeography' characterised as it is by features resulting from education and cultivation. On the other hand, most of the Western Gaṅga stone inscriptions, be they donative records or hero stones, are of local importance and were, in all probability, composed, written and engraved by private individuals hailing from the localities concerned. It is, therefore, not surprising to notice the lack of cultivation and education in the production of these Western Gaṅga stone inscriptions. From this point of view, the palaeography of most of the Western Gaṅga lithic records could be properly designated as 'rural palaeography'. In this connection, another statement of far-reaching significance could be made here without the fear of contradiction. In the Western Gaṅga kingdom organised education appears to have been the privilege of the urban population and even there the stress appears to have been totally on traditional learning of Sanskrit. For, much as in the case of the 'rural' stone inscriptions, the Kannaḍa portions of the copper plate inscriptions also suffer much from defective vocabulary and diction.

Language

Though the present volume includes a couple of Tamil inscriptions of the Western Gaṅgas, hailing from Tamil Nāḍu, and Sanskrit also is found employed in some of these lithic records, Kannaḍa was by far the most predominent medium of Western Gaṅga stone inscriptions. As has already been pointed out, the Kannaḍa diction of these epigraphs betrays much influence of Tamil, the language of the neighbouring tracts. Besides the usage of such typical Tamil words as *kalani* (= wet or paddy field), *nel* (=paddy), etc. such frequent usages as *vildu*, *viṭṭan*, *vandoḍe*, *vare*, etc., with initial *v* retained as against the more usual Kannaḍa forms with initial *b*, attest to the influence of Tamil on the Kannaḍa language employed in the Western Gaṅga stone inscriptions.

Genealogical accounts

Unlike in the case of their copper plates, the lithic records of the Western Gaṅgas do not contain the official *praśasti* portions. As a matter of fact, most of these epigraphs introduce the ruling king with a small string of epithets which, though occurring as *Rāja-praśasti*, are in fact, only *vaṁśika-praśasti*. For, the conventional epithets *Kovaḷālapuravarēśvara* and *Nandagirinātha* are more related to the history of the Western Gaṅga family than to each individual ruler, in whose case it may or may not be factual. So also, the formal sovereign titles such as *Dharma-mahārājādhirāja*, assumed by some of the Western Gaṅga rulers, are reflective, not of any individual distinction on their part, but of the fact that the long standing of this royal family had enabled them to appropriate these sovereign titles without the fear of retaliation.

While, thus, the stone inscriptions contain only indirect information on *vaṁśika-praśasti*, the *Rāja-praśasti*, in a handful of these epigraphs, provides us with additional information of a historical nature as, for example, in the Āvaṇi inscription of *Noḷambakul-āntaka*, *Satyavākya* (No. 143 below).

A noteworthy feature is that the Western Gaṅga stone inscriptions do not provide genealogical accounts. In most of the cases where father and son (or the ruling king and and a junior prince) are at all mentioned, the junior figures as the crown-prince or as the administrator of a tract. The only time an attempt was made to provide the genealogy of the Western Gaṅgas in a stone inscription (No. 57 below), quite a few mistakes have been committed.

Methods of dating

Of the 102 stone inscriptions included here, only 29 bear details of date. A couple of them, like Nos. 106 and 141 below, are dated in both the Śaka and regnal years, some refer themselves only to the Śaka era and some others only to the regnal years. It is interesting to see, in some records, full-moon day being referred to as *peretale-divasa* (No. 141 below) or *tale-divasa* (No. 140 below).

No particular order was followed in the matter of accommodating the details of date in the text. Some records commence with these details while in some others they are given after the ruler is introduced.

Format of the grant portion

Details pertaining to the object donated, or to the battle fought resulting in the death of the hero and/or to the compensatory grant made to him are usually furnished after the introduction of the reigning king. In case the epigraph is donative in character, a brief imprecatory passage forms the concluding part of the text.

Geographical information

An in-depth study of the Western Gaṅga inscriptions does not reveal any far-reaching or new information on the social, economic and religious history of Karnāṭaka that is not known to us from epigraphical records available outside the Western Gaṅga territory. These inscriptions, however, contain abundant information on the geographical history of the region, referring as they do to a number of territorial divisions and sub-divisions and to scores of place-names. An etymological, linguistic and historical study of these place-names could form the subject of a separate study.

The Western Gaṅga kingdom as a whole is variously mentioned in the epigraphs as Gaṅga-rājya, Gāṅgēya-rājya, Gaṅga-nāḍu, Gaṅgapāṭi and Gaṅga-vāḍi. From about the beginning of the 8th century A.D., the kingdom comes to be often referred to solely by its popular numerical suffix 96,000 as *Saṇṇa-vati-sahasra-viṣaya* in Sanskrit and *Toṁbhattarusāsira* in Kannaḍa. The fuller name of Gaṅgavāḍi-96,000 also occurs in some inscriptions. Gaṅga-6000 (*Gaṅg-arusāsira*) and Gaṅgapāḍi-32,000, though they also bore the name Gaṅga, were obviously sub-divisions within Western Gaṅga kingdom. The major territorial divisions, sub-divisions, place-names, etc., which figure in the Western Gaṅga records included in the present volume, are given below in tabular form for enabling ready reference :

Sl. No. of inscription	*Date*	*Name of the Territorial Division*	*Name of the Territorial Sub-Division*	*Village's included in the Division*
1	2	3	4	5
1	4th-5th cent. A.D.	Paruvi-viṣaya	...	Velputtoru
5	,,	,,	Peraṭi-bhōga	Kuru-ūru
8	5th cent. A.D.	,,	...	Paṛuvi
50	799-800 A.D.	Paruvi-viṣaya	...	Paruvi

(*Contd.*)

1	2	3	4	5
2	4th-5th cent. A.D.	Kuluṅgijya-rājya	...	Giri-nagara and Kaṇḍasala
3	8th cent. A.D.	Morasa-nāḍu	...	Perppusūr, Koṭṭūr, Pusūr
4	9th cent. A.D.	Baḍagare-nāḍu-30	...	Bāgeyūru
6	5th cent. A.D.	Perūra-viṣaya	...	Kudiḻiyam
11	5th cent. A.D.	...	...	Pērūr-adhiṣṭhāna
12	5th cent. A.D.	...	...	Pērūru
41	8th cent. A.D.	...	...	Pērūrapura
7	5th cent. A.D.	Kaivara-viṣaya	...	Cūkuṭṭūr and Vīramaṅgala
9	5th cent. A.D.	Marukara-viṣaya	...	Kūṭalūr
13	5th cent. A.D.	Marukare-viṣaya	...	Pāṇapura and Koḷapaḷḷi
16	5th cent. A.D.	Marugareya-rāṣṭra	...	Tippūru
42	747-48 A.D.	Marugare-viṣaya	Eḍediṇḍe	Agaḷi
61	8th cent. A.D.	Maṛugare-nāḍu-300	...	...
4	9th cent. A.D.	Marugareya-dēśa	...	...
90	819-20 A.D.	Marugaṛe-viṣaya	Eḍediṇḍe-70	Perjjaraṅgi
113	10th cent. A.D.	Ma[ru*]gare-viṣaya	...	Ālūr
10	5th cent. A.D.	Mudukottūra-viṣaya...		Perboḷal and Kumārapura-grāma
12	5th cent. A.D.	Korikunda-viṣaya	...	Cennelkarani
14	5th cent. A.D.	...	Korikunda-bhōga	Pulli-ūru
19	6th cent. A.D.	Korikunra-viṣaya	...	Peṇṇa-ūr
25	6th cent. A.D.	Korikunda-viṣaya	...	Nallālam
15	5th cent. A.D.	Pudoli-viṣaya	...	Koḍuñjeruvu
21	6th cent. A.D.	Pudal-nāḍa-rāṣṭra	...	Koḷirtūr
24	6th cent. A.D.	Pudal-nāḍa-rāṣṭra	...	Koḍuñjeṛuvu
29	7th cent. A.D.	Hoḍali-viṣaya	...	Bedirūr

(Contd.)

1	2	3	4	5
17	9th cent. A.D.	Pū-nāḍu-6000	Eḍe-nāḍu-70	Badaṇeguppe
147	977 A.D.	...	Eḍe-nāḍu	Piriya-Hoḷma
32	7th cent. A.D.	Pūnnāḍu-6000	...	...
102	870-71 A.D.	Pū-nāḍu	...	...
138	962-63 A.D.	Pū-nāḍu-6000	Baḍagare-300	Bāgiyūr
20	6th cent. A.D.	Vanne-viṣaya	Pērukā-bhōga	Tipperūr
22	6th cent. A.D.	Kovaḷāla-viṣaya	...	Paralkuṇḍe, Cūrūru
29	7th cent. A.D.	Kōlāla-viṣaya	...	...
46	767-68 A.D.	Kuvaḷāḷa-nāḍu-300	...	...
53	8th cent. A.D.	Kovaḷāla-nāḍu-300	...	...
54	8th cent. A.D.	Kovaḷāla-nāḍu	...	...
55	8th cent. A.D.	Kovaḷāla-nāḍu-300	...	...
58	8th cent. A.D.	Kovaḷāla-nāḍu	...	...
69	8th cent. A.D.	Kovaḷāla-nāḍu-300	...	...
79	9th cent. A.D.	Kuvaḷāla-nāḍu	...	...
27	7th cent. A.D.	Sēndraka-viṣaya	Vaḷāvi-dēśa	Palaccoge
4	9th cent. A.D.	Sēndraka-dēśa	...	...
30	7th cent. A.D.	Puramalai-nāḍu	...	...
79	9th cent. A.D.	,,	...	...
31	8th cent. A.D.	Keregōḍu-viṣaya	...	Keregōḍu, Pallavataṭāka-grāma
35	7th-8th cent. A.D.	Koḍugūr-nāḍu	...	Kellipusūr
36	,,	Koḍugūr-viṣaya	...	,,
15	5th cent. A.D.	Gañje-nāḍu	...	...
35	7th-8th cent. A.D.	,,	...	...
74	8th cent. A.D.	,,	...	...
4	9th cent. A.D.	,,	...	...
39	725-26 A.D.	Tagaṭṭūr-viṣaya	...	Bāradūr
43	750-51 A.D.	Sindā-viṣaya	Maṇale-āḷke--300	Belpūr
85	9th cent. A.D.	Sinda-nāḍu-8000	...	...

(Contd.)

1	2	3	4	5
46	767-68 A.D.	Gaṇga-6000	,,	..
53	8th cent. A.D.	,,	...	...
55	8th cent. A.D.	,,	...	...
69	,,	,,	...	...
79	9th cent. A.D.	Gaṅga-nāḍu	...	...
101	9th cent. A.D.	Gaṅga-6000	...	...
47	771 A.D.	Pudukunda-viṣaya	...	Komaramaṅ-gala
48	776-77 A.D.	Nīrgunda-viṣaya	...	Ponnaḷḷi
4	9th cent. A.D.	Nīrgunda-dēśa	...	...
113	10th cent A.D.	Nīrgunda-viṣaya	...	Keḍasūr
50	779 A.D.	Mānyā-viṣaya	...	Koṭṭimba
50	,,	Kuruvaḷe-viṣaya	...	Ālūr
65	8th cent. A.D.	Karvappu-nāḍu-1000	...	Oḷunūḷu
68	,,	Kuṇuṅgil-nāḍu	...	...
69	,,	Beḷattūr-nāḍu	...	...
69	,,	Pulvaki-nāḍu-1000	...	...
69	,,	Bēpōḍu-1000	...	...
71	,,	Tagare-janapada	...	Mallavallī
85	9th cent. A.D.	Tagara-nāḍu-70	...	...
72	8th cent. A.D.	Eḷenagar-nāḍu-70	...	...
78	,,	,,	...	...
72	,,	Āvanya-nāḍu-30	...	...
78	,,	,,	...	...
72	,,	Poṁkundu-12	...	...
78	,,	,,	...	...
79	9th cent. A.D.	Koyirūr-nāḍu	...	...
79	,,	Kovunūr-nāḍu	...	...
79	,,	Eyiṉā-nāḍu	...	...
79	,,	Tāyanūr-nāḍu	...	...
83	,,	Eḍetore-nāḍu-1000	...	...

(*Contd.*)

1	2	3	4	5
84	,,	Eḍetore-nāḍu	..	...
89	9th cent. A.D.	Kiḻale-nāḍu	..	...
135	949-50 A.D.	Keḻale-nāḍu	...	Baḷattūru
95	9th cent. A.D.	Bempūr-12	..	(1) Bempūru, (2) Tovagūru, (3) Puvina- Pullimaṅgala, (4) Kūtanidu-Nallūru, (5) Nallūru, (6) Komaraṅgundu, (7) Iggalūru (8) Dugmonelmalli, (9) Gaḻamjavāgilu (10)...saṛamu, (11) Eḷkuppe, (12) Paravūru-kūḍal.
97	822 A.D.	Sīge-nāḍu	...	...
100	9th cent. A.D.	Nūgu-nāḍu	...	...
100	,,	Navale-nāḍu	...	...
102	870-71 A.D.	Koṅgal-nāḍu	...	...
120	906 A.D.	Koṅga-nāḍu-viṣaya	...	...
121	10th cent. A.D.	Koṅgal-nāḍu	...	...
123	,,	Koṅgal-nāḍu-8000	...	...
139	962 A.D.	Koṅgal-dēśa	...	Kādalur
115	9th cent. A.D.	Uramari-nāḍu	...	...
135	949-50 A.D.	Ātakur-12	...	...
137	10th cent. A.D.	Maṇḍali-nāḍu	...	...
151	,,	Maṇḍali-nāḍu-	...	...
139	962 A.D.	Kōgil-nāḍu	...	...
146	976-77 A.D.	Kuppe-nāḍu	...	...

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Coorg	Mercara	Mercara	17
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POLITICAL HISTORY OF THE WESTERN GAṄGAS

South Indian political developments of the middle of the fourth century A.D. were of lasting significance to the history of the Karnataka region. It was at that historical juncture that the two indigenous Karnataka kingdoms of the Gaṅgas of Taḷakāḍu and the Kadambas of Banavāsi came to be established. Prior to the advent of these two powers the geographical and political image of Karnataka did not possess any identity of its own, the families which are known to have held sway till then, intermittently though, over this region, such as the Mauryas of Magadha and the later Mauryas of Koṅkaṇa, the Sātavāhanas and the Cutus having been all alien to the soil of Karnataka. More importantly, the languages used in the epigraphical records of these dynasties were either Prakrit or Sanskrit neither of which was the language of the inhabitants of the region.

It is only with the rise of the Gaṅgas of Taḷakāḍu and their northern contemporaries, the Kadambas of Banavāsi, that the picture of Karnataka as the land of the Kannaḍiga, with his own political, social, cultural, religious, economic, architectural, linguistic and literary innovations, adaptations and styles, comes into proper historical perspective. The Gaṅga-Kadamba era, though dominated by Sanskrit epigraphs, betrays clear traces of the steady ascendency of Kannaḍa and hence serves as a broad-based starting point for the study of the evolutionary phases of Karnataka as an enduring geo-political entity, of the Kannaḍiga as a dialectal community and of Kannaḍa as a major regional language.

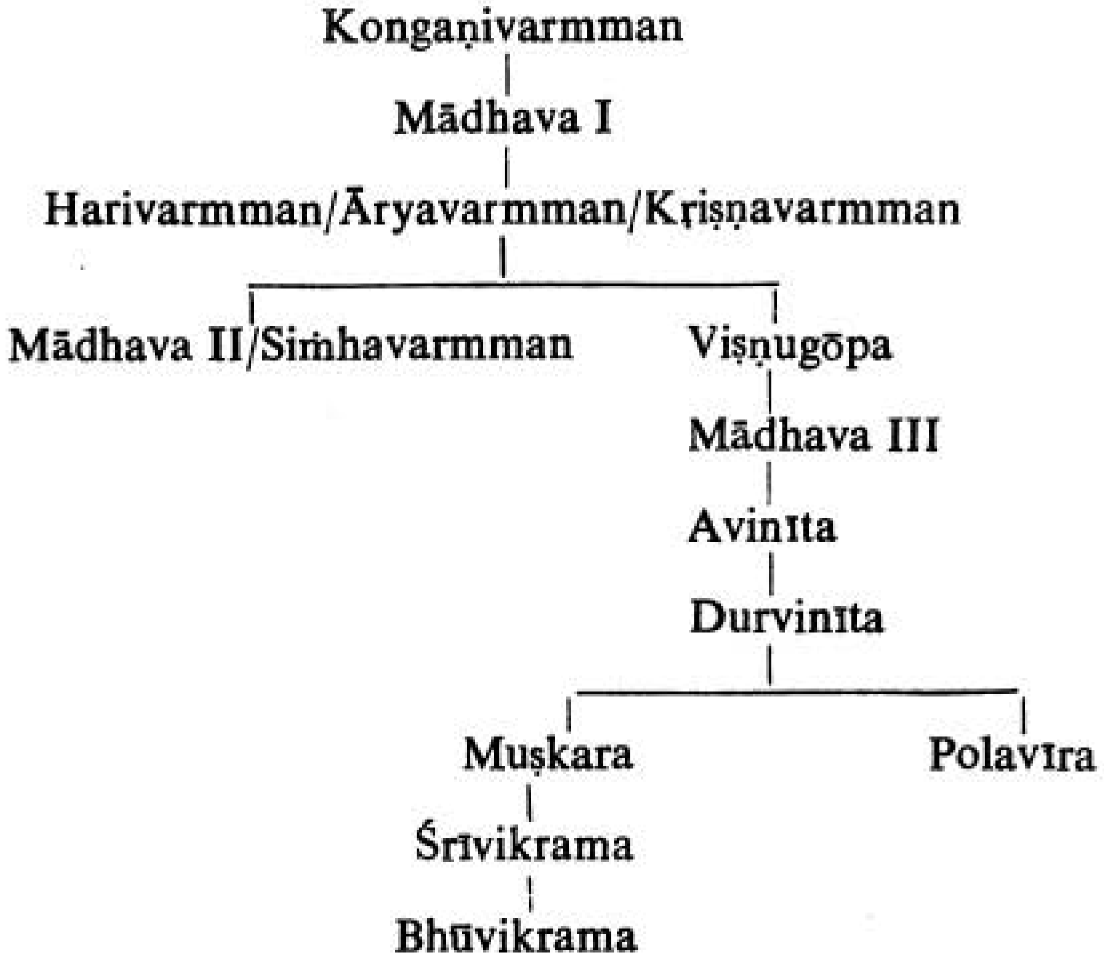
The Gaṅgas and the Kadambas were thus the first to found on the soil of Karnataka the nuclei of their political powers which, during their early sway of over two hundred years, until the advent of the Chalukyas of Vātāpi, had, at times, shown the potentials of developing into imperial proportions largely through their own pioneering efforts. Early rulers belonging to both these dynasties fearlessly assumed titles and epithets which, on a comparative study, indicate a status of absolute autonomy, an essential prerequisite for touching the high watermark of imperialism. Their seeming vaunt went unpunished obviously because, by their very establishment of these two kingdoms, even the war mongers among the suzerains of those days had been forced to realise that Karnataka had outgrown the subordinate stature of merely forming a part of a *cakravarti-kṣētra* having the centre of its power elsewhere. That, inspite of the potentials being there, neither of these kingdoms ever once actually flowered into an empire was due not so much to the fact that they could not thrive under the shade of the already existent mighty Pallava empire as to the fact that their growth was stunted by an abiding political situation in which neither found it feasible to expropriate the other.

While the seeds of an enduring indigenous political hegemony were thus sown in Karnataka for the first time by the Gaṅga-Kadamba factor, the social and cultural transformations registered during that period in that region were no less significant and consequential. But, much in keeping with the rest of the sub-continent, in Karnataka too, these aspects had in those early days become inextricably intertwined with religion which, more often than not, not only sanctioned and governed but also provided the motive force for all such metamorphoses. Though traditions as recorded in same medieval records would have us believe that the Gaṅgas of Taḷakāḍu owed their emergence as a royal family to the Jaina religion and, again, though some of the later records of this dynasty, attest to the importance attached to Jainism by some of the Gaṅga rulers, it may be safely deduced, on the strength of the available records, that the early Gaṅga rulers, like their Kadamba contemporaries, had showered the lion's share of royal patronage on the followers of the Vēdic religion. We should, however, accord due credit to the Gaṅgas and the Kadambas for not wantonly indulging in activities prejudicial to the continued practice of Buddhism and Jainism in Karnataka. Far from it, it was they, particularly the Gaṅgas, who set the stage, especially for Jainism, to prepare itself for long centuries of significant rule in the religious, educational and literary history of Karnataka.

It is in the field of language that we find the Gaṅga-Kadamba era covering a very significant period. Starting their careers in the fag end of the Prakrit era, the Gaṅgas and the Kadambas stepped into the age of classical Sanskrit and the diction and style of their Sanskrit inscriptions fully reflect the advancement of that immortal yet presently moribund speech. Side by side, we also find the increasing presence of elements of vernacular Kannaḍa particularly in the grant portions of the early Western Gaṅga charters.

The chronological history of the early Western Gaṅga rulers has for long remained a subject of controversy. From the first twentynine charters of the present volume the following geneaology can be drawn for the first ten generations of the Western Gaṅga rulers :

Of the records of these rulers, in the Bedirur grant (Ins. No. 29) of Bhūvikrama we get, for the first time, a simultaneous mention of the king's regnal year and its corresponding Śaka year, namely 25 and 556 respectively which yeilds 609-10 A.D. as his accession year. Scholars who have so far written on the chronology of the Western Gaṅgas have all tended to ignore this useful information contained in the Bedirūr grant and have generally assigned his reign to the later half of the 7th century A.D. On the other hand, it will be only historical to assume that Bhūvikrama had ascended the Western Gaṅga



throne sometime in 609-10 A.D. and that he reigned as king atleast for 25 years until 634-35 A.D. All other relative equations on Western Gaṅga and other related dynastic chronologies will have to be judiciously re-adjusted with this data as a solid base. Mercara plates of Avinīta, which are engraved in characters of the ninth century A.D. but may have retained some of the historical facts including probably the date of an earlier original charter, refer themselves to the year 388 of an unspecified era. It is only proper that we refer this year to the Śaka era in which case the year 466 A.D. would fall in Avinīta's reign. This would leave a gap of (609-466)=143 years in which we have to accommodate the remaining years of Avinīta's reign as well as those of Durvinīta, his sons Muṣkara and Polavīra and Muṣkara's son Śrīvikrama, which is well within historical possibilities. The Kūḍlūr plates of the third ruler of the dynasty, namely Harivarmman, which are also in ninth century characters but may have retained some historical facts of an earlier original charter, give the year of their issue in Prakrit as *aṭṭā-asīti-uttaramāge* which has been normally Sanskritised as *aṣṭāśīty-uttara-śata* and the year taken to stand for 188. On the other hand, it is likely that this corrupt portion really refers to the year 88. Since this cannot, by any stretch of imagination, be referred to the Śaka era, we venture to suggest that the plates were issued in the 88th year after the establishment of Gaṅga kingdom. We may therefore tentatively presume that the first three rulers sat on the Western Gaṅga throne for as long as atleast 88 years. The *Lōkavibhāga*, a Jaina work, equates the Śaka years 380 with 22nd regnal year of Siṁhavarman (Mādhava II) leading to the conclusion that he ascended the throne in or about 436 A.D. Considering the possibility that atleast 88 years may have lapsed between the establishment of the Western Gaṅga kingdom and the accession of Siṁhavarmman we may suppose that the kingdom itself was established around the middle of fourth century A.D.

From the *Lōkavibhāga* we learn that Simhavarmman had reigned for atleast 22 years (458 A.D.). He was succeeded by his younger brother Viṣṇugōpa, the latter's son Mādhava III and Mādhava's son Avinīta. For the last named ruler we have a possible date in 466 A.D. as furnished by the Mercara plates (Ins. No. 17), which leaves only a gap of 8 years between the last known year of Siṁhavarmman's reign (458 A.D) and the date of the Mercara plates (466 A.D.). But, while we do not have any contemporary records attesting to the reign of Viṣṇugōpa, his son Mādhava III is known to have ruled for atleast 13 years (Ins. No. 10.). The obvious explanation lies in the fact that Mādhava III may have taken his son Avinīta as his joint ruler. This is confirmed by the fact that Avinīta is described in his charters as having been invested with the reigns of his kingdom right from his childhood (*jananī-dēvatāṅka-paryaṅkatala-samadhigata-rāyya-vibhavavilāsaḥ*).

The chronological history of the Western Gaṅgas subsequent to the reign of Bhūvikrama does not pose major problems though, in most cases, the exact period of each reign cannot be decided with certainity.

While the contemporary Kadambas of Banavāsi had drafted for themselves an impressive dynastic eulogy, the Gaṅgas merely described themselves as belonging to the Jānhavēya-kula and Kaṇvāyana-sagōtra. Rather the courtbards of the Western Gaṅgas expended their poetic skill in composing individual royal euologies. As has been pointed out earlier, the early records of the Western Gaṅgas contain no references to any possible Jaina motivation for the emergence of their kingdom.

The Western Gaṅga charters are almost unanimous in giving credit to Koṅgaṇivarmman for the establishment of the Gaṅga kingdom. He is uniformly described, atleast from the time of Harivarmman, in an intriguing phrase which reads *sva-khaḍg-aika-prahāra-khaṇḍita-mahāśilāsthaṁbha-labaha-bala-parākrama-yaśāḥ*. This phrase has not so far been properly understood and interpreted. *Mahāśilā* is the same as *Śataghnī*, an ancient 'deadly' weapon used as a missile, supposed by some to be a sort of fire-arm or rocket, but described by the commentator on the *Mahābhārata* as a cylindrical piece of wood studded with iron spikes (Monier Williams, *Sanskrit-English-Dictionary*). It may be safely deduced from this that Koṅgaṇivarmman had successfully broken the devastating effect of this weapon in some battle, a feat which must have catapulted him to the status of a king. He is eulogised in the charters of his successors as one who had acquired much booty and fame through victories scored in many battles and as one whose intelligence had become enriched by the study of various sciences. More than any other ruling house of those days, the Western Gaṅgas seem to have devoted special attention to princely education, for, the academic stature of almost all the rulers of that family is described in glowing, yet credible terms in their dynastic eulogy.

He was succeeded by his son Mādhava I who is praised for his scholarly and martial accomplishments, for his patronage to the learned and for his extreme familiarity with the rules of polity. He is the first Western Gaṅga ruler for whom we have epigraphical records. His best achievement as king appears to have been in the literary field, he being credited with the writing of a commentary on *Dattaka-sūtra*, work specially dealing with the craft of the courtesans (*Kāmasūtra*, 1.1.11). All his three known charters register grants made to vaidika-brāhmaṇas.

Mādhava I was succeeded by his son Harivarmman. Two other names, Kṛiṣṇavarmman and Āryyavarmman also figure as those of the sons of Mādhava. Among these, though Āryyavarmman is described in the Kūṭalūr grant No. 9) of his son Mādhava II as the eldest son of Mādhava I, implying thereby that Āryyavarmman had two or more younger brothers, scholars have generally assumed that Harivarmman, Kṛiṣṇavarmman and Āryyavarmman were the names of one and the same prince. A partial substantiation for this view is available in the fact that while Mādhava II *alias* Siṁhavarmman is described in the Penukoṇḍa plates (No. 8) as the son of Āryyavarmman, the Chūkuṭṭūr grant (Ins. No. 7) describes Siṁhavarmman, who is obviously the same as Mādhava II, as the son of Kṛiṣṇavarmman. The only interesting data we get for Āryyavarmman is that he was anointed by Siṁhavarmman, obviously the second Pallava ruler of that name. The three known charters of Āryyavarmman, one naming him as Harivarmman (no. 4) and two as Kṛiṣṇavarmman (Nos. 5 and 6) all register land grants to vaidika-brāhmaṇas.

Āryyavarmman was succeeded by his son Mādhava II who also bore the second name of Siṁhavarman obviously as an indication of his father's gratitude to his Pallava benefactor. Mādhava II was in his turn anointed on the Gaṅga throne by the Pallava ruler Skandavarmman III, son of Siṁhavarmman II. His three known charters (Nos. 7, 8 and 9) also record land grants made to vaidika-brāhmaṇas.

Mādhava II was, in all probability, succeeded by his younger brother Visṇugōpa. Though no record actually referring itself to his reign has so far been discovered, he receives the Gaṅga royal title *mahādhirāja* in all the family eulogies of the Western Gaṅga charters issued subsequent to his times. In all those charters his father's name uniformly occurs as Harivarmma thus throwing into some doubt the tentative identification of Āryyavarmman, Kṛiṣṇavarmman and Harivarmman as the names of one and the same ruler.

Viṣṇugōpa was succeeded by his son Mādhavavarmman III during whose reign, for reasons not known, there appears to have been a significant shift in the religious pursuit of the Western Gaṅgas, to the great benefit of Jainism though, of course, not at the expense of the Brāhmaṇical faith. Of his three known charters, while no. 157 records a grant of land to a vaidika-brāhmaṇa, the beneficiary of grants nos. 10 and 11 is the Jaina religion. It is likely that both the Brāhmaṇical and Jaina faiths, the latter to a greater extent, were used as antidotes to Buddhism which was being patronised by the much maligned, enigmatic Kaḷabhras. Significantly, Madhava III is described (eg. No. 12) as ever engaged in the task of uplifting righteousness which had been submerged in the mud and mire of the Kali age. Viewed in the context of the Kalabhra rulers being mentioned as Kali-araśar, we may reasonably conclude that Mādhava III was one of the detesters of the Kalabhras and, hence, a detractor of Buddhism.

The reign of Mādhava III was followed by two successive long ones, those of his son Avinīta Koṅgaṇivarmman and grandson Durvinīta Koṅgaṇi-mahārāja. These two rulers were on the Gaṅga throne for a combined period of more than a century and, needless to say, it was during this long period of stability that the Western Gaṅga kingdom got consolidated, ensuring its effective existence for over 400 more years.

Among the two, Avinīta is described as having been introduced to the burdens and pleasures of kingship even when he was resting, as a child, on his mother's lap. From this we may understand either that Mādhava III had taken him as a joint ruler even when he was not more than a boy or that Mādhava III had died or had abdicated in his son's favour while Avinīta was still in his infancy.

Sometime in or before his 25th regnal year Avinīta took for his queen the sister of the Kadamba ruler Kṛiṣṇavarmma-mahādhirāja who was best known for his performance of the horse-sacrifice.

There appears to have been considerable competition between the Jaina and Brāhmaṇical faiths during his protracted reign. No. 12 possibly contains a clue to the increasing influence of Jainism in the Western Gaṅga territory for his charter refers to the prosperous mercantile guilds including *Maṇigrāmam* and also to well-to-do Jaina merchants as *mahāśrēṣṭhī* and *vaṇik* in the grant portion making it fairly apparent that the growing merchant community was behind Jainism. The reference to the building of a Jaina temple in the Western Gaṅga territory by the mother of the Pallava king Siṁhaviṣṇu and the donation of lands byAvinīta to that temple indicate that the Pallavas had also contributed to the spread of Jainism in the Gaṅga kingdom. Though it is not explicitly stated so in the record (No. 14) we may not be wrong in assuming that this mother of Siṁhaviṣṇu was a Western Gaṅga princess. That the Western Gaṅgas could strike matrimonial alliances with the Kadambas and the Pallavas during the reign of Avinīta clearly illustrates the eminence to which Western Gaṅga family had risen during his reign.

The Brāhmaṇical faith seems to have gained much of its lost ground during Avinīta's reign for, his six known charters are equally shared by the Jaina and Brāhmaṇical faiths.

From many points of view Durvinīta was one of the greatest of the Western Gaṅga rulers and his long reign of over four decades was marked by decisive developments in many fields. He describes himself modestly as the follower of the footsteps of his father though the latter had unsuccessfully backed his son (name not known) by another queen as his successor in preference to Durvinīta. His mother was the daughter of Skandavarmma, the king of Punnāṭa. He is described as having scored decisive victories in many battles including those fought at Andariya, Ālattūr, Poruḷaṟeya and Pernnagara. Though the identity of the adversaries vanquished in these battles is nowhere revealed, since the relevant descriptive passage immediately follows the one referring to his father's preference for an (unnamed) step-brother, we may tentatively conclude that these battles were fought in the course of the war of succession.

In addition to being a renowned warrior, Durvinīta was an accomplished scholar, his notable achievements in the literary field being the writing of a work titled *Śabdāvatāra*, the Sanskrit rendering of the Prakrit work *Vaḍḍakathā*, and the writing of a commentary on fifteen *sargas* of Bhāravi's *Kirātārjunīyam*.

Avinīta's marriage to the Punnāṭa princess secured for Durvinīta mastery over the Punnāṭa kingdom (a territory sanctified by the Kāvērī and Kapilā rivers) for, besides being the lord of the Gaṅga territory, he is described as the lord of the entire Pāṇṇāṭa and punnāṭa territories.

A major development of his reign was the total resurrection of the Brāhmaṇical faith. Of the nine inscriptions (Nos. 18-26) of his reign included in this volume, eight charters (Nos. 18-25) record grants made to the followers of the Brāhmaṇical faith while the 9th one (No. 26) is secular in nature. He is described in his charters as the protector of the *varṇāśrama* system much in the fashion of Manu and as a great devotee of Viṣṇu. This total religious transformation during his reign may perhaps have to be attributed to the probability of the Jains having influenced his father's unsuccessful choice of his step-brother for the Gaṅga throne.

Durvinīta was succeeded by his son Muṣkara whose only known charter (No. 158) is included for the first time in the present volume. Though in the family genealogy contained in Western Gaṅga charters issued subsequent to his reign, Muṣkara is described in mere conventional terms, we gaṯher from this own grant that he was born to Durvinīta from the daughter of a Cōḷa ruler (name not given) who is described as belonging to the lineage of Dagdhacaraṇa which is but the Sanskritised form of Karikāla, the name of the legendary Cōḷa ancestor who is further described in Muṣkara's grant as the lord of Urgapura which is the same as Uṟaiyūr, the traditional Cōḷa capital. The charter in question registers the grant of the village Kiṟumoṟekōḻi to a vaidika-brāhmaṇa.

Durvinīta had another son by the name of Polavīra who issued the Tagare plates (No. 27) registering the grant of the village Palaccōge to a vaidika-brāhmaṇa. In the absence of further epigraphical evidence it is not possible to say whether Polavīra was only another name of Muṣkara or whether, in case he was another son of Durvinīta, he was elder or younger to Muṣkara.

According to Western Gaṅga genealogy, which fails to mention Polavīra, Muṣkara's son and successor was Śrīvikrama whose hero-stone inscription (No. 28) records the grant of a piece of paddy field as bloodgrant to the dependants of the hero killed in a battle though the record fails to identify the adversary. The family genealogy composed subsequent to his reign states that he had married the daughter (name not given) of a certain Sindhurāja who was renowned in all quarters.

Śrīvikrama's son and successor was Bhūvikrama whose Bedirūr grant (No. 29) was issued in Śaka 556 in his 25th regnal year. He is described therein as the son of the daughter of the Cōḷa king who hailed from the family of Karikāla, the builder of an embankment for the river Kāvērī. It is obvious from this that like Muṣakara, Bhūvikrama's grandfather, Śrīvikrama, his father too had married a Cōḷa princess.

Bhūvikrama was also known as Śrivallabha, probably indicative of a close alliance with the Calukya emperors Vātāpi who were known by the general of imperial designation Vallabha. The Western Gaṅga charters credit him with a victory over the Pallava ruler in a fierce battle fought at Velanda or Vilande. Though it is not stated so anywhere in Western Gaṅga genealogy we may safely presume that Bhūvikrama had thrown in his lot with Calukya Polekēśi II in the latter's incessant fights with the Pallavas. Since we know from the Haḷḷegeṟe plates (No. 31) that Bhūvikrama's successor Śivamāra had ascended the throne sometime in 679 A.D., it becomes obvious that Bhūvikrama himself sat on this Gaṅga throne for as long as seven decades.

Bhūvikrama was succeeded by his brother Śivamāra also as Navakāma and Śiṣṭapriya, who according to his Haḷḷegere plates (No. 31), ascended the throne some time in 679-80 A.D. Not much is known about the events of his reign which was long enough and lasted till 725 A.D. We gather from his charters that he patronised with equal fervour the Brāhmaṇical and Jaina faiths. From ins. no. 30 we learn that Śivamāra had got into a conflict with the Bāṇa ruler Skanda-Bāṇādhirāja.

Śivamāra was succeeded by his grandson Śrīpuruṣa, another great ruler, whose father's name is, as a rule, glossed over by all the Western Gaṅga charters. Even while eulogising him the Bāradūru grant (No. 39) takes care to describe Śrīpuruṣa as being endowed with all the good qualities of his grandfather. The Vaḷḷimalai inscription (No. 92) of Rācamalla (I) goes to the extent of denying the very existence of this unnamed son by describing Srīpuruṣa himself as the son of Sivamāra (I). It is obvious from these that, for reasons not known to us, Śrīpuruṣa's father had become a persona-non-grata to his own kith and kin. He was actively involved in the internecine warfare between the Calukyas and the Pallavas. If Pallava sources are to be believed, the Gaṅga kingdom was invaded by the Pallava Nandivarman II who recovered from Śrīpuruṣa a necklace adorned with a precious gem called *ugrōdaya*.

In the religious field Śrīpuruṣa clearly made known his preference to the Brāhmaṇical faith. While eight of his ten copper plate inscriptions included in the present volume register grants to the followers of the Brāhmaṇical faiths (Nos. 39, 41-43, 45-47 and 65) he is eulogised in the Bāradūru grant (No. 39) as the re-establisher of numerous *dēva-bhōga* and *brahmadāya* grants which had fallen into evil days. Besides, we gather from his Nandi plates (No. 41) that, in his 3rd regnal year, when he was actually camping in a *caity-ālaya*, he made a grant of lands to a *vaidika--brāhmaṇa*. Only two of his charters (Nos. 48 and 71) record grants made to the Jaina religion.

Srīpuruṣa too had a long reign of over six decades in which he had actively associated his sons Duggamāra-Eṟeyappa and Śivamāra (II) in running the affairs of the kingdom. Śrīpuruṣa's inscriptions nos. 54-55, 58 and 69 and nos. 64 and 68 respectively attest to the responsibilities borne by these two princes during their father's reign. An additional information we have for Duggamāra is that he had married Kañchyabbā, the elder sister of Indarāja and daughter of a certain chief Vikramāditya and his wife Vinayavati.

In the regular family genealogy of the Gaṅgas, Duggamāra does not fin mention. On the other hand, it is claimed for Śivamāra that he was jointly anninted on the throne by Rāṣṭrakūṭa Gōvinda (II, 775-80 A.D.) and Pallava Nandivarman (II, 731-96 A.D.). It is likely that after Śrīpuruṣa's death sometime after 791 A.D. (Ins. No. 51), there was a fraternal feud between the brothers for the Gaṅga throne and that Śīvamāra ultimately succeeded in wresting power with the help of the Rāṣṭrakūta and Pallava rulers.

Śivamāra had his chance of repaying his debt to Gōvinda II when the latter's kingship was put in jeopardy by the designs of his ambitious brother Dhruva-Dhōra. However, Gōvinda II could not retain hold on his throne and Dhruva did become emperor. Though the Western Gaṅga charters attribute to Śivamāra victory over the cavalry of Dhōra, we know from other sources that Śīvamāra was defeated, captured and imprisoned by the Rāṣṭrakūṭa emperor. In the subsequent dynastic feud between Rāṣṭrakūṭa Gōvinda III and his brother Kambha, Śivamāra, who was released by the former in the hope of securing his support, threw in his lot with Kambha and had to spend more time in incarceration. The Navalai inscription (No. 79) dated in the 17th regnal year of Śivamāra in all probability pertains to one of the battles he had fought against Gōvinda III. The Gaṅga genealogy mentions another battle fought at Mudukundūr by Śivamāra against the combined forces of the Rāṣṭrakūṭas, Calukyas and Haihayas. This was perhaps part of the campaign Dhruva had successfully launched against his unfortunate brother Gōvinda II.

The Maṇṇe plates (No. 49) and the Koṭṭimba grant (No. 50) issued respectively in 798 and 799 A.D. mention Mārasiṁha as the son of Śivamāra. In both the characters he is described as one who had obtained the status of *yuvarāja* (*samadhigata yauvarājya-padaḥ*). Though he was the issuer of these two grants and, hence, was virtually ruling over the Gaṅga kingdom on those dates, his specific description as *yuvarāja* makes it certain that Śivamāra was the *de facto* ruler but was not available to discharge his kingly duties. We may safely conclude from this that as late as 799 A.D. Śivamāra was still a prisoner of the Rāṣṭrakūṭas. It is likely that Mārasiṁha never became king in his own right and he may have predeceased his father.

As per the genealogy of the Gaṅga charters Śivamāra was succeeded by Rājamalla (I), the son of his younger brother Vijayāditya. He is eulogised as having recovered from the Rāṣṭrakūṭa king, by an act of skilfulness, the sovereignty of the Gaṅga family which had been lost owing to the tactlessness of his paternal uncle *Mahārāja* Śivamāra. The Gaṅga court-bard bemoans that this great achievement did not even fetch for him the position of crown prince and that he had to himself earn the right of sitting on the Gaṅga throne. He had the secondary name of Satyavākya.

He was succeeded by his son Nītimārga Eṟegaṅga. He is credited with having routed the army of the Vallabha (the Rāṣṭrakūṭa emperor of Karnāṭaka, namely Amōghavarṣa I, 814-80 A.D) which had been joined in a formidable confederacy by the armies of the Pallava, Kuru, Māgadha, Māḷava, Cōḷa, Lāḷa, Saṁvalla and Calukya rulers. This tall claim may at best mean that the Rāṣṭrakūta army, encountered by Eṟegaṅga in the battle-field called Rājāṟāmaḍu, included regiments from those territories. Eṟegaṅga was a great devotee of the Jina and is described as *Bhagavad-Arhad-bhaṭṭāraka-caraṇo-āravindayugaḷa-madhupāyamāna-mānasaḥ*.

He was succeeded by his son Satyavākya-Rācamalla (II). An unbelievable claim is made for him that he had got the better of such an array of rulers as those of Vaṅga, Pauṇḍra, Magadha, Kōsala, Kaliṅga, Āndhra and Damiḷa in the battle of Sāmiya. His right to the Gaṅga throne was unsuccessfully contested by a scion who had the popular epithet of Nanniyo-Gaṅga (No. 91).

His younger brother was Būtuga who is stated to have defeated a certain Mahēndra (probably the Noḷamba-Pallava ruler of that name) in battles fought at Biriyūru, Sūṟūru and Sāmiya. Besides, he is also described as having defeated the Koṅgas (probably the rulers of the Koṅgu country in northern Tamilnāḍu) and to have captured their elephants. Like his father he was also a great devotee of the Jaina (*parama-Jainaḥ*). He married the daughter of the Rāṣṭrakūṭa emperor Amōghavarṣa, by name Candrobbalabba, and through her begot a son named Eṟeyappa.

Rācamalla (II) had no issues and, before his death, had annointed his nephew Eṟeyappa on the Gaṅga throne. Even as a prince he had actively assisted his father in the battle of Sūrūru fought against Mahēndra and is stated to have captured the hill fortresses of Nāḍugāṇi, Miḍigēsi, Tippēru and Peñjera. He was also known as Eṟegaṅga Nītimārga and Komaraveḍeṅga. He married Jākāṁbā, the daughter of the Calukya prince Nijagali, and had, through her, a son named Satyavākya Narasiṁha.

After a thorough schooling in his boyhood which must have rendered him a veritable human encyclopaedia, Narasiṁha donned the warrior's attire; his martial prowess was such that, if we are to believe the court-bard, the

Āndhra, Khaśa, Pāṇḍya, Siṁhaḷa, Kērala and Pallava rulers became scared of him. He had the second name of Bīraveḍeṅga.

His younger brother was Nītimārga Rājamalla (III). His notable achievement was the defeat of the Noḷamba ruler Aṇṇiga in the battle of Kottamaṅgala; subsequently, he took pity on him and took him under his protection. He had the second name of Kacceya-Gaṅga.

His younger brother was Būtuga (II) who was variously known as Gaṅga-Gāṅgēya, Gaṅga-Nārāyaṇa, Jayaduttaraṅga and Nanniya-Gaṅga and also had the alternating title of Satyavākya. He built up close contacts with the Rāṣṭrakūṭa ruler Amōghavarṣa-Baddega when the latter was in the Ḍàhāḷa country and, further, married his daughter by name Rēvakanimmaḍi *alias* Cāgaveḍeṅgi.

At the death of Amōghavarṣa III a certain Lalleya usurped the sovereignty of the Rāṣṭrakūṭas but Būtuga promptly intervened, recovered the elephants horses, the white umbrella as well as the throne and restored them to the rightful heir, Amōghavarṣa's son Kṛiṣṇa(III). Among those who were adversely affected by the martial prowess of Būtuga were Kakkarāja, the lord of Achaḷapura, Bijja *alias* Dantivarma, the ruler of Banavāsi, Ajavarmma, the Sāntara cheif, Dāmari, the lord of Nuḷugugiri and a certain Nāgavarmma. Būtuga (II) played a major role in Kṛiṣṇa's compaign against the Cōḷas and brought about decisive victories in the battles of Tanjāvūr and Nāḻkōṭe. He crowned these successes with the killing of the Cōḷa prince Rājāditya in the fierce battle fought at Takkōlam.

Būtuga's son was Nītimārga Maruḷa who was also known as Gaṅga-Mārtāṇḍa, Gaṅga-Cakrāyudha, Puṇuseya-Gaṅga and Kaliyuga-Bhīma. Probably as a reward for the services rendered by his father Būtuga to the Rāṣṭrakūṭas, Maruḷa was given the hand of Kṛiṣṇa III's daughter in marriage. Besides he was also honoured by his father-in-law with a regal umbrella called *Madanāvatāra*. While one conventional euology says, with scant regard for historical truth, that his feet were worshipped by the Magadha, Kaliṅga, Pāṇḍya and Cōḷa kings, another says that his valour was praised by the Kēraḷas, Cōḷas and Pāṇḍyas.

His younger brother was Satyavākya Mārasiṁha who had various secondary names such as Guttiya-Gaṅga, Gaṅga-Cūḍāmaṇi and Chaladuttraṅga. After a very eventful career as a prince, both as a student and as a warrior, he was crowned on the Gaṅga throne as the ruler of Gaṅgavāḍi by Kṛiṣṇa III himself in the midst of his preoccupations with hectic preparations for a northern expedition. In Kṛiṣṇa's northern expedition Mārasiṁha played an important role in the battles against the Gūrjjara king, the Vindhyan chief Lalla, and also a certain Alla. When, in 973 A.D., Cāḷukya Taila II overthrew the Rāṣṭrakūṭas, Mārasiṁha made a brave though futile attempt to restore the latter's hegemony by having Indra IV, the grandson of Kṛiṣṇa III, crowned as emperor. Though Mārasiṁha's charters extol him for this achievement, we know that the game was lost to the Cāḷukyas and that both Indra IV and Mārasiṁha, devout Jains that they were, ended their lives by observing the rite of *sallēkhana*. This event must have occurred sometime before 976 A.D. in which year we find Mārasiṁha's son Rācamalla IV sitting on the Gaṅga throne.

In his turn, Mārasiṁha was known as Guttiya-Gaṅga, Gaṅga-Cūḍāmaṇi and Gaṅga-Kandarpa. He was a great devotee of lord Jina. He had an elder sister named Kundaṇasāni, also a great devotee of Jina, who was married to Rājāditya, a Cāḷukya scion. Mārasiṁha was succeeded by his son Satyavākya Rācamalla (IV) who was also known as Jasaḍuttaraṅga and Rakkasa-Gaṅga. He was probably succeeded by Nītimārga Permmānaḍi whose Elkūru inscription (No. 153) of 999-1000 A.D. is the last known dated inscription to mention a Western Gaṅga ruler. If the badly damaged Īchavāḍi inscription (No. 150) can be assigned to his reign, we may conclude that he was also known by the names of Rakkasa-Gaṅga and Nanniya-Gaṅga and that he was a great devotee of the Jina.

TEXTS AND SUMMARIES

No. 1

ŚĀSANAKŌṬA PLATES OF MĀDHAVAVARMAN, YEAR 1

Provenance : Śāsanakōṭa, Hindupur Taluk, Anantapur District, Andhra Pradesh.

References : C.R. Krishnamacharlu, *E.I.*, Vol. XXIV, 234-39 and plate between pp. 238 and 239; *ARSIE*, 1938, No. A 4.

Language : Sanskrit. In prose except the customary imprecatory verses.

Metre : Verses 1-3 : *Anuṣṭubh.*

Script : Southern variety of Late Brāhmī.

Date : Regnal year 1, Phālguna śu. 10. In characters of the fourth-fifth century A.D.

TEXT[1]

First plate

१. सिद्धम्[2] [।*] जित[3]म्भगवता गतघनगगनाभेन पद्मनाभेन [।*] श्रीम–
२. ज्वाह्ववेयकुलामलव्योमावभासनभास्करस्य
३. [स्वभुजजवजजयजनित][4] सुजनजनपदस्य दार(रु)णारिगण–

Second plate : First side

४. विदारणरणोपलब्धव्रणभूषणस्य **काण्वायन सगोत्रस्य**
५. श्रीमत्कोङ्गणिवर्म्म धर्म्ममहाधिराजस्य पुत्रेण पितुरन्वाग–
६. तगुणेन स्वभुजवीर्य्योत्पाटितावगृहीतारिश्रीयशसा

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1. From the plate in E.I., XXIV.
2. Expressed by a symbol.
3. "At the top of *ta* is a dot in the original. This is accidental and due to corrosion and need not be mistaken for an *anusvāra* which in this record is always marked at the right top corner of the concerned letter."—C.R.K.
4. "The portion enclosed within the brackets is engraved on an erasure like a palimpsest." —C.R.K. Better read स्वभुजजवजयजनित.

Second plate : Second side

७. नानाशास्त्र (स्त्रा) र्त्थं[1]सद्भा[2]वाधिगमप्रणीतमतिविशेषस्य[3]
८. विद्वत्कविकाञ्चननिकषोपलभूतस्य[4] विशेषतो [ऽ*] प्यन–
९. वशेषस्य नीतिशास्त्रस्य यथावद्वक्तृ (क्तृ) प्रयोक्तृ कु–
१०. शलेन सम्यक्प्रजा पालन मात्राधिगत राज्य प्रयोजनेन
११. सुविभक्त भक्त भृत्य जनेन श्री **माधववर्म्मणा** आत्मनः

Third plate : First side

१२. प्रवर्द्धमान विपुलैश्वऽर्ये **प्रथमे सवंत्सरे**[5] **फाल्गुनमा–**
१३. **से शुक्लपक्षे** तिथौ दशम्यां वत्स सगोत्राय तैत्तिरि (री) य
१४. चरणाय **धरशर्म्मणे** आत्मनिश्रेयसे[6] **परु [वि*] विषये**
१५. **बेल्पुत्तोरु** नाम ग्रामो ब्रह्मदेयक्रमेणाद्भि⌣प्रत्त [:*]

Third plate : Second side

१६. सर्व्वंपरिहारयुक्त [:] [।*] यो [ऽ*]स्य लोभात्प्रमा [दा*]द्वाभिहर्त्ता
१७. स पञ्चमहापातक संयुक्तो भवति [।*] अपि च मनु–
१८. [ग] (गी) ता [:*] श्लोकाः [।*] स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम् [।*]
१९. षप्टिं (ष्टिं) वर्षसहस्त्राणि घोरे तमसि वर्त्तते [॥१॥*] बहु–

Fourth plate : First side

२०. भिर्व्वसुधा भुक्ता राजभिस्सगराधि (दि) भि [:] [।*] यस्य यस्य
२१. यदा भूमिस्तस्य तस्य तदा फलम् [॥२॥*] स्वन्दातुं सुमह[7] दग–
२२. क्यं दु×खमन्यार्त्थं पालनम् [।*] दानं वा पालनं वेति दानाछ्–
२३. यो [ऽ*] नुपालन [म्] [॥३॥*] स्व **महाराजमु**खाज्ञाप्त्या[8] **सोम–**

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1. Krishnamacharlu : °त्थ°
2. Originally °सत्मा° was engraved and later corrected to °सद्भा°
3. Read : °विशेषण.
4. Read : °भूतेन.
5. Read : संवत्सरे.
6. Read : आत्मनिःश्रेयसाय.
7. The letter ह, originally omitted, is engraved below the line between the letters म and च्छ.
8. Read °मुखाज्ञप्त्या. Krishnamacharlu suggests emendation to महाराजस्वमुखाज्ञप्त्या.

Fourth plate : Second side

२४. **शर्म्मणा** लिखितेयन्ताम्र पट्टिका [।।*]

SUMMARY

After hailing the god Padmanābha, the preamble of the text introduces the illustrious *Dharma-mahādhirāja* **Konganivarman,** who was the very Sun illumining the firmament of the *Jāhnavēya* (i.e. Gaṅga)-*kula*, who had established a kingdom by the strength of his arms, whose body was adorned with scars sustained in battles and who belonged to the *Kāṇvāyana-sagōtra*;

his son, who had inherited the good qualities of his father, who had appropriated the wealth and fame of his vanquished adversaries, whose intelligence had become enriched by the study of various sciences, who was munificent towards scholars and poets, who expounded and put into practice the rules of polity, who had acquired the throne only in order to rule well and who had a well-regimented and loyal retinue of servants, was the illustrious **Madhava-varman**.

He, on the 10th day of the bright half of Phālguna in the first year of his prosperous reign, made a grant of the village of **Velputtoru** in **Paruvi-visaya** to the brāhmaṇa **Dhara-sarman** of Vatsa-sagōtra and Taittirīya-caraṇa, for the sake of his own merit. The gift was made in accordance with the *brahmadēya* system and the gift-village was declared free of all hindrances.

The imprecatory portion consists of a prose passage and three of the usual verses from Manu. The charter was written, on the personal orders of the *mahārāja*, by **Soma-sarman.**

No. 2

KAṆḌASALA GRANT OF MĀDHAVAVARMAN, YEAR 9

Provenance	: Mysore, Mysore Taluk, Mysore District, Karnataka.
Reference	: R. Shama Sastry : *Mys. Arch. Rep.*, 1924-25, pp. 95-96, No. 115.
Language	: Sanskrit (Prose except the customary imprecatory verses).
Metre	: Verses 1-3 : *Anuṣṭubh.*
Script	: Old Kannaḍa.
Date	: Regnal year 9, Kārtika śu. 12. In characters of the fourth-fifth century A.D.

TEXT[1]

First plate : Second side

१. [जित]म्भगवता [।*] **श्रीमज्जाह्नवेयकुलामल**व्योमावभासनभास्करस्य
२. नानाशास्त्रार्त्थसद्भावाधिगमप्रणीतमतिविशेषस्य अनेकयुद्धविजयोप–
३. लब्धप्रथितपृथुश्रीयशसः विविधराजसम्पत्समुदाचारविनयहेतुभूतस्य
४. काण्वायन सगोत्रस्य **श्रीमत्कोङ्गणिवर्म्म धर्म्ममहाराज[2]स्य**
५. [पु]त्रेण सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनेन

Second plate : First side

६. बहुविधशास्त्रार्त्ता(र्त्था)गतविद्वत्कविकाञ्चननिकषोपलभूतेन स्वभुजवीर्य्यो-
७. त्पाटितावगृहीतस्य वंशामलश्रीयशसा देवद्विजगुरुपूज-
८. नप्रणतजनानु[र]क्तपतस्वभावेन प्रणयवदुपगृहीत-
९. **प्रविभक्तभक्तभृत्यजनेन सोपनिषत्कस्य नीतिशास्त्रस्य**

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1. After the text published in *Mys. Arch. Rep.*, 1924-25.
2. *Contra.* his usual title *Dharma-mahādhirāja*.

Second plate : Second side

१०. वक्तृप्रयोक्तृकुशलि (ले) न प्रकृत्यन्वयविशुद्धेन **जाह्नवेयानाम्महाधिरा-**
११. **जेन** श्री **माधववर्म्मणा** भारद्वाज सगोत्राय तैतिरिय चरणाय
१२. **नागशर्म्मणे कुलुङ्गिज्ये राज्ये** गिरिनगरस्योत्तरपार्श्वे **कन्डसलं**
१३. ग्राम [:] पानीयपातं (तः) सदक्षिणं (णः) ब्रह्मदेयसभयेनात्मनि [:] श्रेयसार्त्थं
१४. **कार्त्तिक पौर्ण्णमास्यान्दत्तः** एतदेवम्विदित्वा यो [ऽ*] स्याभिरक्षिता स त-
१५. त्फलभाग्भवति यो [ऽ*] स्याभिहर्त्ता स पञ्चमहापातकस म्युक्तो भवति [।*]

Third plate : First side

१६. .. च मनुगीता श्लोका [:*] बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः [।*]
यस्य यस्य
१७. यदा भूमिस्तस्य तस्य तदा फलम् [।। १ ।।*] स्वदत्तां परदत्तां वा यो हरेत वसुन्धरा
[म् ।*]
१८. षष्टिर्वर्षसहस्राणि घोरे तमसि पच्यते [।।२*।।] स्वं दातुम्सुमहच्छक्यं दुःखमन्या–
१९. र्त्थपालनम् [।*] दानम्वा पालनम्वेति दानाच्छ्रेयो [ऽ*] नुपाल [न] मि (म्
।।३।। इ) ति . . .
२०. .. प्रवर्द्ध [मा*] न विपुलैश्वर्य्यस्य **सम्वत्सरे नवमे कार्तिक शुक्लपक्ष**
२१. **[द्वा] दश्याम् सर्वरहस्याधिकृतेन सोमशर्मणा** लिखितेयम्ताम्रपट्टिका [।।*]

SUMMARY

After hailing the Lord,[1] the preamble introduces the illustrious *Dharma-mahārāja* **Konganivarman**, who was the very sun illumining the firmament of the Jāhnavēyakula, whose intelligence had become enriched by the study of various sciences,[2] who had acquired much booty and fame through victories scored in many battles, who had been the cause for the prosperity, goodness and humility of many kings, and who belonged to the *Kāṇvāyana-sagōtra*;

his son, who had acquired the throne only in order to rule well, who had augmented the wealth and fame of his dynasty by the strength of his arms, whose natural bent was to respect the gods, brāhmaṇas and preceptors and to be attached to the obedient, who had a well-regimented and loyal retinue of servants, who expounded and put into practice the rules of polity, who was by nature and by descent pure, was the illustrious **Madhavavarman,** the *mahādhirāja* of the **Jahnaveyas**.

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[1] Unlike in No. 1 above and most of the other Western Gaṅga charters, the invocation here does not mention the god Padmanābha.

[2] In No. 1 above, as also in other Western Gaṅga charters, this description is applied to his son Mādhavavarman I.

He, *on the full-moon day in the month of Kārttika,*[1] made a gift of the village **Kandasala,** situated on the northern side of **Girinagara** in **Kulungijya**-*rājya,* to the brāhmaṇa **Naga-sarman** of Bhāradvāja-sagōtra and Taittirīya-caraṇa, for the sake of his own merit. The gift was made in accordance with the *brahmadēya* convention.

The imprecatory portion consists of a prose passage and three of the usual verses from Manu. The charter was written, *on the 12th day of the bright half of Kārttika in the ninth year* of Mādhavavarman's prosperous reign, by *Sarvarahasyādhikṛita* **Soma-sarman.**[2]

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[1] Though the regnal year is not mentioned here, it may be concluded, from the details furnished in lines 20-21 of the text, that the grant was made in the 9th regnal year. It is interesting to note that the text was written on the copper-plates three days in advance of the date on which the grant was actually made.

[2] The Śāsanakōṭa plates (No. 1 above) were also written by the same scribe though, unlike in the present charter, he is not given there the official designation of *Sarvarahasyādhikṛita*. And Era-śarman, who wrote the Kudiḻiyam grant (No. 6 below), also held the same office but is found given the slightly different designation of *Sarvamantrādhikṛita*, *rahasya* and *mantra* having the same significance in the given context.

No. 3

NANDI PLATES OF MĀDHAVA I

Provenance : Nandi.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1914, p. 27 and plate opp. p. 26.

Language : Sanskrit (in prose except the usual imprecatory verses) and Kannaḍa.

Metres : Verses 1 and 2 : *Anuṣṭubh.*

Script : Early Kannaḍa.

Date : Vaiśākha-māsa. In characters of about the 8th century A.D.

TEXT[1]

First plate

१. स्वस्ति [।*] जितम्भगवता गतघनगगनाभेन पत्म(द्म)नाभेन [।*] **श्रीमज्जाह्नवेय-**

२. **कुला**मलव्योमावभासनभास्करस्य स्वखाट्गै(ड्गै)कप्रहारखण्डितमहाशिला-

३. स्तम्भलब्य(ब्ध)बलपराक्रमयशसः दारुणारिगणविदारि(र)णरणोपलब्धव्रण–

४. विभूषणभा(भू)षितस्य काण्वाय[न*]सगोत्रस्य **श्रीमत्कोङ्गणिवर्म्म धर्म्ममहाधिराजस्य** पुत्र-

५. स्य पितुरद्वा(न्वा)गतगुणसु(यु)त(क्त)स्य विद्याविनयविहितवृत्तस्य सा(स)म्यत्प(क्प्र)जापा–

Second plate : First side

६. लनम(मा)त्र(त्रा)धिगतराज्यो(ज्य)प्रयोजनस्य नानाशास्ता(स्त्रा)र्त्थ सद्भावाधिगमा(म)पृ(प्र)णीतम-

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[1] From the plate in *Mys. Arch. Rep.*, 1914.

७. तिविशेषस्य विद्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतो[ऽ*]प्यनवशेषस्य
८. नीतिशास्त्र[स्य*]प्रयोक्तृ[1] कुशलस्य सुविभक्त भक्त भृत्यजनस्य दत्तकसूत्रवृत्ते[:*]
९. प्रणेतु[:*] श्रीमत्मा**(न्मा) धवमा (म) [हा*] धिराजस्य**[2] *Māda(dha)va-mahādhirājar*

Second plate : Second side

10. koṭha(ṭṭa)du tammā kula-brahammaṇar-Kkaṅgamaṅgalavarkke[3] Koṇṇinda-nāma-gōtrasya[4]
11. **Gatticarmma**[5] paḍetadu[6] Morasa-nāḍa **Perppus[u]r**-nnāma gr[ā]maṁ adaṟa taṭa(ṭā)kadā
12. vaṭagay-kaḍe koṭṭa mūḍāy-desey-adu kaḍe Koṭṭūr-nnāma gra(grā)maṁ adakke ā
13. Pus[ū]ra taḍa(ṭā)kada keḻage dasa(śa)-kaṇḍugaṁ maṇṇ-adaṟā oḍeyarke[7] tanage-

Third plate : First side

14. yuṁ aṟutoṁdi viṭṭu uḻal-peṟuguṁ āguḷadārasya(dā) āguḷadāraṁ ve-
15. sasidallige sandirppadu sarvva-parihāra [।*]बहुभिर्व्वसुधा भुक्ता राजभि–
१६. स्सगरावि(दि)[भि]: [।*][8] पञ्चमहापातक संयुत्तो(क्तो) भवति [।*]
यस्य यस्य यदा भु(भू)मित(स्त)स्य
१७. तस्य तदा प(फ)लं(लम्) [॥१*॥] म[9] स्वन्दातुं सुमहच्छक्य(वयं) दु:[10]
म[हा]राजमुगो(खा)ज्ञप्रा:(प्त्या)[11] इक्षुग्राम त(त्व)-
१८. ष्टकार[स्य*] मरणपुत्रस्य **श्रीपालन्(स्य)** लिकि(खि)तं [।*] **वैस(शा]-**
क(ख)म।से[12] [॥*]

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[1] The usual reading is °वक्तृप्रयोक्तृ.
[2] The Sanskrit portion comes to an abrupt stop here.
[3] Read °*kula-brāhmaṇar-Kkaṅgamaṅgalavar*.
[4] Read °*gōtrar*.
[5] The intended reading may be *Śakti-śarmmar*.
[6] Read *paḍedadu*.
[7] Narasimhachar : *oḍeyadu*.
[8] The second half of this verse is written after an incomplete imprecatory passage.
[9] The letter म is redundant.
[10] This verse is left incomplete after this.
[11] Narasimhachar : *marājam-ugōjāptāḥ*.
[12] Narasimhachar reads the letter *kka* after *sē*, mistaking the subscript of the letter *jña* of the previous line for that letter.

SUMMARY

The Sanskrit portion commences with the invocation to the god Padmanābha and introduces the illustrious *Dharma-mahādhirāja* **Konganivarmma** who was the very sun in the firmament of Jāhnavēya family, who had become famous for his courage by virtue of cutting down by a single stroke of his own sword the great lithic pillar, who wore as ornaments the many scars suffered in battles fought against fierce enemies, and who belonged to the Kāṇvāyana-sagōtra;

his son, who had inherited the laudable paternal qualities, whose conduct was characterised by modesty acquired through education, who had acquired the throne only in order to rule well, whose intelligence had become enriched by the study of various sciences, who was munificent towards scholars and poets, who put into practise the rules of polity, who had a well regimented and loyal retinue of servants and who was the author of the work called *Dattakasūtra-vṛitti*, was the illustrious **Madhava-mahadhiraja**.

The Kannaḍa portion, which is not happily composed, commences with the statement that the [grant] was given by **Madhava-mahadhirajar**. The purport appears to be to record the grant of ten *kaṇḍuga* of land under the tank of **Pusuru** or **Perppusuru** in **Morasa-nadu** to **Sakti-sarman**,[1] the royal family brāhmaṇa, who hailed from Kaṅgamaṅgala and belonged to the Koṇṇinda (Kauṇḍinya ?) *gōtra*. It is stipulated that the donor of the gift land was to till the soil on payment of one-sixth[2] of the produce as tax.

After a carelessly composed imprecatory portion (lines 15-17), it is stated that the plates were written (engraved ?) in the month of *Vaiśākha* by **Sripala**, carpenter of Ikṣu-grāma and son of Maraṇṇa, on the personal orders of the king.

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[1] Narasimhachar gives the name of the brāhmaṇa donee as Gattivarma. Since varma-ending in a name necessarily connotes a *kṣatriya*, it is more advisable to read the name as *Gatticarma* and correct it to *Śakti-śarman*.

[2] The expression *aṟutondi*, meaning 'one-sixth' may be compared with *pattondi* (*Mys. Arch. Rep.*, 1936, p. 76; *EI.*, Vol. XXXVII, p. 314) which means 'one-tenth'.

No. 4

KŪḌLŪR PLATES OF HARIVARMA—[YEAR] 188

Provenance : Kūḍlūr, T. Narsipur Taluk, Mysore District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1921, p. 7 and plate opp. p. 16.

Language : Sanskrit (prose except the customary imprecatory verses) corrupt and Kannaḍa.

Metres : Verse 1 : *Vasantatilakā*; verses 2-3 : *anuṣṭubh.*

Script : Corrupt Kannaḍa.

Date : [Śaka ?] year 188, Jaya, Māgha ba. 15, Monday, Svāti-nakṣatra, Solar eclipse. In characters of about the 9th century A.D.

TEXT[1]

First plate

१. सिद्धम्[2] [।*] स्वस्ति [।*] जितं(त)म्भगवतां(ता) गतघनगगनाभेन पद्मनाभेन [।*]

२. श्रीमद्जा(ज्जा)ह्नवि(वे)यकुल(ला)मलव्योम(मा)वा(व)भ(भा)सनभ(भा)ट्क(स्क)रः स्वखङ्ग(ङ्गै)-

३. य्क(क)प्रह(हा)रखण्डितमहासि(शि)ल(ला)स्तम्भः(म्भ)लब्धबळपर(रा)क्रमो द(दा)र(रु)-

४. णो(णा)रिगणविदारणोपलब्धब्र(व्र)णविभु(भू)षणविभु(भू)-

५. षित[:*] क(का)ण्व(ण्वा)यन सगोत्रस्य[3] श्रीमन्को(त्को)ङ्गणिवम्म(र्म्मं)द(ध)म्म(र्म्म)महा-

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1. From the plate in *Mys. Arch. Rep.*, 1921.
2. Expressed by a symbol.
3. Read सगोत्र:

६. **र(रा)ज(जा)धिराजः** तपु(त्पु)त्र[:*]पितुरन्वागतगुणयुक्तो विद्य(द्या)विने(न)य–

७. विहितवि(वृ)र्तं(त्तः) सम्यक्प्रज(जा)प(पा)ळना(न)म(मा)त्र(त्रा)धिगतर(रा)ज्यत्प्र(प्र)योज-

८. न[:*]विद्य(द्व)त्कविक(का)ञ्चननिकषोपलभु(भू)तो नि(नी)तिस(शा)-स्त्रस्य वक्ति(क्तृ)प्र-

Second plate : First side

९. योक्ति(क्तृ) कुस(श)ळस्य दत्तकसु(सू)त्रवृति(त्ति)प्रणेता **श्रीमन्मं(न्मा)धव महार(रा)-**

१०. **ज(जा)धिर(रा)** [जः त]पु(त्पु)त्र[:*] पितु(तृ)पैत(ता)महा(ह)गुणयुक्तो अनेकचतुर्दन्त युद्ध(द्धा)-

११. व(वा)प्ति(प्त) चतुरुदधिसलिलास्व(स्वा)दितयसा(शाः) **श्रीमद्धरिवर्म्म म-**

१२. **हार(रा)ज(जा)धिर(रा)जः**[तेन*]दतं(त्तं) **अट्टाअशीति उतर मागे**[1] **अभ्यन्तरे ज-**

१३. **य संवा(व)त्सरे माघम(मा)से अमवासे**[2] **सोमवारे स्व(स्वा)तिन-**

१४. **क्षत्रे सु(सू)र्य्यग्रहा(ह)णे तळवनपुर**वा(म)धिवसति लोक(का)–

१५. दित्त(त्य)स(श)म्म(र्म्म)णे(णः)पुत्र(त्रा) [य]पिति(तृ)प्रभि(भृ)त्त(त्य) विछिन्न‿प्रवर्त्तमान[3] वेद-

१६. वेद(दा)न्तप(पा)रग(गा) [य*] सर्क्कम्म[4]समनुष्टि(ष्ठि)त समादि(धि) संपन्न(न्ना) [य*] रि(ऋ)-

Second plate : Second side

१७. ग्वेद सा(शा)के(खा)चळुकिवेडिच(चा)न्वय(या) [य*] ब(भा)रद्व(द्वा)-जगोत्र(त्रा) [य*] **[वा]**[5]**मोष(द)र-**

---

[1] Read अष्टाशीत्युत्तरशत.

[2] Read अमावास्यायां.

[3] Read °छिन्नप्रवर्त्तमान.

[4] Read षट्कर्म्म.

[5] R. Narasimhachar reads दर here. The engraver appears to have first engraved य and then corrected it to दा.

१८. **ब(भ)ट्टंगे बडगरे नाडु तिन्निसत** मधे[1] **बगेयुर** नाम ग्र[ग्रा]मं-

१९. नमस्यं स[र्वं]बाधपरिहारं उदक्क(क)पु(पू)र्वकं दतं(त्तं) [।*]तस्य ग्र[ग्रा]म-

२०. स्य शि(सी)म(मा)न्तरं पु(पू) [र्वं]स्य(स्यां)दिशि
noseyaṟe e(ye) ante sandu

21. beḷiya eḻegalle āgnēya(yyāṁ)diśi beḷiya pasaṟee(ye) a-

22. nte bendiṇee(ye) dakṣiṇasya(syāṁ) diśi bendiṇe nairā(ṛi)tyā[ṁ*] diśi Ka(Kā)vēri-ma-

23. hā- nadiyoḷ ku(kū)ḍi udakavaniḍi ēṟi paṁ(pa)ścimasya(syāṁ) diśi mahā-

24. nadie(ye) va(vā)yavyā[ṁ*] diśiyiṁ poṟamaṭṭu taṁgeḻu puṇusee(ye)

Third plate : First side

25. a(ā) pērorbee(ye) bendiṇe uttā(tta)rasya(syāṁ) diśi paḻlavan-āḷaṁ pāydu a[nte pēro]-

26. rbee(ye) sedarivaḷie(ye) i(ī)sa(śā)nā(nyāṁ) diśi beṭṭada mu(mū)lee(ye) beṭṭada maggula-

27. ne bandu ku(kū)ḍittu pola vē(mē)re ‖
त(श्र)स्य द(दा)नस्य स(सा)क्षि[णः*] गंगराजकु–

२८. ल सकल सकस्तय्क[2] पुरुष(षाः)पे[र्वं]क्कवाण मऱु[3]गा(ग)रेय सेन्द्रि(न्द्र)क

२९. गंजे[न](ना)[ड] निगु(र्गुं)न्द तळवग्ग मादियर विद्याद(ध)र प्रितुविगंङ्ग[4] दे–

३०. स[5]साक्षि[णः*]**स(ष)ण्णवतिसहा(ह)स्रविषया(य)**प्रकृत्त(त)यः[।*]
मद्वंस(श)जा[ः*]

३१. परा(र)महि(ही)पतिवंस(श)ज(जा)वा प(पा)पादहे(पे)तु(त)मनसा भुवि
भावि से(भू)-

३२. वा(पाः।) ते प(पा)ळया(य)न्तु मम धन्न(र्म्मं)वि(भि)दं समस्तं तेष(षां)
म्य(म)हं(या) विरचि–

३३. तो[ऽ*]ज(ञ्ज)लिले(रे)षु(व) मु(मू)र्ध्व(र्ध्नि)ना[6] ॥[१*॥]स्वदतं(त्तां)
परदत्ता(त्तां) ग्वा(वा) यो हा(ह)-

---

[1] Read त्रिशन्मध्ये.

[2] Read समस्तास्थायिका.

[3] This is Dradvidian ṟu.

[4] Read पृथिवीगङ्ग.

[5] Better read देशीयाः.

[6] The letter ना is redundant.

Third plate : Second side

३४. रेत व[1]वसू(सु)न्द(न्ध)रि(राम्) । स(ष)ष्टिं वरिष[2] सहा(ह)स्र(स्रा)णि विष्टया[3] ज(जा)यते

३५. कृमि[:*] ॥ [२* ॥] ब्रह्मस्वन्तु विष(षं) घोरं न विषं विषमुच्च(च्य)ते [।*] विषमेका-

३६. किन(नं) हा(ह)न्त(न्ति) ब्रह्मस्व(स्वं) पुत्रपौत्रिकं(कम्) [॥ ३* ॥] **विस्व(श्व)कर्म्माच(चा)र्य्यएण**[4] स(शा)सन(नं) (लि)-

३७. कि(खि)दं(तम्)॥

SUMMARY

The Sanskrit portion commences with the usual invocation to the god Padmanābha and introduces the illustrious *Dharma-mahārājādhirāja* **Kongani-varma** and his son, the illustrious *Mahārājādhirāja* **Madhavavarma** in more or less the same fashion as in Nos. 1, 2 and 3 above;

Mādhavavarman's son who was endowed with the good qualities of his father and grandfather, and who had earned world-wide fame as a result of participation in numerous battles was the illustrious *Mahārājādhirāja* **Harivarma;**

by him was given as a *namasya* grant, free of all hindrances,

on Monday, the newmoon day of Māgha in the 188th year, when the nakṣatra was Svāti and there was a solar eclipse,

and when he was residing at **Talavanapura,**

the village of **Bageyuru** situated in **Badagarenadu-30**

to **Damodara-bhatta** of Caḷuki-vaḍica lineage and Bhāradvāja-gōtra who belonged to the *Ṛik-śākhā*, who was a performer of the six-fold duties, who was erudite in the traditional lore of the *Vēdas* and *Vēdānta* and was the son of Lōkāditya-śarma;

the boundaries of the gift village are enumerated (in lines 20-27) in a mixed dialect of corrupt Sanskrit and Kannaḍa;

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[1] The letter *va* is redundant.

[2] Read वर्षं.

[3] Read विष्टायां.

[4] Read °चार्य्येण°.

all the officials of the Gaṅga royal court and (the residents of) the Pervakka, Vā(Bā)ṇa, Maṟugare, Sēndraka, Vidyādhara and Pṛithuvigaṅga countries and the people of the *96,000 country* are quoted as the witnesses;

after quoting three of the usual imprecatory stanzas, the text ends with the statement that the plates were written (engraved ?) by **Visvakarmmacarya**.

No. 5

BEṆḌIGĀNAHAḶḶI PLATES OF VIJAYA-KṚIṢṆAVARMAN—YEAR 1

Provenance	: Beṇḍigānahaḷḷi, Hoskote Taluk, Bangalore District, Karnataka.
Reference	: R. Narasimhachar : *Mys. Arch. Rep.*, 1914-15, p. 40 and plate opp. p. 40.
Language	: Sanskrit (in prose, except the customary imprecatory verses).
Metres	: Verses 1-4 : *Anuṣṭubh.*
Script	: Southern characters.
Date	: Regnal year 1, Āśvayuja ba. 13. In characters of the 5th century A.D.

TEXT[1]

First plate

१. जितम्भगवता गतघनगगनाभेन पद्मनाभे-
२. न[।।*]श्री**मद्गङ्गकुल**व्योमावभासनभास्करस्य
३. स्वभुजजयजनितसुजनजनपदस्य अनेक-
४. युद्धविजयोपलब्धसुदारुणारिगणव्रणविदा-

Second plate : First side

५. रण भूषितस्य **काण्व्या(ण्वा)यन सगोत्रस्य** श्रोमन्**माधववर्म्म धर्म्म-**
६. **महाधिराजस्य** पुत्रेण पितुरन्वागतसद्गुणेन स्वभु-
७. जवीर्य्योत्पादितावगृहीतारिविपुलश्रीर्य्यशसा देवद्विजगु-
८. रुचरणप्रणयकृतानुकम्पनेन न्यायत‿प्रजापालनमात्रा-

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1. From the plate published in *Mys. Arch. Rep.*, 1914-15.

Second plate : Second side

९. धिगमनराज्यप्रयोजनेन नानाशास्त्रार्त्थज्ञ (ज्ञे) [न*] विद्वत्कविकाञ्च-

१०. न नि[1]कषोपल भु (भू) तेन विशेषतो [ऽ*]प्यनवशेषनीतिशास्त्रवक्तृ-

११. प्रयोक्तृकुशे (श) लेन सुविभक्तभक्तभृत्यजनेन **गङ्गानाम्** श्री

१२. **विजय कृष्णवर्म्म महाधिराजेन** आत्मनᳶप्रवर्द्धमानविपु-

Third plate : First side

१३. लैश्वर्य्य**प्रथमसम्वत्सरे** विजयस्कन्धाव (वा) रे **कवैपाड[2] स्थाने**

१४. **आश्वयुजमासे कृष्णपक्षे तिथौ त्रयोदश्याम्** राथीतर सगो-

१५. त्राय तैत्रिय[3]चरणाय वळिवेर चतुर्व्वेदिन[:*] पुत्रो[4] **मातृशर्म्म-**

१६. णे **परुवि [वि*]षये पेरटि भोगे कुरऊरनाम** ग्रामो दत्त उदक-

Third plate : Second side

१७. पूर्व्वेण ब्रह्मदेयानुक्रमेण **पेरटि सेनापतिना** प्रादाप-

१८. यत् सर्व्वपरिहारैᳶपरिहर्त्तव्य[:*] लोभात्प्रमादाद्वा यो हर्त्ता

१९. स महापातक संयुक्त[:*।] अपि चात्र श्लोक (काः) [।*] स्वदत्ताम्परदता (त्तां) वा

२०. यो हरेत वसुन्धराम् [।*] षष्टि वर्ष सहस्राणि घोरे तमसि वर्त्त-

२१. ते [॥१*॥]

Fourth plate

२२. बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता [।*] यस्य यस्य यदा भूमी (मि)-

२३. स्तस्य तस्य तदा फलम् [॥२*॥] स्वन्दातुम् सुमहच्छक्यम् दुᳶख[5] मन्यार्त्थ पालनम् [।*]दानं वा पालनं

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1. The letter नि, originally omitted, is engraved below the line.
2. Narasimhachar : कवैपाट.
3. Read तैत्तिरीय॰.
4. Read पुत्राय.
5. The symbol for उपध्मानीय has been used instead of the symbol for जिह्वामूलीय. Read दु×ख.

२४. वेति दानाच्छ्रेयो[ऽ*]नुपा[1]लनम्[॥३*॥] ब्रह्मस्व(स्वं) विषं घोरन्नविषं विषमुच्ये(च्य)ते [।*] विषमे··

२५. काकिनं हन्ति ब्रह्मस्वम्पुत्रपौत्रिकम् [॥४*॥] राज्ञा[2] आज्ञापयत् **चाराक्कि मुरस**

२६. **केल्ल** पुत्रो[3] **मातृवर्म्माणं** तेनेदमसमा[प*]यत्[4] ताम्रपट्टिका ।।।[5]।।।

SUMMARY

After hailing the god Padmanābha, the preamble introduces the illustrious *Dharma-mahādhirāja* **Madhavavarman (I)** in much the same words with which the first ruler of the family, Koṅguṇivarman, is introduced in the Śāsanakōṭa plates (No. 1 above) and in many other W. Gaṅga charters;

his son, whose good qualities had been inherited from his father, who had appropriated the wealth and fame of his enemies by dint of the might of his arms, who was wont to worship the gods, the twice-born and the preceptors, who had acquired the kingdom only in order to rule justly, who knew the purport of different sciences, who was munificent towards the learned and the poets, who was an adept in expounding and practising the science of polity, who had a well-regimented and loyal retinue of servants,[6] was the illustrious *mahādhirāja* **Vijaya-Krisnavarman** of the Gaṅgas.

He, *on the 13th day of Āśvayuja in the first year* of his prosperous reign, when he was at the victorious camp of **Kavaipada**, made a gift of the village **Kuru-ura** in **Perati-bhoga**, a subdivision within **Paruvi-visaya**, to **Matri-sarman**, the son of Vaḷivera-caturvēdin of Rāthītara-sagōtra and Taittirīya-caraṇa.

The grant, for making which **Perati-senapati**[7] was instrumental, was made

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1. The letter पा, originally omitted, is engraved below the line.
2. Read राजा.
3. Read पुत्रं.
4. Narasimhachar : तेनेदम समाप्त. Read स इदमसमापयत्.
5. There is a floral design in between the pair of triple *daṇḍas*.
6. It is interesting to note that in this charter, the descriptive phrases used normally for Koṅguṇivarman and his son Mādhavavarman (I) are transferred respectively to Mādhavavarman (I) and his son Vijaya-Kṛiṣṇavarman.
7. It is unlikely that Peraṭi is the proper name of a person holding the office of *sēnāpati*. It is quite possible, on the other hand, in view of the occurrence of Peraṭi as the name of a *bhōga* or subdivision, that the commander in charge of Peraṭi (either the entire *bhōga* or the town of Peraṭi which must have been the headquarters of the *bhōga*) is meant here.

according to the system of *brahma-dēya* and the gift village was to be freed from all hindrances.

The imprecatory portion contains a prose passage and four of the usual verses. The writing on the copper-plates was completed by **Matrivarman**, the son of **Carakki-Murasa-Kella**[1], on the orders of the king.

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[1] Kella, as the surname of a family of chieftains of the Kanara and Koṅkaṇ coast, occurs from early times in some inscriptions of Karnāṭaka.

No. 6

KUDILIYAM[1] GRANT OF KṚIṢṆAVARMAN, YEAR 2

Provenance	: Whereabouts not known. Originally purchased from Shri D. Seshagiri Rao, then Assistant Entomologist, Bangalore, Karnataka.
Reference	: M.H. Krishna : *Mys. Arch. Rep.*, 1932, pp. 124-30 and plate opp. p. 124.
Language	: Sanskrit. In prose except the customary imprecatory verses.
Metre	: Verses 1-3 : *Anuṣṭubh.*
Script	: Southern variety of Late Brāhmī.
Date	: Undated. In characters of the 5th century A.D.

TEXT[2]

First plate

१. जितः (त) म्भगवता गतघनगगनाभेन पद्मनाभेन [।*]
२. श्रीमद्गङ्गकुलामलव्योमावभासन[3]भास्करस्य स्वभुज जव-
३. ज[4]जयजनितसुजनजनपदस्य दारुणारिगण-
४. विदारणरणोपलब्धव्रणभूषणस्य काण्वाय-
५. न[5]सगोत्रस्य श्रीमत्कोङ्गणिवर्म्म धर्म्मम[6]हाधिराजस्य
६. पौत्रेण पितुरन्वागतगुणस्य ण (ना) ण (ना)[7]शास्त्रार्त्थ सद्वा (द्भा) वाधि[8]-

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1. Krishna : Kuḍithiyam.
2. From the plate in *Mys. Arch. Rep.*, 1932.
3. Krishna : °व्योमावभास°. The three letters भा, स and न originally omitted, are engraved in small size below the line with a काकपाद on top to indicate the inadvertant omission.
4. The letter ज is redundant.
5. The letter न, originally omitted, is engraved in the little space available at the beginning of the line.
6. The letter म, originally omitted, is engraved in small size below the line in between the letters र्म्मं and हा.
7. Krishna : नानां.
8. Krishna : सद्भावाधि.

Second plate : First side

७. गमप्रणीतमतिविशे[ष]स्य विद्वत्कविकाञ्चननिक[1]षोपल-

८. भूतस्यविशेषतो[ऽ*]प्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयो-

९. क्तृकुशलस्य श्रीमन्**माधववर्म्मं धर्म्ममहाधिराजस्य** पु-

१०. त्रेण पितृपैतामहा(ह)[2] गुणोपेतेन आदिराजचरित-

११. पथानि (नु)[3] गामिना देवद्विजगुरुजनाभ्यर्च्चनतत्परे-

१२. ण सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनेन

१३. सुविभक्तभक्तभृत्यजनेन[4]

Second plate : Second side

१४. [श्रीम[5]**त्कृष्णवर्म्मं धर्म्ममहाधिक**(रा)[जे*]न][6] आत्मन ⌣ प्र[7]वर्द्धमान विपुलैश्व-

१५. र्य्यं **सम्[8](सं)वत्सरे द्वितीये कात्तिकमासे शुक्लपक्षे तिथौ पौर्ण-**

१६. **मास्यां** वारक्य सगोत्रेभ्यः छन्दोगचरणेभ्यः शाट्याय[9]-

१७. नेभ्यः भूतिशर्म्मं पुत्रेभ्यः **स्कन्दशर्म्मं आर्य्यशर्म्मं कुमारश-**

१८. **र्म्मं द्रोणशर्म्मं वीरशर्म्मं हरशर्म्मं**[भ्यः] ब्रह्मदेयक्रमे[10]ण

१९. **पेरूरविषये कुदि** ೞ[11]य[12]न्नाम ग्रामो[ऽ*]द्भि⌣[7] प्रदत्तः[13] यो[ऽ*]-

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1. The letter क originally omitted, is engraved on top of the line in between the letters नि and षो.
2. Krishna : °मह्°.
3. The engraver has by mistake incised both the *i* and *u* medial signs to the base letter न.
4. The letters in this disconnected line are in small size for want of sufficient space.
5. The letter म, originally omitted, is engraved in the next line between the letters र्य्यं and व by correcting the letter सं.
6. In the space now containing the king's name, the expression in line 13 above was originally engraved. When it was discovered that the ruling king's name had been omitted, it was engraved as palimpsest and the original matter accommodated in line 13.
7. Krishna mistook the उपध्मानीय sign for Dravidian *ṛ*.
8. The original सं having been corrected to म (see note 5 above), सम् is engraved in small size below the line.
9. Krishna : शाट्यय°.
10. The letter मे, originally omitted, is engraved below the line.
11. This is Dravidian *li*.
12. Krishna : कुडिग्यि°.
13. Krishna : प्रपत्तः.

Third plate : First side

२०. स्य लोभात्प्रमादाद्वाभिर्हर्त्ति(र्त्ता) स पञ्चमहापा-
२१. तक संयुक्तो भवति [।*] अपि चात्र मनुगीतश्लो-
२२. का: [।*] स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् [।*]
२३. षष्टिवर्षसह[1] सहस्राणि घोरे तमसि व–

Third plate : Second side

२४. र्त्तते [।। १ ।।*] स्वं दातुं सुमहच्छक्यं दुXख[2]मन्यार्त्थपालनम् [।*]
२५. दानं वा पालनं वेति दानाच्छ्रेयो [ऽ*]नुपालन[म्] [।। २ ।।*]
२६. बहुभिर्व्वसुधा भुक्ता राजभि[3]स्सगरादिभि[:।*]

Fourth plate

२७. यस्य यस्य यदा भूमित(स्त)स्य तस्य तदा फलमि(म् ।। ३ ।। इ)ति [।*]
२८. **सर्व्वमन्त्राधिकृतेन** अयथार्त्थ[4] सार्त्थवा[5]हेन **एरश्ग(श)र्म्मं**[6]
२९. ण(णा)[7] लिखितेयम् ताम्ब्रपट्टिका [।*] शिव[8]मस्तु गोब्राह्मणादिलो-
३०. कस्य ।।"

SUMMARY

After hailing the god Padmanābha, the preamble introduces, in more or less the same fashion as in No. 1 above, the illustrious *Dharma-mahādhirāja* **Konganivarman** and his son, the illustrious *Dharma-mahādhirāja*[9] **Madhavavarman**;

the latter's son, who was endowed with the virtues of his father and grandfather, who trod the path of the kings of yore, who was keen on worshipping the gods, brāhmaṇas and preceptors,[1] who had acquired the throne only in order to rule well,[1] who had a well-regimented and loyal retinue of servants,[1] was the illustrious *Dharma-mahādhirāja* **Krisnavarman.**

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[1] The letters सह are redundant.

[2] Krishna : दुम्ख.

[3] Having originally engraved राभि, inadvertantly omitting the letter ज, the engraver has corrected भि into ज and followed it with भि.

[4] Krishna : सुयथार्त्थं.

[5] The letter वा, originally omitted, is engraved below the line under the letter हे.

[6] Krishna : एरगशर्म्मं.

[7] Krishna : णा.

[8] The letter व, originally omitted, is engraved below the line under the letter शि.

[9] While in No. 2 above, Mādhavavarman (I) is called *Mahādhirāja*, in No. 1 above he does not receive such a title though in line 23 of the text of that charter he is referred to as *Mahārāja*.

He, *on the full-moon day of the bright half of Kārttika in the second year* of his prosperous reign, made a grant of the village of **Kudiliyam** in *Pērūra-viṣaya* to the brāhmaṇas **Skanda-sarman, Aryya-sarman, Kumara-sarman, Drona-sarman, Vira-sarman** and **Hara-sarman,** who were the sons of Bhūti-śarman, were of the Vārakya-sāgotra and Chandōga-caraṇa and were Śāṭyāyanas. The gift was made in accordance with the *brahma-dēya* system.

The imprecatory portion consists of a prose passage and three of the usual verses from Manu. The charter was written by *Sarvvamantrādhikṛita* **Era-sarman.** The text concludes with the invocation of blessings on all living beings including cows and brāhmaṇas.

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[1] This description is more usually applied to Mādhavavarman (I).

No. 7

CHŪKUṬṬŪR GRANT OF SIṀHAVARMAN

Provenance : Jaṅgamakōṭe, Sidlaghatta Taluk, Kolar District, Karnataka.
Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1924, pp. 79-81 and plates between pp. 80 and 81.
Language : Sanskrit. In prose except the customary imprecatory verses.
Metres : Verses 1-3 : *Anuṣṭubh.*
Script : Southern characters.
Date : Mārgaśirṣa ba. 8, Chitrā *nakṣatra*. In characters of the 5th century A.D.

TEXT[1]

First plate

१. सिद्धम्[2] [।*] स्वस्ति[3] [॥*] जितम्भगवता गतघनगगनाभेन पद्मनाभेन [।*] श्रीम**ज्जाह्नवेयकुला-**
२. मलव्योम(मा)[व*]भासनभास्करस्य स्वभुजजवजयजनितसुजनजनपद-
३. स्य दारुणारिगणविदारणरणोपलब्धव्रणभूषणस्य[4] **काण्वायन सगोत्रस्य**

Second plate : First side

४. श्रीम**त्कोङ्गुणिवर्म्म धर्म्ममहाधिराजस्य** पुत्रस्य पितुरन्वागतगुणस्य
५. नानाशास्त्रार्त्थसद्भावाधिगमप्रणीतमतिविशेषस्य नीतिशास्त्रस्य वक्तृप्र-
६. योक्तृकुशलस्य सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोज[5]नस्य श्री-

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1. From the plates in *Mys. Arch. Rep.*, 1924.
2. Expressed by symbol, engraved in left margin, opposite line 1.
3. Engraved in left margin, below the सिद्धम् symbol, in between lines 1 and 2.
4. Other plates read °व्रणभूषणभूषितस्य.
5. The letter ज, originally omitted, is engraved below the line, between the letters यो and ज.

Second plate : Second side

७. **मन्माधव महाधिराजस्य** पुत्रस्य **कृष्णवर्म्म [धर्म्म म*]हाधिराजस्य** अनेकगुण-
८. रत्नालङ्कृतशरीरस्य प्रियतनयेन सुरतनयोपमज्वलच्छ्रीतेजसा
९. नानासांपरायसमरावगाहनोपलब्धायुधधारोल्लिखितशिखरिशिखरोप-

Third plate : First side

१०. मप्रवृत्तपीनभुजद्वयेन स्वपितृपितामहगुणसंयुक्तेन रमणीय-
११. स्फुटलटहग[1]भीरोदारमृदुभाषिणा स्वकुलललामकल्पेन श्रीमत्सि-
१२. **ङ्ह[2]वर्म्म महाधिराजेन** निरभिसन्ध्यानि[:*]श्रेयसार्त्थम् **कंवरविषये चू-**

Third plate : Second side

१३. **कुट्टू**न्र्नाम ग्रामः **वीरमङ्गल** सहितः कौशिक गोत्राय **कुमारश-**
१४. **र्म्मणे** कृष्णात्रेय गोत्राय **ईश्वरशर्म्मणे अग्निशर्म्मणे** च का-
१५. श्यप गोत्राय **ईश्वरशर्म्मणे** भारद्वाज गोत्राय **स्वामि शर्म्मणे** का-

Fourth plate : First side

१६. श्यप गोत्राय **दत्तशर्म्मणे** कौशिक गोत्राय **कालि[3]शर्म्मणे** कुत्स गो-
१७. त्राय **भवशर्म्मणे विष्णुशर्म्मणे** च कौशिक गोत्राय **आर्य्यशर्म्मणे**
१८. कौण्डिन्य गोत्राय **महेश्वरशर्म्मणे** काश्यप गोत्राय **वरशर्म्म[णे*] सोमशर्म्मणे**
भ्याम् (च)
१९. भारद्वाज गोत्राय **नन्दिशर्म्मणे** हरित गोत्राय **वेळ्ळ[4]शर्म्मणे** वत्स गोत्राय

Fourth plate : Second side

२०. **दुर्ग्गशर्म्मणे** कौण्डिन्य गोत्राय **सेनशर्म्मणे आर्य्यशर्म्मणे** च एतान्पुरस्कृत्य
२१. चतुस्सप्ततिभ्यः ब्राह्मणेभ्यः द[5]यमनियमतपस्वाद्ध्याययजनयाजनाद्धय-
२२. नाद्ध्यापनशापानुग्रहसामर्त्थ्येभ्यः अप्रतिमरणशूरस्य **वीरवर्म्म युवराजस्य**
२३. प्रियानुजस्य और्ध्वंदे (दै) शि (हि) कार्त्थम् **स्वजन्म नक्षत्रेमार्ग्गशीर्षमासे कृष्ण**
पक्षे अष्टम्याम्

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1. Shama Sastry : ग.
2. Shama Sastry : ङ्ग.
3. Shama Sastry : काट्टि°. Cf. °पट्टिका in line 27 of the text where the superscript ट् is without the top vertical joint.
4. Shama Sastry : पेद्द°.
5. The letter द is redundant.

Fifth plate

२४. **चित्रायाम्** ब्रह्मदेय क्रमेणाद्भिर्द्दत्तः [।*] हर्त्ता पञ्चमहापातकसंयुक्तो भवति [।*]

२५. बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥ १ ॥*] स्वन्दातुं सु-

२६. [1]महच्छक्यन्दु×खमन्यार्त्थपालनम् [।*] दानं वा पालनं वेति दानाच्छ्रेयो[ऽ*]नुपालनम् [॥ २ ॥*] स्वदत्ताम्परदत्तां वा यो हरेत

२७. वसुन्धराम् [।*] षष्टिवर्षसहस्राणि घोरे तमसि वर्त्तते [॥ ३ ॥*] **अपापेन बाणपुरेशेन** लिखितेय[2]न्ताम्रपट्टिका[3]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the illustrious *Dharma-mahādhirāja* **Konkanivarman** and his son, the illustrious *Mahādhirāja* **Madhava** in more or less the same fashion as No. 1 above.

The latter's son was the illustrious *Dharma-mahādhirāja* **Krisnavarman**, whose body was adorned by many good qualities;

his beloved son, of splendid wealth and might, who had a pair of very strong arms, who was endowed with the good qualities of his father and grandfather, who was of pleasing, clear, charming, deep, generous and soft speech, who was the very ornament of his family, was the illustrious *Mahādhirāja* **Simhavarman**.

He made a gift of the village **Cukuttur** in **Kaivara-visaya**, along with (the hamlet) **Viramangala**, to seventyfour brāhmaṇas, who were adept in self-control, religious austerity, penance, vedic study, in performing sacrifices, in conducting sacrifices, in study, in teaching and in pronouncing curses and blessings. These seventyfour donees included

Name	*Gōtra*
Kumāra-śarman	Kauśika-gōtra
Īśvara-śarman	Kṛiṣṇātrēya-gōtra
Agni-śarman	,,
Īśvara-śarman	Kāśyapa-gōtra
Svāmi-śarman	Bhāradvāja-gōtra

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1. Lines 26 and 27 commence at the extreme left without any marginal space being left.
2. The letter य, originally omitted, is engraved below the line.
3. There is a spiral mark here to mark the conclusion of the text.

Datta-śarman	Kāśyapa-gōtra
Kāḷi-śarman	Kauśika-gōtra
Bhava-śarman	Kutsa-gōtra
Viṣṇu-śarman	,,
Āryya-śarman	Kauśika-gōtra
Mahēśvara-śarman	Kauṇḍinya-gōtra
Vara-śarman	Kāśyapa-gōtra
Sōma-śarman	,,
Nandi-śarman	Bhāradvāja-gōtra
Veḷḷa-śarman	Harita-gōtra
Durgga-śarman	Vasta-gōtra
Sēna-śarman	Kauṇḍinya-gōtra
Āryya-śarman	,,

The gift was made for the sake of the other-worldly merit of the king's deceased beloved younger brother, the crown-prince **Viravarman** who was of unequalled valour. The gift was made *on the day of the king's natal star Citrā, on the 8th day of the dark half of Mārgaśīrṣa*, in accordance with the *brahmadēya* system.

The imprecatory portion consists of a prose passage and three of the usual verses. The charter was written by **Apapa**, *the lord of Bāṇapura.*

No. 8

PENUKOṆḌA PLATES OF MĀDHAVA II SIṀHAVARMAN

Provenance : Penukoṇḍa, Penukonda Taluk, Anantapur District, Andhra Pradesh.
References : B. Lewis Rice, *E.I.*, XIV, 331-40 and plate between pp. 334-35.
Language : Sanskrit. In prose except the customary imprecatory verses.
Metres : Verses 1-3 : *Anuṣṭubh.*
Script : Southern variety of Late Brāhmī.
Date : Undated. In characters of the 5th century A.D.

TEXT[1]

First plate

१. सिद्धम्[2] [।*] जितम्भगवता गतघनगगनाभेन पद्मनाभेन [।*] श्रीम**ज्जाह्नवेयकुला**मलव्योमभा-

२. स्वस्ति [।।*] सन[3]भास्करस्य स्वभुजजवजयजनितसुजनजनपदस्य दारुणारिगणविदारणरणोप-

३. लब्धव्रणभूषणस्य **काण्वायनसगोत्र**स्य श्रीमत्**कोङ्कणिवर्म्म धर्म्ममहाधिराज**स्य पु-

४. त्रस्य पितुरन्वागतगुणस्य नानाशास्त्रार्थसद्भावाधिगमप्रणीतमतिविशेषस्य नीतिशास्त्र-

५. स्य वक्तृप्रयोक्तृकुशलस्य सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनस्य श्रीमन्**मा-**

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1. From the plate in *E.I.*, XIV.
2. Expressed by symbol.
3. Occurs more often as °व्योमावभासन°.

Second plate : First side

६. **धव महाधिराजस्य** तस्य पुत्रस्य अनेकयुद्धोपलब्धव्रणविभूषितशरीरस्य नाना-

७. शास्त्रेतिहासपुराणतत्वज्ञस्य श्री**पल्लवकुलेन्द्रेण सिंहवर्म्म महाराजेन यथार्हम-**

८. **भिषिक्तस्य गङ्गराजस्य आय्य(र्य्यं)वर्म्मणः** पुत्रेण पितृपैतामहा(ह)गुणसंयुक्तेन देव-

९. द्विजातिगुरुपूजनतत्परेण धर्म्माभ्यासक्तमतिना स्वबाहुवीर्य्यार्ज्जितराज्यविभवेन

१०. **गाङ्गेयवंशध्वजेन** स्ववंशक्रमागतराज्यप्रणीतेन **पल्लवानां** श्री **स्कन्दवर्म्म महा-**

Second plate : Second side

११. **राजेन यथार्हमभिषिक्तेन गङ्गानाम्माधव महाधिराजेन श्री सिंहवर्म्मणा** ब्राह्म-

१२. णाय वत्स सगोत्राय तैत्तिरि(री)य[1] चरणाय **कुमारशर्म्मणे** यमनियमतप-

१३. स्वाद्ध्याययजनयाजनाद्ध्ययनाद्ध्यापनशापानुग्रह सामत्थ्या(र्त्थ्या)य[2] अ(आ)दान[3]प्रतिग्रहा-

१४. य **चैत्रमास्याम् तिथौ पौर्ण्णमास्याम् परुविविषये** परुविमहातटाकाधस्तात् कर्म्मटुव क्षे-

१५. त्रे पञ्चषष्टिकेदाराः सप्तविंशत्खण्डुकवापाः ब्रह्मदेयक्रमेणाद्भिः प्रदत्ताः [।*]

Third plate

१६. यो[ऽ*]स्य हर्त्ता स पञ्चमहापातकसंयुक्तो भवति ॥ अपि चात्र मनुगीताः श्लोकाः

१७. बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥१॥*]

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[1] Rice : तैत्तिरीय.

[2] Rice ; सामर्त्थ्याय

[3] Rice : आदान.

१८. स्वन्दातुं सुमहच्छक्यन्दु×ख[1]मन्यार्त्थंपालनम् [।*] दानं वा पालनं
वेति दानाच्छ्रेयो[ऽ*]नुपालनम् [॥२॥*]
१९. स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम् [।*] षष्टिं वर्ष सहस्राणि
घोरे तमसि वर्त्तंते [॥३॥*]
२०. इति **सुवर्ण्णकारार्य्यंपुत्रेण अपापेन** लिखितेयन्ताम्रपट्टिका[2]

SUMMARY

After hailing the god Padmanābha, the preamble introduces in the usual fashion **Konganivarman** and his son **Madhava**-*mahādhirāja.*

The latter's son, whose body was adorned with wounds sustained in many battles, who had understood the essence of various sciences, histories and legends, who had been anointed by the *lord of the Pallavas*, **Simhavarma**-*mahārāja*, was the *Gaṅga* king **Aryyavarman**;

his son, who was endowed with the good qualities of his father and grandfather, who was keen on worshipping the gods, the twice-born and the preceptors, who was determined to practice righteousness, who had earned the splendour of the kingdom by dint of the strength of his arms, who was the very banner of the **Gangeya** family, who had advanced the kingdom he had inherited and who had been anointed by the *Pallava* king **Skandavarma**-*mahārāja*, was **Madhava**-*mahādhirāja* of the *Gaṅgas*, the illustrious **Simhavarman**.

He, *on the full-moon day in the month of Caitra*, made a gift of sixtyfive (pieces of) wet-lands, of the extent of being sown with seventytwo *khaṇḍukas* of seeds, and forming part of the Karmaṭuva field under the great tank of **Paruvi** in **Paruvi-visaya**, in accordance with the *brahma-dēya* system, to the brāhmaṇa **Kumara-sarman** of Vatsa-sagōtra and Taittirīya-caraṇa, who was an adept in self-control, religious austerity, penance, vēdic study, in performing sacrifices, in conducting sacrifices, in study, in teaching and in pronouncing curses and blessings; in receiving and retaining (gifts).

The imprecatory portion consists of a prose passage and three of the usual verses from Manu.

The charter was written by **Apapa**, the son of the goldsmith **Aryya**.

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[1] Rice : दुष्ख°. What has been read by Rice as *ṣ* is, in fact, the जिह्वामूलीय symbol.

[2] There is a punctuation symbol here to mark the conclusion of the text.

No. 9

KŪṬALŪR GRANT OF MĀDHAVAVARMAN (II)

Provenance : Pura, Gubbi Taluk, Tumkur District, Karnataka.
Reference : M.H. Krishna : *Mys. Arch. Rep.*, 1930, pp. 259-65 and plate opp. p. 259.
Language : Sanskrit. In verse except the concluding prose passage in line 19.
Metres : Verse 1-18 : *Anuṣṭubh*.
Script : Southern variety of Late Brāhmī.
Date : Undated. In characters of the 5th century A.D.

TEXT[1]

First plate

१. स्वस्ति[2] [।*] सिद्धम्[3] [॥*] भारद्वाज सगोत्रस्य हरितुल्यस्य विक्रमे [।*] श्री **पल्लवकुलेन्द्रस्य** राज्ञ[:*] श्री **स्कन्दवर्म्मणः** [॥१॥*]

२. धर्म्मात्पालयतो भूमिं वर्द्धमाने तु श[शा]रदे[।*] **चैत्रेमासि शुचौपक्षे पञ्चम्यां रोहिणी दिने** [॥२॥*]

३. जाह्नवीविमलाकाशजलामलकुलस्य च [।*] **जाह्नवेयकुलेन्द्रस्य** सुरेन्द्रसमतेजसः [॥३॥*]

४. राज्ञः **कण्व**[4]**सगोत्रस्य** श्रीमत्**कोङ्कणिवर्म्मणः** [।*] पुत्रस्य सर्व्वमुख्यस्य **माधवस्य** नृपस्य च [॥४॥*]

५. औरसस्याथ पुत्रस्य कर्तुर्द्धर्म्ममनुत्तमम् [।*] **महाराजेन** विधिना जय श्री **सिंहवर्म्म**णा [॥५॥*]

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1. From the plate in *Mys. Arch. Rep.*, 1930.
2. Engraved on the left margin, before the commencement of line 2.
3. Expressed by a spiral symbol engraved on the left margin below the word स्वस्ति.
4. Krishna काण्व°.

Second plate : First side

६. अभिषिक्तस्य शूराणां वीरस्यातुल्यकर्म्मंणः [।*] श्रीमतो **गङ्गराजस्य गङ्गवंश ध्वजस्य** च [॥६॥*]

७. आर्य्याणां वर्म्मभूतस्य नामतो[ऽ*]**प्यार्य्यंवर्म्मणः** [।*] तस्य पुत्नेण धीरेण प्रगल्भेन महात्मना [॥७॥*]

८. शत्नूणां सूर्य्यंतुल्येन मित्नाणाञ्चन्द्र[1]कान्तिना [।*] पालने कृष्णतुल्येन क्षमणे भूसमेन च [॥८॥*]

९. श्री **पल्लव**नृपेन्द्रेण **विजयस्कन्दवर्म्मणा** [।*] न्यायतो[ऽ*]प्यभिषिक्तेन सर्व्वं–प्रकृतिभिस्सह [॥९॥*]

१०. गुरुभिः कृतनाम्ना च सत्सु **माधववर्म्मं**णा [।*] कौशिक सगोत्नाभ्यामनुजाभ्याञ्च विशेषतः[2] [॥१०॥*]

Second plate : Second side

११. **कुमार मव शर्म्मं**भ्या(भ्यां) तैत्नीयाभ्यान्तु धर्म्मतो [।*] **मरुकरविषये** ग्रामं **कूटलूरन्नाम**[3] संज्ञितम् [॥११॥*]

१२. तोळ्ळा[4] नदी पश्चिमतो (तः)पेरु(रू)रात्पूर्व्वतस्थितम् [।*] श्रीमन्**माधवराजेन** ब्रह्मण्येन सुबुद्धिना[॥१२॥*]

१३. जलदत्या प्रदत्तन्त[द्*] ब्रह्मदेयक्रमेण च [।*] गाङ्गेयो वाह्य[5]गाङ्गेयो विप्रयोर्ग्राममीदृशम् [॥१३॥*]

१४. हर्त्ता हारयिता यो वा ह्यनुमन्तोपदेशकः [।*] महापातक संयुक्तस्स भवेत्सकळत्नकः [॥१४॥*]

१५. कः[6]

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[1] Krishna : मित्राणञ्चेन्दु°.

[2] This half of the verse is metrically defective. Better read यत्कौशिक etc.

[3] Krishna : कुडलूरन्नाम. Better read कूटलूर्न्नाम for the sake of metre.

[4] Krishna : तोट्टूळा°.

[5] Krishna : वाप्य°.

[6] The engraver appears to have originally incised the last syllable (कः) of verse 14 in line 15 and to have subsequently incised it in the space available at the end of the previous line itself.

Third plate

१६. अपि चात्र मनुगीताः श्लोका भवन्ति ॥ बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः [।*]

१७. यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥१५॥*] स्वदत्ताम्परदत्तां वा यो ह[रे*]त वसुन्धराम् [।*]

१८. षष्ठिवर्षसहस्राणि घोरे तमसि पच्यते [॥१६॥*] स्वन्दातुं सुमहच्छक्य(क्य) न्दु×ख[1]मन्यार्त्थं पालनम् [।*]

१९. दानं वा पालनं वेति दानाच्छ्रेयो[ऽ*]नुपालनम् [॥१७॥*] इति भारद्वाज सगोत्रेण **कुमारशर्म्मणा** लिखितेयन्ताम्रपट्टिका [॥*]

SUMMARY

On the fifth day of the bright half of Caitra, when the nakṣatra was Rōhiṇī, in the growing year of the reign of the illustrious king Skandavarman, the lord of the *Pallava* dynasty, who belonged to the Bhāradvāja-sagōtra, who was equal to Hari (i.e. Viṣṇu) in prowess and who was ruling the earth justly;

of the illustrious king **Konkanivarman** of *Kaṇva-sagōtra*, the lord of the *Jāhnavēya* family, who was equal to Indra in splendour, the son was the all-important king **Madhava**;

his eldest son was the illustrious *Gaṅga* king, **Aryavarman**, the very banner of the *Gaṅga* family, who was the performer of righteous deeds, who had been properly anointed by the *mahārāja* **Simhavarman**, who was, among the brave, the performer of unequalled feats of valour and who was the very protective armour of the nobility;

his son was the brave, resolute and great-souled **Madhavavarman**, who had been so named by his elders, who was like the sun unto his enemies and like the Moon unto his friends, who was like Kṛiṣṇa in his rule and like the earth in forbearance and who had been justly anointed by the Pallava king **Vijaya-Skandavarman**.

He (on the date specified), being friendly to the brāhmaṇas and being of good thought, made a grant, as per the *brahma-dēya* system, of the village **Kutalur in Marukara-visaya**, situated to the west of the Toḷḷā river and to the east of Perūra, to the two brothers **Kumara-sarman** and **Bhava-sarman** of Kauśika-sagōtra and Taittirīya-caraṇa.

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[1] Krishna : न्दुम्खः.

Whoever flouts this and such other gifts made to brāhmaṇas, whether he be a *Gāṅgēya* or not, would incur the great sin.

The charter concludes with three of the usual imprecatory verses from Manu and with the statement that it was written by **Kumara-sarman** of the Bhāradvāja-sagōtra.

No. 10

NOṆAMAṄGALA PLATES OF MĀDHAVAVARMAN (II), YEAR 13

Provenance : Noṇamaṅgala, Malur Taluk, Kolar District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. X, Mr. 73 and plate opp. p. 208.
Language : Sanskrit (prose, except the customary imprecatory verses).
Metres : Verses 1-3 : *Anuṣṭubh*.
Script : Southern characters.
Date : Regnal year 13, Phālguna śu. 5. In characters of the 5th century A.D.

TEXT[1]

First plate

१. स्वस्ति [।*] नमस्सर्व्वज्ञाय ॥ जितम्भगवता गतघनगगनाभेन पद्मनाभेन [।*] श्रीम**ज्जाह्न-**

२. **वेयकुला**मलव्योमावभासनभास्करस्य स्वभुजजवजजयजनि-

३. तसुजनजनपदस्य दारुणारिगणविदारणरणोपलब्धव्रणवि-

४. भूषणभूषितस्य **काण्वायन सगोत्रस्य** श्रीमत्**कोङ्गणिवर्म्म धर्म्ममहा-**

५. **धिराजस्य** पुत्रस्य पितुरन्वागतगुणयुक्तस्य विद्याविनयविहितवृत्तस्य

Second plate : First side

६. सम्यक्प्रजापालन मात्राधिगतराज्यप्रयोजनस्य विद्वत्कविकाञ्चननिकषोपलभूत-

७. स्य विशेषतो[ऽ*]प्यनव[2] शेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलस्य सुविभक्त भक्तभृ-

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1. From the plate published in *E.C.*, Vol. X.
2. The letter व, originally omitted, is engraved below the line.

८. त्यजनस्य दत्तकसूत्रवृत्तिप्रणेतुः श्रीमन्**माधववर्म्मं धर्म्ममहाधिराज**स्य पुत्र-

९. स्य पितृपैतामहगुणयुक्तस्य अनेकचतुर्द्दन्तयुद्धावाप्तचतुरुदधिसलि-

१०. लास्वादितयशसः समदद्विरदतुरगारोहणातिशयोत्पन्न कर्म्मणः श्रीम**द्ध-**

११. **रिवर्म्मं महाधिराजस्य** पुत्रस्य गुरुगोब्राह्मणपूजकस्य नारायणचरणानुध्या-

Second plate : Second side

१२. तस्य श्रीम**द्विष्णुगोप महाधिराज**स्य पुत्रेण पितुरन्वागतगुणयुक्तेन त्र्यम्बकच-

१३. रण(णा)म्भोरुहरजः पवित्रीकृतोत्तमाङ्गेन व्यायामोत्वृ(द्वृ)त्तपीनकठिन भुजद्वये-

१४. न स्वभुजबलपराक्रमक्रयक्रीतराज्येन क्षुत्क्षामोष्ठपिशिताशनप्रीतिकर-

१५. निशितधारासिना श्रीमता **माधववर्म्मं महाधिराजेन** अ(आ)त्मन : श्रेयसे प्रवर्द्धमा-

१६. नविपुलैश्वर्य्ये **त्रयोदशे संवत्सरे फाल्गुने मासे शुक्लपक्षे तिथौ पञ्चम्यां** श्री-

१७. मद्वीरदेवशासनाम्बरावभासनसहस्रकरस्य **आचार्य्यं वीरदेवस्य**

Third plate : First side

१८. निजकृतान्तपरराद्धान्तप्रवीणस्योपदेशनात् **मुदुकोत्तूरविषये पेर्ब्बो**ऴ[1]**ल्ग्रामे**

१९. **अर्हदायतनाय** मूलसंघानुष्ठिताय महातटाकस्याधस्तात् द्वादश खण्डुकावा-

२०. पमात्रक्षेत्रञ्च तोट्टक्षेत्रञ्च पट्टुक्षेत्रञ्च कुमारपुर ग्रामश्च एतत्सर्व्वं ससर्व्व-

२१. परिहारक्रमेणाद्भिर्द्दत्तः [।*] यो[ऽ*]स्य लोभात्प्रमादाद्वापि हर्त्ता स पञ्च-महापातक संयु-

२२. क्तो भवति [।*] अपि चात्र मनुगीता श्लोका[:।*] स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां(राम् ।) षष्टिवर्षस-

२३. हस्राणि घोरे तमसि वर्त्तते ।। [१*।।] बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः [।*] यस्य यस्य

Third plate : Second side

२४. यदा [भू]मिस्तस्य तस्य तदा प(फ)लम् [।।२*।।] स्वन्दातु(तुं) सुमहच्छ-क्यम् दुःखमन्यार्त्थपाल-

२५. नम् [।*] दानं वा पालनं वेति दानाच्छ्रेयो[ऽ*]नुपालनं(न)म् ।।[2]

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[1] This is Dravidian *ḻa*.

[2] There is a spiral symbol before the double *daṇḍa*.

SUMMARY

After paying obeisance to Sarvajña and hailing the god Padmanābha, the preamble introduces, in the usual fashion, the illustrious *Dharma-mahādhirāja* **Konganivarman** and his son, the illustrious *Dharma-mahādhirāja* **Madhavavarman** who is further described as the author of *Dattaka-sūtra-vṛitti*;

his son, who was endowed with the good qualities of his father and grandfather, whose fame had spread in all the four quarters, and who was an expert in mounting rutting elephants and steeds, was the illustrious *Mahādhirāja* **Harivarman**;

his son, who was a worshipper of preceptors, cows and brāhmaṇas, and who meditated at the feet of Nārāyaṇa, was the illustrious *Mahādhirāja* **Visnugopa**;

his son, who was endowed with the good qualities of his father, who was a worshipper of the god Tryambaka, whose shoulders had become strong owing to constant exercises, who had earned his kingdom by dint of the strength of his arms and the blade of whose sword was whetted, was the illustrious *Mahādhirāja* **Madhavavarman**.

He, on the 5th day of the bright half of Phālguna in the thirteenth year of his prosperous reign, made a hindrance-free grant of a field, under the big tank, of the extent of being sown with 12 *khaṇḍukas* of seeds,[1] a piece of garden land, *paṭu-kṣētra* and the village Kumārapuragrāma to the temple of Arhat situated in the village **Perbolal** in **Mudukottura-visaya** and belonging to the Mūla-saṁgha. The gift was made on the advice of *Ācārya* **Viradeva** who was the sun in the firmament of the order of Vīradēva and was an expert in disproving rival schools of thought.

The imprecatory portion consists of a prose passage and three of the usual verses from Manu.

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[1] The actual expression occurring in the text is *dvādaśa-khaṇḍukāvāpa-mātraṁ kṣētram* (above p. 35, text lines 19-20). Of this, *khaṇḍuka* occurs in contemporaneous and later inscriptions, in Sanskrit as well as in Kannaḍa, as *khaṇḍika* (rather rare), *kaṇḍuka*, *kaṇḍuga*, °*gaṇḍuga*, etc. It is very likely that *khaṇḍuka* was derived from Sanskrit *khaṇḍaka* meaning 'a piece', 'a fragment', etc., and that it originally connoted any piece of land. Subsequently, however, *khaṇḍuka* appears to have gained popular currency as a grain measure, its original significance forgotten. As a result of this, the extent of any given piece of land came to be mentioned in terms of the quantity of seed which could be sown on that piece of land; and, in such cases, by the expression *khaṇḍukāvāpa* was actually meant *khaṇḍuka-bīj-āvāpa*; again, in course of time, this expression came to be abbreviated as *khaṇḍuka* (and its variants) and that term by itself came to signify a land measure. It may be pointed out here that the usage of *khaṇḍuka* and its extended as well as variant usages were more or less confined to southern Karnāṭaka as far as Karnāṭaka was concerned.

No. 11

MEḶEKŌṬE PLATES OF MĀDHAVAVARMAN (II)

Provenance : Meḷekōṭe, Tumkur Taluk, Tumkur District, Karnataka.
Reference : R. Narasimhachar, *Mys. Arch. Rep.*, 1910, p. 17 and pl. opp. p. 16.
Language : Sanskrit (in prose except the customary imprecatory verses).
Metres : Verses 1-4 : *Anuṣṭubh.*
Script : Southern characters.
Date : Lost. In characters of the fifth century A.D.

TEXT[1]

First plate

१. स्वस्ति[।*] जितम्भगवता गतघनगगनाभेन पद्मनाभेन [।*] श्रीम**ज्जाह्नवेयकुला-** मलव्योमावभा-
२. सनभास्करस्य स्वखाङ्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमयशसः
३. स्वभुजजवजजयजनितसुजनजनपदस्य दारुणारिगणविदारणरणोपल-
४. ब्धव्रणविभूषणविभूषितस्य **काण्वायन सगोत्र**स्य श्रीमत्**कोङ्गणिवर्म्म धर्म्ममहा-**
५. **धिराज**स्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य विद्याविनयविहितवृत्तं(त्त)स्य

Third plate[2] : First side

६. वापक्षेत्रं दत्तं उभयतटाकसामान्योदकनिष्पन्नानि केदाराणि तथा वित्तम्ब वणिज-
७. क्षेत्रन्दक्षिणपूर्व्वेण शिलातटाकस्याधस्तात् षट्खण्डुकावापं क्षेत्रं दत्तं **महाराजाधि-**
८. **राजे**नाद्भिः उभयर्तुनिष्पत्ति शरदं[3] ग्रैष्मकञ्च तथा हि वस्त्रकार क्षेत्रात् पश्चिमेन
९. तेषामेव श्यामाक क्षेत्रात् पश्चिमोत्तरेण पञ्चखण्डुकावापं क्षेत्रं दत्तं तस्यैव विहारस्य
१०. रक्त तटाकस्याधस्ता[त्*] त्रिखण्डुक वापं क्षेत्रं दत्तं पुनश्च रक्ततटाकाभ्यन्तरे शारदं दश-

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[1] From the plate published in *Mys. Arch. Rep.*, 1910.

[2] The second plate, probably containing 5 lines on each of the two sides, is lost.

[3] Read शारदं as in line 10 of the text.

Third plate : Second side

११. खण्डुकावापक्षेत्रं दत्तं अथात्रावधयः अवनियनद्यात्(द्याः) पूर्व्वेण महा-
१२. श्रेष्ठिक्षेत्रात् पश्चिमेन कुमारमूलक्षेत्रादुत्तरेण पुनश्च अवनिय नद्यान्दःक्षिणेन[1]
१३. अष्टादशखण्डुकश्यामाकक्षेत्रं दत्तं तथा शाक्यशिलात् पूर्व्वेण वस्त्रकारक्षेत्रात्
१४. पश्चिमेन महापथादुत्तरेण चोळिग वणिज क्षेत्राद्दक्षिणेन द्वादश खण्डुकं
१५. श्यामाक क्षेत्रं दत्तं **महाराजाधिराजे**नाद्भिः दत्तानि विंशति शलाकया चतुर्भागे च

Fourth plate : First side

१६. कनकञ्च श्मशाने च(श)वाच्छादित वस्त्राणि[च ।*]**चातुर्व्वैद्यं** पुरस्कृत्य **महाप्रतिहार-**
१७. प्रमुखो साक्षि[2] **पेरूरधिष्ठान**वासिभिः सर्व्वसम्पदोपेतै**र्म्मणिग्राम श्रेण्या**दिभिः
१८. देयं[।*] लिखितं **चारुदत्त सेनापति**ना[।*] सेयं राजदत्तिः **गाङ्गेयकुल** समुद्भवै-
१९. रनुपालयितव्या सर्व्वपरिहारेण[।*] ये चास्योपरो[धं] करिष्यन्ति देहमियं गतिर्भ-
२०. [वि]ता तद्यथाः(था ।) क्षुद्रपश्वनृते पञ्च दश हन्ति गवानृते [।*] शतमश्वानृते
हन्ति सहस्रं

Fourth plate : Second side

२१. पुरुषानृते[॥१*॥] हन्ति जाता[नजातां]श्च सुवर्ण्णस्यानृते प्रभोः[।*]सर्व्वं
भूम्यनृते हन्ति
२२. मात्म भूम्या(म्य)नृतं वदेत्[॥२*॥]बहुभिर्व्वसुधा भू(भु)क्ता राज[3]भिः
सगरादिभिः[।*] यस्य
२३. यस्य यदा भूमी(मिः) तस्य तस्य स(त)दा प(फ)लं(लम्) [॥३*॥]स्वदत्तां
परदत्तां वा यो
२४. हरेति(त) [व]सुन्धरा[म्*।] षष्ठि(ष्टि)वर्षं सहस्राणि घोरे तमसि वर्त्तते[॥४*॥]

Fifth plate

२५. इति यस्मिन् **गाङ्गेयराज्ये** तस्मिन् श्री**माधववर्म्मण**[:]शासनं बुद्ध स[त्वाय]
२६. दत्तमाचन्द्रतारकं[4]॥

SUMMARY

After hailing the god Padmanābha, the preamble introduces, in the usual fashion, the illustrious *Dharmamahādhirāja* **Konganivarman**. Though the rest of

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1. Read नद्याः दक्षिणेन ।
2. Read प्रमुखान् साक्षीन्[कृत्वा*].
3. The letter ज, originally omitted, is engraved in small size in between रा and भिः
4. The passage from शासनं to तारक is in *Anuṣṭubh* metre.

the genealogical narrative is not available, the second plate of the set being lost, on the basis of the W. Gaṅga *praśasti* as known from other charters, these plates are to be assigned to **Madhavavarman**, the son of **Visnugopa**.

In the available part of the grant portion, of which the beginning is lost, the following details of gifts, made by the *mahārājādhirāja (i.e.* Mādhavavarman) to a *vihāra* are preserved :

(i) Wet lands simultaneously irrigated by water from two tanks;
(ii) Six *khaṇḍukāvāpas* of land (i.e. land of the extent of being sown with 6 *khaṇḍukas* of seeds) lying under the *śilā-taṭāka* and situated to the south-east of the field owned by the merchant Vittamba and yielding two crops a year during the autumnal and summer seasons;
(iii) Five *khaṇḍukāvāpas* of land situated to the west of the field owned by the clothiers and to the north-west of the *śyāmāka* field owned by the same people;
(iv) Three *khaṇḍukāvāpas* of land under the tank called Rakta-taṭāka;
(v) Ten *khaṇḍukāvāpas* of land situated close to the same tank and yielding autumnal crop;
(vi) Eighteen *khaṇḍukas* of land, yielding crops of *śyāmāka* grain and situated to the east of the Avaniya river, to the west of the field owned by the *Mahā-śrēṣṭhin*, to the north of the field permanently belonging to Kumāra and to the south of the Avaniya river;
(vii) Twelve *khaṇḍukas* of land yielding the *śyāmāka* grain and situated to the east of the Śākya-śilā, to the west of the clothiers' field, to the north of the highway and to the south of the field owned by the merchant Cōḷiga;
(viii) Gold; and
(ix) Cloths used for covering corpses in the cremation ground.

The objects thus gifted, in the presence of the *Cāturvaidya* and with the *Mahāpratihāra* and others as witnesses, were to be made over by the residents *of* **Perura** and the prosperous guilds of **Manigrama**, etc. The charter was written by **Carudatta-senapati**. The grant was to be protected, free of all hindrances, by the descendants of the *Gaṅgēya* family.

The imprecatory portion contains four verses and the charter concludes with the statement that the charter was presented in perpetuity to the Buddha-saṁgha by Mādhavavarman in the *Gāṅgēya kingdom.*

No. 12

NOṆAMAṄGALA PLATES OF KOṄGAṆIVARMAN, YEAR 1

Provenance : Noṇamaṅgala, Malur Taluk, Kolar District, Karnataka.

References : Lewis Rice : *E.C.*, Vol. X, Malur 72, pp. 207-08 and plate between pp. 206 and 207.

Language : Sanskrit. In prose except the customary imprecatory verses.

Metres : Verses 1-4 : *Anuṣṭubh*.

Script : Southern characters.

Date : Regnal year 1, Phālguna śu. 5. In characters of the 5th-6th century A. D.

TEXT[1]

First plate

१. स्वस्ति [।*] जितम्भगवता गतघनगगनाभेन पद्मनाभेन[।*] श्रीम**ज्जाह्नवेयकुला-**
मलव्योमा–
२. वभासनभास्करस्य स्वभुजजवजयजनितसुजनजनपदस्य दारुणारिगणविदारण-
३. रणोपलब्धव्रणविभूषणविभूषितस्य **काण्वायन सगोत्रस्य** श्रीमत्**कोङ्गणिवर्म्म-**
४. **धर्म्ममहाधिराजस्य** पुत्रस्य पितुरन्वागतगुणयुक्तस्य विद्याविनयविहित-
५. वृत्तस्य सम्यक्प्रजापालन मात्राधिगतराज्यप्रयोजनस्य विद्वत्कविकाञ्चननिकषो-

Second plate : First side

६. पलभूतस्य विशेषतो[ऽ*]प्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुश-
७. लस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्तिप्रणेतुः श्रीम**न्माधववर्म्म-**
८. **धर्म्म महाधिराज**स्य पुत्रस्य पितृपैतामह गुणयुक्तस्य अनेक चतुर्द्दन्त-
९. युद्धावाप्तचतुरुदधिसलिलास्वादितयशसः समद[द्वि]रदतुरगारोहणातिशयो-

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1. From the plate in *E.C.*, Vol. X.

१०. त्पन्नकर्म्मणः[1] धनुरभियोग[सम्पादित*]सम्पद्विशेषस्य श्रीम**द्धरिवर्म्म महाधिराज-**
स्य पुत्रस्य गुरुगोब्राह्म-
११. णपूजकस्य नारायणचरणानुद्ध्यातस्य श्रीम**द्विष्णुगोप महाधिराज**स्य पुत्रस्य पितुरन्वा-

Second plate : Second side

१२. गतगुणयुक्तस्य त्र्यम्बकचरणाम्भोरुहरज ≍ प[2]वित्रीकृतोत्तमाङ्गस्य व्यायामोद्वृत्त-
१३. पीनकठिनभुजद्वयस्य स्वभुजबलपराक्रमक्रयक्रीतराज्यस्य चिरप्रन(ण)ष्टदेवभो-
१४. गब्रह्मदेयनैकसहस्रविसर्ग्गाग्रयणकारिणः क्षुत्क्षामोष्ठपिशिताशन-
१५. प्रो(प्री)तिकरनिशितधारासेः कलियुगबलावमग्न[3]धर्म्मोद्धरणनित्यसन्नद्धस्य
१६. श्रीमतो **माधववर्म्म धर्म्ममहाधिराज**स्य पुत्रेण जननीदेवताङ्कपर्य्यङ्कतल समधिग-
१७. तराज्यविभवविल(ला)सेन निजप्रभावाशुचक्रवाळाखण्डितशतृनृपतिमण्डलेन।खण्ड-

Third plate : First side

१८. लविडम्बिशौर्य्यवीर्य्यधैर्य्ययशोधामभूतेन गजधुरिहयपृष्ठेकार्मुके चाद्वितीयेन
१९. लळनानयनभ्रमरावळीनित्यकृतानुयात्रेण प्रजापरिपालनकृतपरिकरबन्धेन
२०. कि(किं) बहुना इदङ्काल[4] युधिष्ठरेण श्रीमता **कोङ्गणिवर्म्म धर्म्ममहाधिराजेन**
२१. आत्मनः श्रेयसे प्रवर्द्धमानविपुलैश्वर्य्ये **प्रथमसंवत्सरे फाल्गुनमासे शुक्ल-**
२२. **पक्षे तिथौ पञ्चम्याम्** स्वोपाध्यायस्य परमार्हतस्य[5] **विजयकीर्त्तेः** सकलदिङ्मण्डलव्या-
२३. पितकीर्त्तेरुपदेशतः चन्द्रनन्द्याचार्य्यप्रमुखेन मूलसंघेनानुष्ठिताय **उरनूरार्हदायत-**

Third plate : Second side

२४. **नाय कोरिकुन्दविषये चेन्नेल्करनि**[6] ग्रामः **पेरूरे चानि**[7]**अडिगळर्हदायतनाय शु-**
२५. ल्को[8] बहि[9]× कर्षापणेषु पादश्च देवभोगक्रमेणाद्भिर्द्दत्तः[।*] यो[ऽ*]स्य
लोभात्प्रमादा-

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[1] Some other Gaṅga grants have तेजसः instead of कर्म्मणः.

[2] Rice : *rajar-pa*°.

[3] Other Gaṅga grants read °बलपङ्कावसन्न° instead of °बलावमग्न°.

[4] Rice : इदङ्कलि°.

[5] Read : परमार्हतः.

[6] Rice : वेन्नेल्करनि°.

[7] Rice : पेरुरेवानि°.

[8] Rice : ल्क°

[9] Rice mistook the जिह्वामूळीय symbol for superscript ष्.

२६. द्वापि हर्त्ता स पञ्चमहापातकसंयुक्तो भवति ॥ अपि चात्र मनुगी-

२७. ताः श्लोकाः[।*]स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्[।*]षष्टिवर्षसहस्राणि

२८. घोरे तमसि वर्त्तंते[॥१*॥]भूमिदानात्परन्दानम् न भूतन्न भविष्यति[।*]तस्यैव

Fourth plate

२९. हरणात्पापन्न भूतन्न भविष्यति ॥ [२॥*]बहुभिर्व्वसुधा भुक्ता राजभिस्सग–

३०. रादिभिः[।*]यस्य यस्य यदा भूमिः तस्य तस्य तदा प(फ)लम्[॥३॥*] स्वन्दातुं सुमहच्छक्यम्

३१. दु[ः*]खमन्यार्त्थपालनम्[।*]दानं वा पालनं वेति दानाच्छ्रेयो[ऽ*]नुपालनम् [॥४॥*] **मह(हा)-**

३२. **राजमुखाज्ञा**(ज्ञ)प्त्या **मारिखेण तट्टकारेण** लिखितेयन्ताम्रपट्टिका ॥

SUMMARY

After hailing the god Padmanābha, the preamble introduces, in the usual fashion, the illustrious *Dharma-mahādhirāja* **Konganivarman,** and his son, the illustrious *Dharma-mahādhirāja* **Madhavavarman (I);**

his son, who was endowed with the good qualities of his father and grandfather, whose fame, acquired through victories in many battles, had traversed in all the four quarters, whose achievements were the result of his expertise in mounting rutting elephants and steeds and who had amassed his wealth with the help of his well-strung bow, was the illustrious *mahādhirāja* **Harivarman;**

his son, who was a worshipper of preceptors, cows and brāhmaṇas, and who meditated at the feet of the god Nārāyaṇa, was the illustrious *mahādhirāja* **Visnugopa;**

his son, who was endowed with the good qualities of his father, whose body had been purified by the dust from the feet of the god Tryambaka (i.e. Śiva), whose arms had become massive and hard owing to constant exercise, who had earned his kingdom by dint of the strength of his arms, who had restored thousands of grants to the gods and brāhmaṇas which had lain decadent for long, whose sharp sword had devoured the flesh of his adversaries, who was ever engaged in the task of uplifting righteousness which had been submerged in the mud and mire of the Kali age, was the illustrious *Dharma-mahādhirāja* **Madhavavarmam;** his son who had inherited the splendours of kingship even when he was an infant resting on the lap of his mother, who had shattered the ring of enemies by the might of his personal prowess, who was the very abode of valour, bravery, courage and fame, who was unrivalled in handling elephants, horses and the bow, who was ever followed by the gaze of damsels, who was alert in administering his kingdom, who was, in short, the very Yudhiṣṭhira of this age, was the illustrious *Dharma-mahādhirāja* **Konganivarman** (i.e. **Avinita**).

He, for the sake of his own merit, *on the fifth day of the bright half of Phālguna in the first year of his prosperous reign*, made a grant of the village **Cennelkarani** in **Korikunda-visaya** to the temple of *Arhat* built at **Uranura** by the followers of the *Mūla-saṅgha* led by **Gandranandy-acarya**, and also made a grant of one-fourth of the *karṣāpaṇas* (levied from) outside (?) to the temple of *Arhat* built by (?) **Caniadigal**. The grants were made by the king in accordance with the *dēva-bhōga* system on the advice of his teacher, the most reverend **Vijayakirtti** whose fame had spread in all the quarters.

The imprecatory portion consists of a prose passage and four of the usual verses from Manu.

The charter was written, on the personal orders of the king, by the goldsmith[1] **Marisena**.

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[1] Nos. 1, 2, 6 and 9 above were written by brāhmaṇa scribes while Nos. 5 and 11 were written by kṣatriyas and Nos. 3,7 and 8 by scribes belonging to the goldsmith community. It may be reasonably supposed that while in the case of the brāhmaṇa and kṣatriya scribes their work was confined to that of composing the texts, in the case of the goldsmiths, they were also the engravers.

No. 13

ŚṚIṄGĒRI PLATES OF AVINĪTA, YEAR 2

Provenance	: Śṛiṅgēri, Sringeri Taluk, Chikmagalur District, Karnataka.
Reference	: R. Narasimhachar : *Mys. Arch. Rep.*, 1916, pp. 34-35 and plate opp. p. 34.
Language	: Sanskrit (in prose, except the customary imprecatory verses).
Metres	: Section A :—Verses 1-4 : *Anuṣṭubh.* Section B :—Verses 1-3 : *Anuṣṭubh.*
Script	: Early Kannaḍa.
Date	: Section A :—Regnal year 2, Vaiśākha śu. 5. Section B :—Pauṣa śu. 10. In characters of the 5th-6th century A.D.

TEXT[1]

Section A

First plate

१. सिद्धम्[2] [।*] स्वस्ति[3] [।।*] जितम्भगवता गतघन गगनाभेन पद्मनाभेन [।*] श्रीम**ज्जाह्नवेयकुला**मल-

२. व्योमावभासन भास्करस्य स्वभुजजवजजयजनितसुजनजनपदस्य दारुणा-

३. रिगणविदारणरणोपलब्धव्रणविभूषणभूषितस्य **काण्वायन स-**

४. **गोत्रस्य** श्रीमत्**कोङ्गणिवर्म्मधर्म्ममहाधिराज**स्य पुत्रस्य पितुरन्वागतगुणयु-

५. क्तस्य विद्याविनयविहितवृत्तस्य सम्यक्प्रजापालनमात्राधिगतराज्यप्र-

Second plate : First side

६. योजनस्य विद्वत्कविकाञ्चननिकषोपलभु(भू)तस्य विशेषतो[ऽ*]प्यनवशेषस्य नीति-

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1. From the plate published in *Mys. Arch. Rep.*, 1916.
2. Expressed by symbol.
3. Engraved at the commencement of line 2.

७. शास्त्रस्य वक्तृप्रयोक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्तिप्रणेतु

८. श्रीमन्**माधववर्म्मं धर्म्ममहाधिराज**स्य पुत्रस्य पितृपैतामहगुणयुक्तस्य

९. अनेक चातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशसः समदद्विरदतु-

१०. रगारोहणातिशयोत्पन्नकर्म्मणः धनुरभियोगसम्पद्विशेषस्य श्रीम-

Second plate : Second side

११. **हरिवर्म्म महाधिराज**स्य पुत्रस्य गुरुगोब्राह्मणपु (पू) जकस्य नारायण चरणानुद्ध्या-

१२. तस्य श्रीम**द्विष्णुगोप महाधिराज**स्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य

१३. त्रियम्बक चरणाम्भोरुहरज≍पवित्रीकृतोत्तमाङ्गस्य व्य (व्या) यामोद्वृत्तपीनकठि-

१४. नभुजद्वयस्य स्वभुजबलपराक्रमक्रयक्रीतराज्यस्य चिरप्रनष्टदेवभो-

१५. गब्रह्मदेयनैकसहस्रविसर्ग्गाग्रयणकारिणः क्षुत्क्षामोष्ठपिशिता-

Third plate : First side

१६. शनप्रीतिकरनिशितधारासेः कलियुगबलावमग्नधर्म्मोद्धर-

१७. णनित्यसन्नद्धस्य श्रीमन्**माधववर्म्म धर्म्ममहाधिराज**स्य पुत्रेण

१८. जन[1]नी देवताङ्कपर्य्यङ्कतलसमधी (धि) गतराज्यविभवविल (ला) सेन नि-

१९. जप्रभावांशुचक्रवाळाखण्डितशत्रुनृपतिमण्डलेनाखण्डल-

२०. विळम्बिशौर्य्यवीर्य्यधैर्य्ययशोधामभूतेन गजधुरिहयपृ-

Third plate : Second side

२१. ष्ठकार्म्मुके चाद्वितीयेन लळनानयनभ्रमरावलीनित्यकृतानुयात्रे-

२२. ण प्रजापरिपालनकृतपरिकरबन्धेन किम्बहुना इदंकाल युधि-

२३. ष्ठिरेण श्रीमता **कोङ्गणिवर्म्म धर्म्ममहाधिराजे**न आत्मनः श्रेय-

२४. से प्रवर्द्धमानविपुलैश्वर्य्ये **द्वितीये सम्वत्सरे वैशाखमासे शु-**

२५. **क्ल पक्षे तिथौ पञ्चम्य (म्या) म्** काश्यप सगोत्राय तैतिरिय[2] चरणाय प्रावच-

Fourth plate : First side

२६. नकल्पाय **केशवशर्म्मणे मरुकरेविषये पाणपुर**ग्रामो वी (वि) धी (धिं) वदुदकपू-

२७. र्व्वो ब्रह्मदेयक्रमेण सर्व्वपरिहारयुक्त ≍ प्रदत्तः [।*] यो[ऽ*]स्य लोभात्प्र-

२८. मादाद्व (द्वा) पि हर्त्ता स पञ्चमहापातकसंयुक्तो भवति [।*] अपि चात्र मनु-

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[1] The letter न, originally omitted, is engraved below the line.

[2] Read तैत्तिरीयं°.

२९. गीता[:*] श्लोकाः [।*] स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धराम्[।*]षष्टि-
म्वर्षसहस्रा-

३०. णि घोरे तमसि वर्त्तते [॥१*॥] भु(भू)मिदानात्परन्दानन्न भु(भू)तन्न
भविष्यति [।*]

Fourth plate : Second side

३१. त[स्यै]व हरणात्पापन्न भूतन्न भविष्यति[॥२*॥]बहुभिर्व्वसुधा भुक्ता

३२. राजभिस्सगरादिभिः[।*]यस्य यस्य यदा भूमिस्तस्य तस्य त-

३३. दा फलम्[॥३*॥] स्वन्दातुं सुमहच्छक्यन्दुःखमन्यात्र्थपालनं(नम् ।)

३४. दानं वा पालनं वेति दानाच्छ्रेयो[ऽ]नुपालनम्[॥४*॥] **महाराज**

Fifth plate : First side

३५. मुखाज्ञाप्त्या **पापाऱ[1]त्वष्ठ(ष्ट)कारेण** लिखितेयन्ताम्रप-

३६. ट्टिका[।*] स्वस्त्यस्तु ।[2]॥[2]।[3]

Section B

स्वस्ति[।*]श्री **कोङ्गणि**

राजस्य बृ-

३७. **हद्देवी(व्या) पौषमासे शुक्लपक्षे तिथौ दशम्याम् रोहिण्याम् नक्षत्रे** कश्यप सगोत्राय
तैति(त्ति)रीय-

३८. चरणाय प्रावचनकल्प(ल्पा)य **गोविन्द शर्म्मणे मरुकरे विषये कोळ्गळ्ळि** ग्रामे
वैशेकट्ट दशखण्डुक[4]

Fifth plate : Second side

३९. मात्रक्षेत्रं विधिवदुदकपूर्व्वं ब्रह्मदेयक्रमेण सर्व्वपरिहारसंयुक्त⌣प्रदत्तः[5][।*]यो[ऽ*]
स्य लोभा-

४०. त्प्रमादाद्वापि हर्त्ता स पञ्चमहापाद(त)कसंयुक्तो भवति[।*] अपि च मनुगीता[:*]
श्लोकाः[।*]स्वदत्त(ता)म्परदत्त(त्ता)-

४१. म्वा यो हरेत वसुन्धरा[म्*।]षष्टिवर्षसहस्राणि घोरे तमसि वर्त्तते[॥१*॥]
भूमिदानात्परन्दानन्न[6] भूतन्न भविष्यति[।*]त-

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1. This is Dravidian *ṛa*.
2. This punctuation is followed by a spiral symbol.
3. This punctuation is followed by a spiral symbol ending in a horizontal tail to the right.
4. Narasimhachar : °खण्डिक.
5. Read : °संयुक्तं प्रदत्तम्.
6. The letter न्न, originally omitted, is engraved below the line.

४२. स्यैव हरणात्पापन्न भूतन्न भविष्यति [॥२*॥] ब्रह्मस्वम्विषं[1] घोरन्नविषम्विषमुच्यते [।*]
विषमेकाकिनं हन्ति ब्रह्मस्वम्पुत्रपौत्री (त्रि) क [म्] [॥३*॥]

SUMMARY

Section A

After hailing the god Padmanābha, the preamble introduces the kings of the **Jahnaveya-kula**, upto the reigning king, the illustrious *Dharma-mahādhirāja* **Konkanivarman** in much the same fashion as No. 10 above.

That king **Konkanivarman,** for the sake of his own merit, *on the fifth day of the bright half of Vaiśākha in the second year of his prosperous reign* made a grant, in accordance with the *brahma-dēya* system, of the village of **Panapura** in **Marukare-visaya** to the brāhmaṇa **Kesava-sarman** of Kāśyapa-gōtra, Taittirīya-caraṇa and Prāvacana-kalpa.

The imprecatory portion consists of a prose passage and four of the usual verses from Manu.

The charter was written, on the personal orders of the king by the goldsmith **Papara.**

Section B

On the tenth day, the nakṣatra being Rohiṇī, in the bright half of Pauṣa, the senior queen of the illustrious Koṅgaṇrāja made a grant, in accordance with the *brahma-dēya* system, of a field of the extent of ten *khaṇḍukas* and located in the village of **Kolpalli** in **Marukare-visaya** to the brāhmaṇa **Govinda-sarman** of Kaśyapa-sagōtra, Taittirīya-caraṇa and Pravācana-kalpa.

The imprecatory portion consists of a prose passage and three of the usual verses from Manu.

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[1] Read : ब्रह्मस्वन्तु विषं.

No. 14

HOSAKŌṬE PLATES OF KOṄGAṆYADHIRĀJA, YEAR 12

Provenance	: Hosakōṭe, Hosakote Taluk, Bangalore District, Karnataka.
Reference	: M.H. Krishna : *Mys. Arch. Rep.*, 1938, pp. 80-90 and plates between pp. 80-81 and 82-83.
Language	: Sanskrit. In prose except the customary imprecatory verses.
Metres	: Verses 1-6 : *Anuṣṭubh*.
Script	: Southern characters.
Date	: Regnal year 12, Kārttika śu. 15. In characters of the 5th-6th century A.D.

TEXT[1]

First plate

१. स्वस्ति[।*]जितम्भगवता गतघनगगनाभेन पद्मनाभेन[।*]श्रीम**ज्जाह्नवेयकुला-**
मलव्यो-
२. मावभासनभास्करस्य स्वभुजजवजयजनितसुजनजनपदस्य दारुणारिगण-
३. विदारणरणोपलब्धव्रणविभूषणभूषितस्य **काण्वायन सगोत्र**स्य श्री-
४. मत्**कोङ्गणिवर्म्म धर्म्ममहाधिराज**स्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य
५. विद्याविहितविनयस्य सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनस्य

Second plate : First side

६. विद्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतो[ऽ*]प्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्र-
७. योक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्तेः प्रणेतुः श्रीमन्**माधव- वर्म्म म-**
८. **हाधिराज**स्य पुत्रस्य पैतृपितामह[2] गुणयुक्तस्य अनेकचतुर्द्दन्तयुद्धावा-

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1. From the plates in *Mys. Arch. Rep.*, 1938.
2. Better read पितृपैतामह° as in other charters.

९. प्तचतुरुदधिसलिल (ला) स्वादितयशसः[1] समदद्विरदतुरगारोहणातिशयोत्पन्न
तेजसो धनुर-

१०. भियोगजनितसम्पादितसम्पद्विशेषस्य श्रीम**द्धरिवर्म्म महाधिराजस्य** पुत्रस्य

Second plate : Second side

११. गुरुगोब्राह्मणपूजकस्य नारायणचरणानुद्ध्यातस्य श्रीम**द्विष्णुगोप महाधि-**

१२. **राजस्य** पुत्रस्य त्र्यम्बकचरणाम्भु (म्भो) रुहरु (र) जः पवित्रीकृतोत्तमाङ्गस्य
व्यायामोद्वृत्तपीन-

१३. कठिनभुजद्वयस्य स्वभुजबलपराक्रमक्रयक्रीतराज्यस्य चिरप्रनष्टब्रह्मदे-

१४. यबहुसहस्रविसर्ग्गाग्रियणकारिणः क्षुत्क्षामोष्ठपिशिताशनप्रीतिकरनिशितधा-

१५. रासेः कलियुगमलपंकावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धस्य श्री**माधव महाधिराज-**

Third plate : First side

१६. स्य पुत्रेण जननीदेवतांकपर्य्यंकतलसमधिगतराज्येन निजप्रभावखण्डित-

१७. रिपुनृपतिमण्डलेनाखण्डलविळम्बिविभवविक्रमेण करितुरगवरारोहणसौष्ठ-

१८. वजनितगुणविशेषेण स्वदानकुसुममञ्जरीसुरभितसमन्तदिगन्तराभिग-

१९. तबुधमधुकरसमुदयेन वराङ्गनापाङ्गशरविक्षेपलक्षाङ्गेन प्रजापरिरक्ष-

२०. णैकदीक्षाक्षपितकल्मषेणापरिणतवयो (य) सापि परिणतमतिसत्वसम्पदा परम-

Third plate : Second side

२१. धार्म्मिकेण श्रीमता **कोङ्गण्यधिराजे**नात्मनः प्रवर्द्धमानविजयैश्वर्य्ये **द्वादशे संवत्स-**

२२. **रे कार्त्तिके मासे शुक्लपक्षे तिथौ पौर्ण्णमास्याम्** शासनाधिकृतस्य सकलमन्त्रतन्त्रान्तर्ग-

२३. तस्य विविधागमजलप्रक्षालितविशुद्धबुद्धेः **सिंहविष्णुपल्लवाधिराजस्य**

२४. जनन्या भर्तृकुलकीर्त्तिजनन्या (न्य) र्त्थञ्चात्मनश्च धर्म्मप्रवर्द्धनार्त्थञ्चप्रति-
ष्ठापिताय **अर्हद्दे-**

२५. **वतायतनाय यावनिकसंघा**नुष्ठिताय **कारिकुन्दभोगे**[2] **पुल्लिऊरु**न्नाम ग्रामे

Fourth plate : First side

२६. महातटाकस्याधस्तात् मूलाभ्याशे श्रमणकेदारसहितसप्तकण्डुकावापमात्रं

२७. क्षेत्रम् मध्यभागे पञ्चकण्डुकावापमात्रं क्षेत्रम् इक्षु निष्पादनक्षममे-

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1. The letters दित यशस: are engraved below the line in small size, having been originally omitted.

2. Krishna : °भागे.

२८. कन्तोट्ट क्षेत्रम् ग्रामन्दक्षिणेन[1] कण्डुकावापमात्रम्पद्रम् उत्तरेण च द्वा-
२९. दशकण्डुकावापमात्रमारण्यकं क्षेत्रञ्च देवायतसन्निकृष्टमेकं वेश्म च
३०. एतत्सर्व्वं सर्व्वपरिहारपरिग्रृहीतम् पानीयपातपुरस्सरं दत्तम् [।*] यो[ऽ*]स्य

Fourth plate : Second side

३१. लोभात्प्रमादाद्वापि हर्त्ता स पञ्चमहापातकसंयुक्तो भवति [।*] अपि चास्मिन्न-
३२. र्थे मनुगीता[न्*] श्लोकानुदाहरन्ति ।। स्वदत्ताम्परदत्तां वा यो हरेत वसुन्ध-
राम् [।*]
३३. षष्टिवर्षसहस्राणि घोरे तमसि वर्त्तते ।। [१ ।।*] भूमिदानात्परन्दानं
३४. न भूतन्न भविष्यति [।*] तस्यैव हरणात्पापन्न भूतन्न भविष्यति ।। [२।।*]
बहुभिर्व्वसुधा द-
३५. त्ता राजभिः सगरादिभिः[।*]यस्य यस्य य[2] दा भूमिस्तस्य तस्य तदा फलम् ।।
[३ ।।*]

Fifth plate

३६. देवस्वन्तु विषं घोरन्न विषं विषमुच्यते[।*]विषमेकाकिनं हन्ति देवस्वं पुत्र-
पौत्रिकम् ।। [४ ।।*]
३७. स्वन्दातुं सुमहच्छक्यं दु×ख[3] मन्यार्त्थपालनं(नम्) [।*]दानं वा पालनं वेति
दानाच्छ्रेयो[ऽ*]नुपालनम् ।।[५ ।।*]
३८. अद्भिर्द्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितम्[।]एतानि न निवर्त्त[न्ते] पूर्व्वराज
कृतानि च ।। [६*] ।।
३९. **कुवलालत्वष्टकारस्य** इ[ळ]म्पट्टुवस्य पुत्रेण **पेरेरन्नाम**(म्ना) लिखि[तेयं*]
ताम्प(म्र) [प*]ट्टिका ।। शिवमस्तु[।।*]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jahnaveya-kula** upto **Madhava**, the son of Viṣṇugōpa, in much the same fashion as in No. 10 above.

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1. Read : ग्रामाद्दक्षिणेन.
2. The letters स्य and य are engraved below the line in small size, having been originally omitted.
3. Krisḥna : दुम्ख°.

The son of that Mādhava (II) was the illustrious **Konganyadhiraja**, who had obtained the kingdom even while he was an infant on the lap of his mother, who had broken the circle of enemy kings by his own prowess, whose prowess was like that of Indra, who was an expert in mounting quality elephants and horses, who was munificent to the community of the learned, whose handsome physique always attracted the damsels, who was sworn to the protection of his subjects, who was endowed with good intellect and who was extremely righteous;

by him was granted, *on the full-moon day of the bright half of Kārttika in the 12th year of his victorious reign,*—

to the temple of the **Arhat** caused to be installed, for the sake of the fame of her husband's family and for the augmentation of her own merit, by the mother of the *Pallav-ādhirāja* **Simhavisnu**, the rightful ruler, who was well-versed in all counsel and state-craft, who possessed intellect purified by the knowledge of the various *āgamas*,—

to that temple of Arhat which was followed (i.e. patronised)[1] by the (members of the) **Yavanika**-saṁgha[2],—

under the great tank in the village of **Pulli-uru** in the division (*bhōga*) called **Korikunda**, (i) 7 *kaṇḍukāvāpa* of lands including the wet-fields of the **sramanas**, (ii) in the centre of the village, 5 *kaṇḍukāvāpa* of fields and one garden land for growing sugar-cane, (iii) to the south of the village, 1 *kaṇḍukāvāpa* of earth, (iv) to the north of the village, 12 *kaṇḍukāvāpa* of forest land and (v) a house situated in the vicinity of the temple,—

all these were granted free of all hindrances and with the pouring of water.

The imprecatory portion consists of a passage in prose followed by 6 of the usual imprecatory stanzas drawn from Manu.

The charter was written (i.e. engraved) by **Perera**, the son of Iḷampṭuva, the goldsmith of **Kuvalala**.

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[1] Krishna's translation reads 'presided over by' which is true for *adhiṣṭhitāya* whereas the word actually used in the text is *anuṣṭhitāya*.

[2] Obviously the same as the *Yāpanīya-saṁgha* which has "played an important role in the history of Jainism in South India by influencing the religious thought and moulding the monastic tradition of its teachers" — (P.B. Desai : *Jainism in South India, Sholapur*, 1957, pp. 163-64).

No. 15

KOḌUÑJERUVU GRANT OF AVINĪTA, YEAR 25

Provenance	: Hosapet, Sidlaghatta Taluk, Kolar District.
Reference	: R. Shama Sastry : *Mys. Arch. Rep.*, 1924, pp. 67-69 and plate opp. p. 68.
Language	: Sanskrit. In prose except the customary imprecatory verses.
Metre	: Verses 1-2 : *Anuṣṭubh.*
Script	: Early Kannaḍa.
Date	: Regnal year 25, Bhādrapada śu. 10, Thursday, Pūrvā-Bhādrapada *nakṣatra.* In characters of the 5th-6th century A.D.

TEXT[1]

First plate

१. स्वस्ति [।*] जितम्भगवता गतघनगगनाभेन पत्म(द्म)नाभेन [।*] श्रीम-
ज्जाह्नवेयकुलामलव्यो-
२. मावभासनभास्करस्य स्वखाड्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबल-
३. पराक्रमयशसः दार(रु)णारिगण विदारणोपला(ल)ब्धव्रणविभूषणविभूषि-
तस्य क[ा]-
४. **ण्वायन सगोत्र**स्य श्रीमत्**कोङ्गणिवर्म्म धर्म्ममहाधिराज**स्य पुत्रस्य पितुरन्वागत गु[2]ण यु-
५. क्तस्य विद्याविनय विहितवृत्तस्य सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनस्य नाना-

Second plate : First side

६. शास्त्रार्त्थसद्भावाधिगमप्रणीतमतिविशेषस्य विद्वत्कविकाञ्चननिकषोपलभूतस्य
७. विशेषतो[ऽ*]प्यन[व*]शेषस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्ते⁀[3]प्रणेतुः श्री-
८. मन्**माधव महाधिराज**स्य पुत्रस्य पितृपैतामहा(ह)गुणयुक्तस्य अनेकचतुर्द्द-

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1. From the plate in *Mys. Arch. Rep.*, 1924.
2. The letters त and गु, originally omitted, are engraved below the line, with a काकपाद on top of the line, between the letters ग and ण indicating the omission.
3. Shama Sastry has mistaken the उपध्मानीय symbol for Dravidian ṟ.

९. न्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशसः धनुरभियोगसम्पादितसम्पद्विशे-
१०. षणस्य श्रीम**द्धरिवर्म्म महाधिराज**स्य पुत्रस्य गुरुगोब्राह्मणपूजकस्य नारायण-

Second plate : Second side

११. चरणानुध्यातस्य श्रीम**द्विष्णुगोप महाधिराज**स्य पुत्रस्य त्र्यम्बक चरणाम्भोरुह-
१२. रजᳶ[1] पवित्रीकृतोत्तमाङ्गय्य(स्य) व्य(व्या)यामोदृ(द्वृ)त्तपीनकठिनभुजद्वयस्य स्वभुजबलप-
१३. राक्रमक्रयक्रीतराज्यस्य कलियुगबलपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धस्य
१४. श्रीमन्**माधव महाधिराज**स्य [पु]त्रस्याविछिन्नाश्वमेधावभृता(था)भिषिक्त श्रीमत्**कदम्बकुलग-**
१५. गन[ग*]भस्तिमालिनः श्री क्रि(**कृ**)**ष्णवर्म्ममहाधिराज**स्य प्रियभागिनेयस्य जननीदेवतांक प-

Third plate : First side

१६. य्यंक एवाधिगतराज्याभिषेकस्य विजृम्भमाणशक्तित्रयस्य परस्परानवमर्द्दनोप-
१७. भुज्यमानत्रिवर्ग्गसारस्य असम्भ्रमावनमितसमस्तसामन्तमण्डलस्य निरन्तरप्रेमबहु-
१८. मानानुरक्तप्रकृतिवर्ग्गस्य विद्याविनयातिशयपरिपृ(पू)[रि*]तान्तरात्मनः कार्त्तयुगीनराजच-
१९. रणावलम्बिनः अनेकसमरविजयोपार्ज्जितविपुलयशसः क्षीरोदैकार्ण्णवि(वी)कृत भुवनत्रयस्य
२०. निरवग्रहप्रधानशौर्य्यस्य अविषह्यपरा[क्र]माक्रान्तप्रतिराजमस्तकार्प्पिताप्रतिहत शा-

Third plate : Second side

२१. सनस्य विद्वत्सुप्रथमगण्यस्य श्रीमत्**कोङ्गणि महाधिराज**स्य **अविनीत**नाम्नः आत्मनᳶ[1]प्र-
२२. वर्द्धमानविजय(यै)श्वर्य्ये **पञ्चविंशद्विजयि संवत्सरे भाद्रपदे मासे शुक्लपक्षे तिथौ**
२३. **दशम्यां बृहस्पतिवारे पूर्व्वाभाद्रपदे नक्षत्रेसूगुट्टू**र्व्वास्तव्येभ्यः **पुदोलिविषये**
२४. **कोडुंजे**ऱु[2]व्वु नाम ग्राम[:*] ससर्व्वपरिहारक्रमेणाद्भिर्द्दत्तः दमनियमतपस्वाद्धयायजन-
२५. याजनाद्धययनाद्धयापनशापानुग्रहसामर्थ्यंभ्यः चतुस्सप्ततिभ्यः ब्राह्मणेभ्यः

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[1] Shama Sastry has mistaken the उपध्मानीय symbol for Dravidian ṟ.

[2] This is Dravidian ṟu.

Fourth plate

२६. **मणिय डेगुरेय नन्दियाल सोंपाल नाण्डƱ[1]य मदण्ड मु Ʊ[2] Ʊ[3] पिय मणलि-**

२७. **य मƱ[4] गरेय गंजेनाड नीर्गुƱ[5] चेल्लेय[6] वेलगोल**[द]**सेन्द्रकयोधमहामात्र सर्व्वचातुर्व्वैद्य-**

२८. प्रभृतिप्रधानपुरुषसमक्षम्[।*] अस्य दानस्य साक्षिण:[7] हर्त्ता पञ्चमहापातक संयुक्तो भ-

२९. वति[।*]बहुभिर्व्वसुधा भुत्वा (क्ता) राजभिस्सगरादिभि:[।*]यस्य यस्य यदा भूमिस्तस्य तस्य तदा फ[ल][म्*][।।१।।*]

३०. स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धराम्[।*]षष्ठि (ष्टि) वर्षसह्स्रा (स्रा) [णि] घोरे तमसि व-

३१. र्त्तते ।।[२।।*]**अपापेन बाणपुरेशेन** लिखितेयन्ताम्रपट्टिका[8] ।।

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jahnavesa-kula** upto **Madhavavarman,** son of Viṣṇugōpa, in much the same fashion as in No. 10 above.

Mādhavavarman's son was the illustrious **Kongani-mahadhiraja** (*alias*) **Avinita,** who was the nephew (sister's son) of the illustrious **Kadamba** king *Mahādhirāja* **Krisnavarma**[9] whose body had been bathed in the waters of the uninterrupted horse-sacrifices he had performed, who had been anointed king even as in infant on the lap of his mother, who was endowed with the three *śaktis,*[10] who was observing the three pursuits of life in perfect harmony, who

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1. This is Dravidian *ṟe*.
2. Read Dravidian *l̤co*.
3. This is Dravidian *ṟoṁ*.
4. This is Dravidian *ṟu*.
5. This is Dravidian *nṟa*.
6. Shama Sastry : चोळ्ळेय
7. Add here षण्णवतिसह्स्रविषयप्रकृतय: । as in some other Gaṅga charters.
8. There are two spiral symbols between the last letter का and the double *daṇḍa*.
9. This is the earliest known charter of Avinīta to refer to this connection between him and the Kadamba king.
10. Shama Sastry takes the expression *vijṟimbhamāṇa-śakti-trayasya* to mean 'possessed of progressive administrative policy'. However, *śakti-traya* here stands for the three traditional royal assets, *prabhu-śakti*, *mantra-śakti* and *utsāha-śakti*.

was implicitly obeyed by his feudal lords, whose subjects were devoted and loyal to him, whose inner self was purified by his learning and modesty, who followed in the footsteps[1] of the kings of the Kṛita age, who had earned widespread fame through victories scored in many battles, whose valour was overwhelming, who had vanquished his enemies to the point of abject submission and who was the foremost among the learned;

he, *in the twentyfifth year of his victorious reign, on Thursday, the tenth of the bright half of Bhādrapada, when the nakṣatra was Pūrvā-Bhādrapada,* granted, by the method of freeing a gift from all hindrances[2], the village of **Kodunjeruvu** *in* **Pudoli-visaya** to seventyfour brāhmaṇas who were residents of **Suguttur**,[3] who were remarkable for their self-restraint, control of senses and penance, who studied their own branch of the *vēda*, who performed sacrifices and officiated at the sacrifices performed by others, who themselves studied and taught others and who possessed the power to curse and bless.

The gift was made in the presence of the warriors, the *mahāmātras*, all the *cāturvaidyas* and such other important personages belonging to **Maniyadegure, Nandiyala, Simpala, Nandare, Madanda Mulcorompi, Manali, Marugare, Gamjenadu, Nirgunra, Celle, Velgola and Sendraka.** (The citizens of the 96,000 country) were the witnesses to this grant.

The imprecatory portion consists of a prose passage followed by 2 of the usual imprecatory stanzas.

The charter was written by **Apapa**, the lord of **Banapura**.

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[1] The more usual reading *carit-āvalambinaḥ* is replaced in this charter with *caraṇ-āvalambinaḥ*.

[2] In so far as the grant recorded in this charter was given to brāhmaṇas, the gift must have been governed by the rules of *brahma-dēya-krama*. This is not so stated in as many words and, instead, the unusual and generalised expression *sarva-parihāra-kramēṇa* is found employed.

[3] Shama Sastry wrongly states that Suguṭṭūr, the place from which the donees hailed, was situated in Pudōḷi-viṣaya.

No. 16

MALLOHAḶḶI PLATES OF AVINĪTA, YEAR 29

Provenance : Mallohaḷḷi, Bangalore Taluk, Bangalore District, Karnataka.

Reference : B. Lewis Rice : *I.A.*, Vol. V, pp. 133 ff. and plate between pp. 136-37.

Language : Sanskrit (in prose except the customary imprecatory verses) and Kannaḍa.

Metres : Verses 1-3 : *Anuṣṭubh.*

Script : Early Kannaḍa.

Date : Regnal year 29, Śatayam(=Śatabhiṣak) *nakṣatra.* In characters of the 5th-6th century A.D.

TEXT[1]

First plate : First side

१. सिद्धम्[2] [।*]स्वस्ति[॥*]जितम्भगवता [गत*]घना(न)गगनाभेन पद्मनाभेन
[।*]**श्रीमज्जान्ह(ह्न)वेयकुला**मलव्योमावभास[न]-
२. भान[3]भास्करस्य स्वभुजबल(ला)र्जिजतोर्जिजतराज्यश्रीविभवस्य णिल[4]स्तम्भप्रह
(हा)रप्रख्यातकीर्त्तेः बलो[ऽ*]–
३. तिगहनकक्षप्रदाहद(दा)वाग्ने(ग्नेः)**श्रीमत्कोङ्गणिवर्म्म धर्म्ममहाधिराजस्य** पुत्रस्य
पितुर[न्वा*][5]–
४. गतगुणस्य दत्तकसूत्रव्याख्याप्रणेतु[:*]अनेक सम[रा]वगाहनोपलब्धव्रण विभूष-
[णभूषित*]स्य[भगवद्रक्षि]-

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1. From the plate in *I.A.*, Vol. V.
2. Expressed by a symbol.
3. The letters भान are redundant.
4. Read शिला°.
5. Rice : पितुरा°.

First plate : Second side

५. [त]भाविभवस्य **श्री मन्माधवा (व) [महा]धिराजस्य** पुत्रस्य अनेकचतुर्द्दन्ता (त) [युद्धा*]व (वा) प्तचतुरुदधिसलिला[स्वादितय]–

६. शसः प्रवरकरितुरगवरारोहणदक्षस्य क्षपितारिपक्षस्य **श्रीमद्धरिवर्म्म मा (म) [हाधि*]राजस्य** पुत्रस्य

७. पितृपितामहान्वाग [1][त*]गुणगणयुक्तस्य नरेन्द्रनीतौ ब्रु (बृ) हस्पतितुल्यस्य यावदायु[:]–

८. खण्डितमनोत्स (त्सा) हस्य शक्रतुल्यपराक्रमस्य **श्रीमवि (द्वि) ष्णुगोप[महाधि*]-राजस्य** पुत्रः[2] वरयुदिव. .[3]

Second plate : First side

९. रविन्दप्रबोधनप (प्र) वृत्त[4]तरुणदिवाकर[स्य] अमृतविषसमप्रसादकोप[स्य*] अनेकगोहिरण्यभूम्यादिप्रदा–

१०. नदीक्षाक्षपितकल्मष[स्य*]चिरापहृतब्रह्मा[ह्म]देयप्रदान प्रख्यातयश[स*]: अनेकयुद्ध (द्धा) ध्वरयाजकैक[स्य]

११. शक्र इवाप्रतिहत विक्रमः[5] धनध (द) इवाक्षि (क्षी) णकोशकोष्ठागारः[6] यम इवायि (यु) षा (ष्या) चारिताङ्क[स्य*] वरुण–

१२. प्रवरविजयविक्रमस्ये (स्य) [श्रीमान्*]म (मा) **धव[महाधि*]राजस्य** पुत्तः (त्रः)[7] **कोङ्गुणिराजस्य**[8] दत्त (त्तं) **काडस्वमिश्च**[9] तैत्तिरि (री) य्यं (य) सब्रह्म–

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1. Rice : °पितामहान्वाग° ।
2. Read पुत्रस्य ।
3. The intended reading appears to be वरयुवतिवदना°
4. Rice : °रविन्दपुण्ये धनपवृत्त° ।
5. Read विक्रमस्य
6. Read °कोष्ठागारस्य. Rice : कोष्ठशारः ।
7. Read पुत्रेण
8. Better read कोङ्गुणिमहाधिराजेन or कोङ्गुण्याधिराजेन
9. Read काडस्वामिभ्यः. From the text in lines 12-13 and 18-19, it may be reasonably deduced that there were two donees, Kāḍa and Svāmin by name.

Second plate : Second side

१३. णस्य[1] हिरण्यकेशिसूत्रेभ्य[2] [।*]**Marugareya rastra**[3]**Tippura Kada-Svamigalge** brahma-dēya-kramadin[4]

14. **[Me]llura** [ke̱re] kīḻe pa[nnir][5]-kaṇḍuga vrīhi-bhūmi dattavya[6] अष्टादशजातिभः सर्व्वपरिहारै[:]

१५. सापनिय्यपात[7] ब्रह्मदेई (यी) कृत्य[8] पुण्यारोग्याभिवृद्धये दत्तवान्तदनुगम्य

१६. [सव्वयु?]इव धरणितलाप्रतिहतबलः परमब्रह्मण्यः ह[रि][9]चरणारविन्दप्रणिपात-

Third plate : First side

१७. [प्रवृत्त]. ञ्चकाण्डः **काण्वायन सगोत्र**[:*]**श्रीमत्कोङ्गणिमहाराजस्य**[10] आत्मनः प्रवर्द्धमानविपुल–

१८. वि[ज*]यैस्व (श्व) र्य्ये **एकोनत्रिंशतितमे**[11]**संब (व) त्सरे शतयनक्षत्रे** [मादेल[12]] सगोत्रेभ्य[:*]**काडस्वामिश्व (भ्यः)** सर्व्वं

१९. [तै?]र्य्य[भिमदल]वल्ल[भेभ्य][:*]**काडस्वामिभ्य**[:*] भूमिं तथैव परिहा (ह)-रन्तु परिहारयन्तु च[13]

२०. यएतदस्मा (स्म) च्छासनमक्रमेत्स पापःशरीरन्दण्डमरहति[14] अपिचात्रानुगीतश्लोका[:*]

Third plate : Second side

२१. स्वदत्त (त्ता) म्परदत्त (त्तां) वा यो हरेत वसुन्धरा[म्][।*]गवां शतसहस्रस्य हन्तु ⌣पिबति दुष्कृत[म्॥*॥]स्वन्दान्तु (तुं)

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1. Read °चारिभ्यः.
2. Read °सूत्रेभ्यः.
3. Rice : *makkāgareyarāldu.*
4. Rice : *kramadena.*
5. Rice : *padhi.*
6. Read *vrīhi-bhūmir-dātavyaḥ.*
8. Read सपानीयपातं.
7. Rice : कृत्य.
9. Rice : हर.
10. Read महाराजः.
11. Rice : जय.
12. Probably मौद्गल्य.
13. Rice : परिहारयन्त्यपरिहारयन्त्य व.
14. Read °दण्डमर्हति.

२२. सुमहच्छक्यं दु×खमन्य (न्या) त्थ (र्थ) पालनं (नम् ।) दानं वा पालनं वेति दानाच्छ्रेयो [ऽ*] नुपालनं (नम्) [॥२*॥] बहुभिर्व्वसुधा द–

२३. त्ता राजभिः सगरादिभिः [।*] यस्य यस्य यदा भूमि [ः*] तस्य तस्य तथा प (फ) लं (लम्) [॥३*॥] **महाराजस्वाम** (म्य) नुज्ञा[1]–

२४. प्य **विवाकरे** . . . rggaḷaninda[2] pannir-kkaṇḍuga vede-nel-maṇṇuṁ ondu pāḻuṁ . . . ra paḍedam paḍedōnaṟama . . .[3]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the illustrious *Dharma-mahādhirāja* **Konganivarman,** who was the very sun illumining the firmament of the **Jahnaveya** family, who had acquired his kingdom and wealth through the prowess of his arms, who had become famous by cutting down the stone pillar[4], who was the very wild-fire in consuming the stubble of the forest;[5]

his son, who had inherited the good qualities of his father, who had written a commentary on the work *Dattaka-sūtra*[6], who was adorned with wounds sustained in many battles, and whose splendour and prosperity were protected by the god, was the illustrious *Mahādhirāja* **Madhava** ;

his son, whose fame as a warrior had spread in all directions, who was skilled in mounting quality elephants and horses and who had vanquished his enemies was the illustrious *Mahādhirāja* **Harivarman**;

his son, who was endowed with the good qualities of his father and grandfather, who was the equal of Bṛihaspati in kingly polity, whose mental energy had remained unimpaired till the end and who was the equal of Indra in valour, was the illustrious *[Mahādhi*]rāja* **Visnugopa**;

his son, who was the sun who caused the lotus like faces of beautiful damsels to blossom,[7] whose favours and anger were respectively like nector and poison, whose sins had been reduced to nothing by the many gifts of cows, gold and land made by him, who had acquired fame as the renewer of *brahmadēyas* which had fallen into disuse, who had participated in many wars, who, like Indra was of invincible prowess, whose treasury, like that of Kubēra, was inexhaustible, who, like yama, exercised power over lives and who, like Varuṇa, was possessed of winning valour, was the illustrious [*Mahādhi**]*rāja* **Madhva**;

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[1] Rice : °स्वामनुज के.

[2] Rice : पेग्गलगिन्द.

[3] Most of the letters in this and in the next line are illegible.

[4] Rice fails to correct *ṇila* to *śilā* in the text and refers, in the translation to '*anila* (or *nīla*) *stambha*'.

[5] This is obviously a reference to the extermination of enemies.

[6] Rice literally translates *Dattaka-sūtra* as 'law of adoption' which is, of course, wrong.

[7] Based on his wrong readings, Rice translates this passage as 'like Kubēra in the merit of smiting his enemies in great wars, a young (or rising) sun'.

his son **Konguniraja's** gift to **Kada** and **Svami**[1] who were students of the Taittirīya *śākhā* and belonged to the Hiraṇyakeśi *sūtra*;

twelve *kaṇḍuga*[2] of rice-field under the tank of **Melura** were to be given as per the *brahmadēya* system to the donees **Kada** and **Svami** of **Tippura** in **Maragare-rastra.**[3]

The gift-land was handed over to the donees by the eighteen castes[4] free of all hindrances and with the pouring of waters after converting the gift-land into a *brahmadēya*, for the merit and health (of the king).

Therefore, [*was given] this land to **Kada** and **Svami** of Maudgalyasagōtra by the illustrious **Kongani-maharaja,** of *Kāṇvāyana-sagōtra* whose prowess had not been questioned anywhere in the world, who was devoted to the brāhmaṇas, and who was devoted to Hari (i.e. Viṣṇu) **on a day when the** ***nakṣatra*** **was Sataya in the twentyninth year of his victorious reign.**

Whoever flouts the grant deserves corporeal punishment. This statement is followed by 3 of the usual imprecatory stanzas.

[The charter was written by ?] **Divakara** on the orders of the lord, the *Mahārāja.*

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1. Though Rice took the donee to be an individual named Kāḍasvāmi, a close study of the grant portion shows the greater likelihood of the donors being two in number, Kāḍa and Svāmi.
2. Rice reads *padhi-kaṇḍuga* and translates as 10 kaṇḍugas. The correct reading, however, is *pannir-kaṇḍugas*, as is further supported by the text in line 24, meaning 12 *kaṇḍugas*.
3. Marugare-rāṣṭra is apparently the same as Marugare-viṣaya, referred to in lines 26 and 38 of the text of No. 13 above. This leads to the conclusion that *viṣaya* and *rāṣṭra* were synonyms in 6th century S. Karnāṭaka.
4. Rice translates *aṣṭādaśa-jātibhiḥ sarva-parihāraiḥ* as 'freed from all dues of the eighteen castes'. The technical expression *sarvva-parihāraiḥ* is never found clubbed to *aṣṭādaśa-jātibhiḥ* or any such expression in any of the known inscriptions. It is, therefore, only proper to interpret *aṣṭādaśa-jātibhiḥ* to mean that that body was involved in the making of the royal grant.

No. 17

MERCARA PLATES OF AVINĪTA, YEAR 388

Provenance : Mercara, Mercara Taluk, Mercara District, Karnataka.

Reference : B.R. Gopal *et. al.* : *E.C.*, Vol. I (Revised edn., 1972), No. 1.

Language : Sanskrit (prose except the customary imprecatory verses) and Kannaḍa.

Metres : Verses 1-3 : *Anuṣṭubh*; verse 4 : *Śālinī*.

Script : Kannaḍa.

Date : Year 388, Māgha śu. 5, Monday, Svāti-nakṣatra. In characters of the 9th century A.D.

TEXT[1]

First plate

१. सिद्धम्[2] [स्वस्ति[*]जितम्भगवता गतघनगगनाभेन पद्मनाभेन[।*]श्रीमद्ज़ा(ज्जा)ह्ना(ह्न)वी(वे)य[कु]-

२. लामला(ल)व्योमावभ(भा)सनभाश्क(स्क)रः स्वखड्गय्काप्रहर[3]खण्डितमहा सि-(शि)लास्तम्भलब्धबल–

३. पराक्रमो दार(रु)णारिगणविदारणोपलब्धब्र(व्र)णविभूषणविभूषित[:*] क(का)ण्वायन-

४. सगोत्रस्य[4] **श्रीमान्कोङ्गणि महाधिराज**[:*]।। तत्पुत्र[:*]पितुरन्वागतगुणयुक्तो वि-

५. द्य(द्या)विने(न)यविहितवृत्तः सम्या(म्य)क्प्रजाप(पा)ळनमात्राधिगतराज्या(ज्य)ग्रप्र(प्र)योजन[:*] विद्वत्क-

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1. From the plates in *E.C.*, Vol. I (Revised edn., 1972).
2. Expressed by a symbol,
3. Read स्वखाङ्गंकप्रहार.
4. Read सगोत्र :

६. विकाञ्चननिका (क) षोपलभूतो नीतिसास्त्रस्य वक्त्रि (क्तृ) प (प्र) योक्तृकुसलस्य दत्तकसूत्र-

७. वृत्ति (त्ते) ⌣ प्रणेता **श्रीमान्माधव महाधिराज**[:*]॥ तत्पुत्र [:*] पितृपैत (ता) महा (होगुणयुक्तो व (ग्र) नेक-

८. चतुर्द्दन्तयुध्ध (द्धा) वाप्ति (प्त) चतुरुदधिसलिल (ला) स्व (स्वा) दितयस (शाः) श्रीमद्ह (द्ध) **रिवर्म्ममहाधिराज**[:*]॥ त-

९. त्पुत्र [:*]॥ द्विजगुरुदेवता ⌣ पुजन[3]पको (रो) नार (रा) यण चरण (णा) नुध्ध (द्धया)-त [:*] श्रीम**द्विष्णुगोप म-**

Second plate : First side

१०. **हाधिराज**[:*]॥ तस्य पुत्र [:*]॥ तृयम्भक[4] चरणांभोरुहरा (र) जा (ज) ⌣ पवित्तु (त्री) कृतोत्तमाङ्ग [:*] स्वभुज-

११. बळपराक्रम कृ (क्र) यकृ (क्री) तराज्य [:*] कलियुगबल पंकावसन्नवृषोध्ध (द्ध) रण नित्यसन्न[5]ध्ध (द्धः) **श्रीमान्माध-**

१२. **व महाधिराज**[:*]॥ तस्य पुत्र [:*] श्रीमद्क (त्क) **दंबकुल**गगनगभस्तिमालिन [:*] क्रि (कृ) **ष्णवर्म्म [धर्म्म*] म-**

१३. **हाधिराजस्य** पृ (प्रि) यभागिनेयो विद्या[6] विने (न) य (या) ति स (श) यपरिपूरितान्तर (रा) त्न (त्मा) निरवग्रहप्रथा (धा) नसौ (शौ)-

१४. र्य्या (र्य्यो) विद्वसु (त्सु) प्रथमगण्य [:*] **श्रीमान्कोङ्गणि महाधिराज**[:*] **अविनि (नी) त** नामधेय [:*] दत्तस्य

१५. देसिग गण॑ कोण्डकुन्दान्वय गुणचन्द्रभटारसि (शि) ष्यस्य अभ [य*] णन्दिभटार [:*] तस्य सि (शि) ष्यस्य

१६. सी (शी) ळभद्रभटारसि (शि) ष्यस्य जयणन्दिभटारसि (शि) ष्यस्य गुणण[7] (न) न्दिभटारसि (शि) ष्यस्य **चन्दणन्दिभटारर्गें[8] अष्टा आ[9]**

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1. Read नीतिशास्त्रस्य.
2. Read °कुशलो.
3. Read °देवतापूजन.
4. Read त्र्यम्बक.
5. The letter न्न, originally omitted, is engraved below the line.
6. The letters विद्या, originally omitted, are engraved below the line.
7. The letter ण, originally omitted, is engraved below the line.
8. The र्गें ending is Kannaḍa though the passage is mostly in Sanskrit. So in जिनालयक्के in line 18 below.
9. The letter अः is redundant.

१७. सी (शी) ति उत्तरस्य त्रयोस[1]तस्य[2] संवत्सरस्य माघ मासं शो (सो) मवारं स्व-
(स्वा) ति नक्षत्र सु (शु) ध्घ (द्ध) पञ्चमि अकाल-

१८. वर्षपृयु (थि) वीवल्लममन्त्री[3] तलवननगर श्रीविजयजिनाल[य*]क्के पूनाडु छासहश्र
(स्र) एडेनाडु स -

१९. प्तरिमध्ये बदणेगुप्पे नाम [ग्रामः*] अविनीत महाधिराजेन दत्तेन[4] [।*][5] Paḍiy-ĕḷaṟ-
oḷaṁ ūrū-

Second plate : Second side

20. roḷ-pannir-kkaṇḍugaṅ-geydu ambali-maṇṇuṁ Taḷavanapuradoḷ taḷa-
vi(vṛi)ttiya maṇ-Pogari-geḻeyoḷ-pa-

21. nnir-kkaṇḍugaṁ piri-keṟeyoḷaṁ rāja-mānaṁ anumōdana pannir-kkaṇḍu-
gaṁ manōharaṁ dattaṁ [। *] Badaṇeguppe

22. grāmasya sīm-āntaraṁ pūrbba(rvva)sya(syā)ṁ disi(śi) Keṁjige-moṟaḍie-
(ye) gajaseleye Karivaḻḻiya Koṭṭagara Ba-

23. daṇeguppeya tri-sandhiya satti-koṟaḍu āgnēyadin-ante bandu Kāgaṇi-
taṭākaṁ puna(r*)-dakṣiṇasyā(ṁ)

24. disi(śi) bahuśnuhiye Balkaṇi-vṛikṣame puna[ḥ*] paścima-mukhade sanda
bahu-mūlika-pantiye-puna[r*]-Ba-

25. daṇeguppeya Koṭṭagara Muḻtagiya tṛi(tri)-sandhiya koḻe-vaṇḍigāle puna
[r*] naira(ṛi)tyade sandu Kathaka-vṛikṣa-

26. m[e] puna[ḥ*] paścimasyāṁ disi(śi) Peḻduḻdil-vṛikṣame Sānt-eṟetiya
vaṭā(ṭa)-mba(vṛi)kṣame puna[ḥ*] tore-vaḻḻame uttara-mukha-

27. de sanda bahumūlika pantiye Jambupaḍiya taṭākame puna[r*]-vāyavyade
gaḻe ciṁca-vṛikṣame puna[r*]-Badaṇe-

28. guppeya Muḻtagiya Koḻeyanūra [Mammasū]ra tṛi(tri)-sandhiya nerggila
guṁbe Niḍu-veḻuṅge puna[r*]-Gajasele-

29. ya grāma uttara-disi(śi) kāyga-moṟaḍie(ye) iḻidu keṁbareye puna[ḥ*]-
pūrbba(rvva)-mukhade sanda bahumūlika pa-

Third plate

30. ntiye puna[ḥ*] kaḍapaḻtigāla vaṭa(ṭa)-vṛikṣame puna[ḥ*] i(ī)sā(śā)nade
Badaṇeguppeya Dāsanūra Poḻmada tri-sandhiya

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[1] The letter स, originally omitted, is engraved below the line.

[2] Better read अष्टाशीत्युत्तरस्य त्रिशतस्य.

[3] Better supply some such word as कारापित.

[4] Read दत्त:.

[5] The following Kannaḍa passage is interspersed with Sanskrit usages.

31. taṭākame koḍigaṭṭi ciñca-vṛikṣame keṁta[1]ṟambina diṇeiṁ[2] pūrbba(rvva)-de kūḍittu sīm-āntaraṁ ॥ Tasya sākṣiṇa[ḥ *]

32. Gaṅgarāja-kula-sakal-āstha(sthā)yika-puruṣa-Perbbakkavāṇa Maṟugareya Sēndri(ndra)ka Gaṁjenāḍa Nīrggunda Maṇiy-U-

33. gureya Nandyāla Sīmbālā(la)da pabhṛityayāṁ[3] ॥ Dēsa(śa)-sākṣi Tagaḍūra Kuḷugōvaru[ṁ*] Gaṇiganūra Tagaḍaru[ṁ*] Ālgō-

34. ḍa Tenandakaruṁ Ummatura Beḷḷuraruṁ Aḷageyaruṁ Badaṇeguppeya [Jhaṁsanda][4] Beḷḷuraru[ṁ*] Perggiviyaruṁ ॥

३५. स्वदत्त(त्तां) परदत्तां ग्वा(वा)यो हरेथ(त) वसुन्धरी(राम्) [।*]षष्टिं वर्ष सहस्राणि विष्टायां जाय[5]ते कृमि[:*]॥[१*॥]व(ब)-

३६. सु(हु)भिव(र्व्व)सुधा भुक्तं(क्ता) राजभिस्सक(ग)राज(दि)भि[:*।]यस्य यस्य यदा भूमि[:*] तस्य तस्य तदा प(फ)ळं(लम्)॥[२*॥]देव-

३७. स्वन्तु विषं घोरं न विषं विषमुच्यते[।*]विषमेकाकिनं हो(ह)न्ति देवस्व(स्वं)पुत्र पौत्रिकं(कम्)॥[३*॥]सामानो(न्यो) [ऽ*]यं ध-

३८. र्म्महे(से)तुं(तु)नृ(र्नृ)पाणां काले काले पालनीयो भवद्भि[:*।]सर्ब्बा(र्व्वा)नेनां-(तान्)भागि(वि)न[:*] पार्त्ति(र्त्थि)वेन्द्रा[न्*] भूयो भूयो

३९. याचते रामभद्रा(द्र:)॥[४*॥]**विस्व(श्व)कर्म्म** लिखितं ॥[6]

SUMMARY

The Sanskrit portion commences with the usual invocation to the god Padmanābha and introduces the rulers **Kongani-mahadhiraja,** his son **Madhava-mahadhiraja,** his son **Harivarma-mahadhiraja**, his son **Visnugopa-mahadhiraja,** his son **Madhava-mahadhiraj** and his son the illustrious **Kongani-mahadhiraja Avinita** in more or less the usual fashion;

there was in the Dēsiga-gaṇa and Koṇḍakund-ānvaya, (the preceptor) **Ganacandra-bhatara;** his disciple was Abhayaṇandi-bhaṭāra; his disciple was Śīḷabhadra-bhaṭāra; his disciple was Jayaṇandi-bhaṭāra; his disciple was Guṇanandi-bhaṭāra; his disciple was *Candaṇandi-bhaṭāra*;

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[1] The letter त, originally omitted, is engraved below the line.

[2] Read *diṇṇeyiṁ*.

[3] Read *prakṛituyaḥ*.

[4] The letters *Jhaṁsanda*, originally omitted, are engraved below the line.

[5] The letter य, originally omitted, is engraved below the line.

[6] The double *daṇḍa* is followed by a concluding spiral mark.

to that Candaṇandi-bhaṭāra was given, by **Avinīta-mahādhirāja, in the year three hundred and eighty eight, on Monday, the fifth day of the bright fortnight of Māgha, when the nakṣatra was Svāti,**

for [the benefit of] the illustrious **Vijaya-Jinālaya** [constructed by] the minister of **Akālavarsa-Pṛithvīvallabha** at Taḷavana-nagara,

the village of **Badaṇeguppe** in **Eḍe-nadu-70**, a sub-division within **Pū-nāḍu-6,000**;

from the Kannaḍa portion we learn that a piece of *ambali* land, a *taḷavṛitti* land in Taḷavanapura, measured by the measuring rod called *Pogari-gele*, and land under the big tank, measured by the *rāja-māna*, each 12 *kaṇḍugas* in extent, were also donated.

The boundaries of the Badaṇeguppe village: on the east, the Keñjige stone heap; the village called Gajasele; the *satti-koraḍu* at the tri-junction of Karivaḷḷi, Koṭṭagara and Badaṇeguppe; on the south east, as one proceeds, the Kāgaṇi tank; on the east, the spurge thicket; the *balkaṇi* tree; again, the row of numerous medicinal herbs running westwards; the *koḷe-vaṇḍgāl* at the trijunction of Badaṇeguppe, Koṭṭagara and Muḷtagi, again, proceeding south-west, the *kathaka* tree; again, on the west, the *pelduldil* tree; the banyan tree belonging to Śānt-eṛeti;[1] again the stream bed; proceeding northwards, the row of numerous medicinal herbs; the Jambupaḍi tank; again, the tamarind tree on the north-west; again, the *nerggila* clump at the tri-junction of Badaṇeguppe, Muḷtagi, Koḷeyanūr, Māmmasūr and Niḍuveḷuṅge; again, the village of Gajasele; on the north, the red rock below the *kāyga* stone heap; again, proceeding eastwards, the row of numerous medicinal herbs; again, the banyan tree in the locality called *kaḍapaḷtigāl*; again, on the north-east, the tank at the tri-junction of Badaṇaguppe, Dāsanūr and Poḷma; the tamarind tree in the locality called *koḍigaṭṭi*; on the east, the boundaries met on the *kentaraṁbu* mound.

The witnesses to this deed were all the officers of the Gaṅga royal court and the citizens of Perbakka, Vā(Bā)ṇa, Marugare, Sēndraka, Gamjēnāḍu, Nīrgunda, Maṇiya, Ugure, Nandyāla and Sīmbāla;

the local witnesses were Koḷugōvar of Tagaḍūr, Tagaḍar of Gaṇigamūr, Tenandakar of Ālgōḍu, Beḷḷurar of Ummatūr, Aḷageyar, Jhaṁsanda of Badaṇeguppe, Beḷḷurar and Perggiviyar.

Next are given from the usual imprecatory stanzas. The document ends with the statement that the charter was written (engraved?) by **Viśvakarmmā.**

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[1] Gopal *et. al.* translate this passage as 'the banyan' tree called Śāntaṇa. However, Śānt-eṛeti is the feminine form of Śānt-eṛeya, *eṛeya* meaning 'a chief'.

No. 18

BANGALORE MUSEUM PLATES OF KONGAṆI-MAHĀRĀJA (DURVINĪTA), YEAR 3

Provenance	: Deposited in the Bangalore Govt. Museum, Bangalore, Karnataka. Findspot : Not known.
Reference	: B.L. Rice : *E.C.*, Vol. IX, Bn. 141 and plate between pp. 26-27.
Language	: Sanskrit.
Script	: Early Kannaḍa.
Date	: Regnal year 3, Śrāvaṇa ba. 15. In characters of the 6th century A.D.

TEXT[1]

First plate

१. स्वस्ति[2][।*]जितं भगवता गतघनगगनाभेन पद्मनाभेन[।*]श्रीम**ज्जा-**
२. **ह्नवेयकुला**मलव्योमावभासनभास्करस्य स्व[भु*]जजवज-
३. यजनितजनपदस्य दारुणारिगणरणो[3]पलब्धर(व्र)णवि-
४. भूषणभूषितस्य **काण्वायन सगोत्रस्य** श्रीमत्**कोङ्गणि-**
५. **वर्म्म धर्म्ममहाधिराजस्य** पुत्रस्य पितुरन्वागतगुण-

Second plate : First side

६. युक्तस्य वि[द्या]वि[नयविहितवृत्तस्य]सम्यक्प्रजापाल[न]मात्राधिग-
७. तराज्यप्रयोजनस्य विद्वत्कविकाञ्चननिकषोपलभूतस्य
८. विशेषतो[ऽ*]प्यनवि(व)शेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुश-
९. लस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृतिप्रणे-
१०. न(तु:)**श्रीमत्मा(न्मा)धव महाधिराज्य**[4] पुत्रस्य पितृपैतामहगुण-
११. युक्तस्य अनेक चतुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिला-

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1. From the plate in *E.C.*, Vol. IX.
2. The letters स्वस्ति are engraved in the left margin, ahead of the commencement of line 2.
3. Better read दारुणारिगणविदारणो° as in other charters.
4. Read महाधिराजस्य.

Second plate : Second side

१२. स्वादित यशसः सम[द*]द्विरद तुरगाधिरोहणातिशयोत्पन्नतेजसो
१३. चतुरभियोगसम्पादितसम्पद्विशेषस्य श्रीम**द्धरिवर्म्म महाधिराज-**
१४. स्य पुत्रस्य गुरुगोब्राह्मणपूजकस्य नारायणचरणानुध्यात-
१५. स्य श्रीम**द्विष्णुगोप महाधिराजस्य** त्रियम्बकचरणांभोरुहरज-
१६. [≍]पवित्रीकृतोत्तमांगस्य व्यायामोद्वृत्तपीनकठिनभुजद्वयस्य स्वभु-
१७. जबलपराक्रमक्रयक्रीतरा[ज्य][स्य*]चिरप्रन(ण)ष्ट देवभोग ब्रह्मदेयानेक स-
१८. हस्र विसर्ग्गाग्रयण[कारिणः]परभयह(हा)रिण[:*]विततकार्मुक[1]-

Third plate : First side

१९. पातिकिणमणि[2]विद्योतमानभुजयुगस्य कुमुददलनिकरशिशिरकरकिरण-
२०. समुदयधवळतर यशप्रतानावभास्यमानज[ग*]तः श्रीमन्**माधव महाधिराज-**
२१. स्य अविकलाश्वमेधावभृथाभिषिक्तः(क्तस्य) श्रीम**त्कदंबकुल**नभस्त(स्थ)ल
गभस्तिमालि-
२२. न[:*]श्री**कृष्णवर्म्म महाधिराजस्य** प्रियभागिनेयस्य जननीदेवतांकपरियंक[3] त-
२३. लसमधिगत[4]राज्याभिषेकस्य परस्परानवमर्द्दोपभुज्यमानत्रिवर्ग्गसारस्य
२४. विद्याविनयातिशंपन्न[5] परिपू[रि*]तान्तरात्मनः अनेक[स*]व[म]रविजयोपार्ज्जित
विपुल[6]यश[सः*]
२५. क्षीरोदैकार्ण्णवीकृतजगत्रयस्यः(स्य) समदनशरपतनविधुरवनितानयनम-
२६. धुकरकुलाकुलरूपारविन्दजल[।*]शयस्य कविजनाग्रगण(ण्य)स्य अतिपटुषु

Third plate : Second side

२७. पटुतरस्य श्रीम**त्कोङ्गणि महाधिराजस्य** पुत्रेण तद्गुणानुगामिना पित्रा पर-
२८. सुयाष[7]समा[व*]र्ज्जितयापि लक्ष्म्या सग्रहणालिंगनविपुलवक्षस्थलेन
२९. विजृंभमाण शक्तित्रयोपनमितसमन्त(स्त)सामन्तमण्डलेन निरन्त-
३०. रप्रेम[ब]हुमानानुरक्तप्रकृतिमण्डलेन निशितनिस्त्रिंशकर-

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[1] Rice : वितत . . .

[2] Rice : ... मणि°.

[3] Read पर्यङ्क.

[4] Better read एवाधिगत as in other charters.

[5] Read °विनयातिशय°.

[6] The letter ल, originally omitted, is engraved below the line.

[7] Read सुत°.

३१. करार्द्दितभुजोन्मूलितारिमण्डलेन प्रतिदिनाभिवद्धर्च्यं (र्द्धं) मानपुरुष-
३२. वर गुणमणिसनाथसत्वृ (द्वृ) त्ताभरणावभास्यमानवपुरु[1]षा ग्र
३३. परिणतवयोविलासेन[2] . . परिणतसत्वसंपदा प्रि (प्र) थितानेक-
३४. गुणगणनिधानभूतेन यथार्हदण्डतयानुकृत वैवस्वते-

Fourth plate : First side

३५. न वर्ण्णाश्रमाभिलक्षिणा दक्षिणां दिश [म*] भिगोप्तुं परियाप्तवता[3] प्रातिजनि-
३६. तेन सुप्रजसा परमधार्म्मिकेण भगवत्कमलोदरचरणानुध्याते न किं
३७. बहुना [इ] दंयुगे (गी) न युधिष्ठिर (रे) ण श्रीमता **कोंगणि महाराजेन** ग्रात्मनः
३८. प्र वद्धर्यं (र्द्धं) मान विपुलैश्वर्य्ये **त्रि (तृ) तीये संवत्सरे श्रावणे मासे तिथावमा** [वा][4]-
३९. **स्यायां** अ (ग्रा) हिताग्नये **महासेनपुर**वस्तव्याय **वासशर्म्मणे म** ಱು[5]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhnavēyakula** upto **Avinīta** in much the same fashion as do the Noṇamaṅgala plates (No. 12 above) of the first year of Koṅgaṇivarma Avinīta;

his son, who emulated his father's good qualities, whose broad chest had been embraced by the goddess Lakṣmī in spite of the fact that his father had intended otherwise, who had subdued the entire ring of his enemies by virtue of being endowed with the three *śaktis*, who had earned the unswerving loyalty and love of his subjects, who had uprooted the circle of his enemies by dint of his sword and prowess, who had a physique which was adorned with ever improving virtuous qualities, who, though not aged, was possessed of ripe virtue, who was the abode of many distinguished qualities, who was as good as Manu in meeting out proper punishments, who was the protector of the castes and different stages of life, who was equal to the task of guarding the southern quarters, who was popular and had good subjects, who was of supreme righteousness, who meditated at the feet of Viṣṇu, who was verily the Yudhiṣṭhira of the present (i.e. Kali) age, was the illustrious **Koṅgaṇi-mahārāja;**

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[1] Rice : वपु . . .

[2] Rice : °वयोविलासितो . .

[3] Read पर्य्याप्तवता.

[4] Rice तिथौ . . . .

[5] Rice वासशर्म्मणे . . . . . . The last letter is Dravidian *ṛu*. The plate/plates containing further portions of the text is/are lost.

he, **in the third year of his prosperous reign, on the fifteenth day of the dark half of the month of Śrāvavaṇa** [gave away][1] to **Vāsa-śarman**, the resident of **Mahāsēnapura**, who was the maintainer of the sacred fire. . . . . .

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[1] The details regarding the grant made are lost.

No. 19

PEṆṆAŪR GRANT OF DURVINĪTA, YEAR 4

Provenance : Bisanahaḷḷi, Hoskote Taluk, Bangalore District, Karnataka.
References : *Mys. Arch. Rep.*, 1942, pp. 131-43 and plate XVII.
Language : Sanskrit (prose except the customary imprecatory verses) and Kannaḍa.
Metre : Verses 1-4 : *Anuṣṭubh*.
Script : Early Kannaḍa.
Date : Regnal year 4, Madhu (i.e. Vaiśākha), śu. 13. In characters of the 6th century A.D.

TEXT[1]

First plate

१. स्वस्ति[।*]जितम्भगवता गतघनगगनाभेन पद्मनाभेन[।*]श्री**मज्जाह्नवेयकुला-**
२. मलव्योमावभासनभास्करस्य स्वभुजजवजयजनितसुजनजनपदस्य
३. दारुणारिगणविदारणरणोपलब्धव्रणविभूषणभूषितस्य का-
४. ण्वायन सगोत्रस्य श्रीमत्**कोङ्गणि[वर्म्म*]धर्म्ममहाराज**स्य पुत्रस्य पितुरन्वाग-
५. तगुणयुक्तस्य विद्याविनयविहितवृत्तस्य सम्यक्प्रजापालनमा-

Second plate : First side

६. त्राधिगतराज्यप्रयोजनस्य नानाशास्त्रार्त्थसद्भावाधिगमप्रणीतमतिविशेष-
७. स्य विद्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतो[ऽ*]प्यनवशेषस्य नीतिशा-
८. स्त्रस्य वक्तृप्रवक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्ति-
९. प्रणेतु: श्रीमन्**माधव महाधिराज**स्य पुत्रस्य पितृपितामहगुणयुक्तस्य अ्र-
१०. नेकचतुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशस: सम[द]-

Second plate : Second side

११. द्विरदतुरगारोहणातिशयोत्पन्नतेजस: धनुरभियोगसंपादितसं-
१२. पद्विशेषस्य श्रीम**द्धरिवर्म्ममहाराज**स्य पुत्रस्य गुरुगोब्राह्मणपू-

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1. From the plate in *Mys. Arch. Rep.*, 1942.

१३. जकस्य नारायणचरणानुद्धयातस्य श्रीम**द्विष्णुगोप महा[धिरा]जस्य**
१४. पुत्रस्य त्र्यम्बक चरणाम्भोरुहरजः पवित्रीकृतोत्तमाङ्गस्य व्यायामो-
१५. द्वृत्त पीनकठिनभुजद्वयस्य स्वभुजबलपर(रा)क्रमक्रयक्रीतराज्यस्य

Third plate : First side

१६. क्षु क्षा (त्क्षा) मोष्ठपिशिताशनप्रीतिकरनिशितधारासेः कलियुगमलपङ्कावसन्न-
१७. धर्म्मवृषोद्धरणनित्यसन्नद्धस्य श्रीमन्**माधव धर्म्ममहाधिराजस्य** पुत्रे-
१८. णावि[1]छिन्नाश्वमेधावभृथा[2]भिषिक्त श्रीमत्**कदम्बकुल**गगनगभ-
१९. स्तिमालिनः श्री**कृष्णवर्म्म महाधिराजस्य** प्रियभागिनेयस्य जननीदेव-
२०. ताङ्कपर्य्यङ्क एवाधिगतराज्याभिषेकस्य विजृम्भम(मा)णशक्तित्रयस्य पर-

Third plate : Second side

२१. स्परानवमर्द्दोपभुज्यमानत्रिवर्ग्गसारस्य असंभ्रमा[3]वनमित[समस्त साम]-
२२. न्तमण्डलस्य निरन्तरप्रेमबहुमानानुरक्तप्रकृतिवर्ग्गस्य विद्याविनया-
२३. तिशयपरिपूतान्तरात्मनः कार्त्तयुग[4]गीनराजचरिव[5]तावलम्बिनः अने-
२४. कसमसा[6]र विजयोप(पा)र्ज्जितविपुलयशसः क्षीरोदैकार्ण्णवीकृतभुवनत्र-
२५. यस्य निरवग्रहप्रदानशौर्य्यस्य अविषह्यपराक्रमाक्रान्तप्रतिराज-

Fourth plate : First side

२६. मस्तकार्प्पिताप्रतिहतशासनस्य अनेकमुखाभिवर्द्धमानविभवोदय-
२७. पराजितद्रविणेश्वरस्य प्रथितानेकगुणगणनिधानभूतस्य वि-
२८. द्वत्सु प्रथमगण्यस्य प्रणयिजनहृदय(या)नन्दनस्य मर्य्यादालंघ-
२९. नालंकृतरत्नाकरवृत्तस्य यथार्हदण्डनयानुकृतवैवस्वतस्य प्रता-
३०. पातिशयानुगतविवस्वतः वैवस्वतस्येव मनोः वर्ण्णाश्रमाभिल-

Fourth plate : Second side

३१. क्षणान् दक्षिणान्दिशमभिगोप्तुं पर्य्याप्नुवतः प्रातिजनीनस्य सुप्रजस[:*]
३२. श्री[मा*]**ङ्कोङ्कणि महाराजस्य** पुत्रेण कान्तिविशेषोदयावजितचन्द्रमसा
३३. समस्तदिङ्मण्डलव्यापियशसा नीतिमार्ग्गानुसारिमतिविशेषेण

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1. Read पुत्रस्यावि°.
2. *Mys. Arch. Rep.* : मेधावभृथो°.
3. *Mys. Arch. Rep.* : सुसंभ्रमा°.
4. Having first engraved this letter and then not find on top the space for adding the *ī-mātra*, the engraver scored off this letter *ga* and went on to engrave the letter *gī* next to it.
5. The letter *va* is redundant.
6. The letter *sā* is redundant.

३४. धनुर्ज्याघातकर्क्कशकिणीकृतप्रकोष्ठेन[भ]य[1]नमितपरनृपति चूळामणि-
३५. प्रभ[ा]रञ्जितचरणकमलयुगळेन अन्तरियप्रभृतिमहासंग्राम-

Fifth plate : First side

३६. [वि]जयोपल्ध[2]राजश्रिया निरन्तरप्रेमोदयप्रह्लादितबन्धुवर्ग्गेण सततदा-
३७. नोत्सवनिरस्तकलिकलंकेन कात्यायनीचरणपंकेरुहपरिचरणविशुद्धान्त-
३८. रात्मना व्यायामविपुलीकृतसमोपविवक्षसा कविवरमुखरमधु-
३९. करापानभूमिना श्रीमद्गांगेयकुलकेतुनारिपुनृपविलासिनीवि[लो]-
४०. चनाञ्जनकुचकुंकुमवियोगहेतुना श्रीमन्माधववर्म्मणा दुर्व्विनी-

Fifth plate : Second side

४१. **ता**परनामधेयेन पृथिवीकोंकणि महाधिराजेनात्मनः प्रवर्द्धमा-
४२. नविजयैश्वर्य्ये **चतुर्त्थे संवत्सरे मधुमासे शुक्ल पक्षे त्रयोदश्या**-
४३. **न्तिथौ** कुत्सगोत्राय तैत्तिरीयचरणाय प्रावचनकल्पाय उपको-
४४. ट्टनिवासिने सोमेनेष्ट[3]विशिष्टकर्म्मणः अग्निशर्म्मणः पुत्राय **कापा**-
४५. **लिशर्म्मणे** आत्मनः श्रेयो[ऽ*]भिवृद्धये **को ಱಿ**[4] **कुन्** ಱ[5] **विषये पेण्ण**-

Sixth plate : First side

४६. **ऊर्न्नामि** ग्रामस्सर्व्वपरिहारयुक्तः ब्रह्मदेयक्रमेणाद्भिर्द्दत्त[:] [।*] अस्य ह-
४७. र्त्ता पञ्चमहापातकयुक्तो भवति [।*] अपि च मनुगीताः श्लोकाः [।*] स्वदत्तां परद-
४८. [त्तां वा]यो हरेत वसुन्धराम्[।*]षष्टि वर्ष सहस्राणि घोरे तमसि वर्त्तते[॥१*॥] भू-
४९. मिदानात्परन्दानं न भूत[न्न]भविष्यति[।*] तस्यैव हरणात्पापन्न भूतन्न भविष्य-
५०. ति[॥२*॥]बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभि[:][।*] यस्य यस्य यदा

Sixth plate : Second side

५१. भू[मि]स्तस्य तस्य तदा फलम् ।॥-(॥)[३*॥]स्वन्दातुं सुमहच्छक्यन्दुःखमन्यार्त्थ-
५२. पालनम्[।*]दानं वा पालनं वेति दानाच्छ्रेयो[ऽ*]नुपालनम् ।॥-(॥)[४*॥]
चोमत्तट्टार

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1. *Mys. Arch. Rep.* : नय°.
2. Read विजयोपलब्ध.
3. *Mys. Arch. Rep.* : सोमेनेष्टि°.
4. This is Dravidian *ṟi*.
5. This is Dravidian *ṟa*; *Mys. Arch. Rep.* °कुन्द.

५३. नामधेयन लिखितं ताम्रसाधनम्[1]।।।- ऋक्कण्डकत्तु[2] म[ण्*]ण्ुम्मनेयु-

५४. म्पाƱ[4]म्पट्टियुन्तरकुम् ग्रोडेअन् ।।।।-

SUMMARY

Commences with the usual invocation to the god Padmanābha and introduces the kings of the Jāhnavēya-kula from its progenitor Koṅgaṇivarma-**Dharma-maharaja** to Koṅkaṇi-**maharaja** (i.e. **Avinīta**) in more or less the usual fashion;

that Koṅkaṇi-mahārāja's son, who had subdued the Moon by his personal halo, whose fame had spread in all the quarters, whose intellect had the speciality of following the path of justice, the quadrangle of whose palace resounded with the noise of the bent bow, whose feet were rendered colourful by the tiara of frightened and, therefore, kneeling kings, who had acquired great royal wealth through victories scored in such great battles as that of Antariya and other places, who had pleased his kith and kin through ceaseless love, who constantly indulged in acts of munificence, whose inner soul had been purified by his obeisance to the goddess Kātyāyanī, whose chest had been rendered wide through exercise, who was being sung by select poets, who was the very banner of the illustrious Gāṅgēya family and who was the cause for the widowhood of the wives of his adversaries, was the illustrious **Madhavavarman** *alias* **Durvinīta,** the Pṛithivī-Koṅkaṇi-mahārāja;

by him was given, **in the fourth year of his victorious reign, on the 13th day of the bright fortnight of the month of Madhu,** for the augmentation of his own final emancipation,

the village of **Peṇṇa-ur** in the district (*viṣaya*) of **Koṟikunṟa,** free of all hindrances and as per the brahmadēya system,

to **Kāpāli-śarman,** who was the son of Agni-śarman, who belonged to the Kutsa-gōtra, Taittirīya-caraṇa and Prāvacana-kalpa, who was a resident of Upakoṭṭa and whose religious rites were rendered special by his performance of those rites with *sōma.*

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[1] Better read °शासनम्.

[2] *Mys. Arch. Rep.* : मक्कण्डकत्तु.

[4] This is Dravidian *ḻu*.

Here occurs an imprecatory prose passage followed by four of the usual imprecatory stanzas.

The charter was written (engraved ?) by the carpenter named **Cōma-taṭṭāra.**

The stipulation in lines 53-54 probably states that Cōma-taṭṭāra was the recipient of a piece of land belonging to the *Ṛik-kaṇḍaka*, a house-site, a waste land, a hamlet and uneven land.

No. 20

KAḌAGATTŪR PLATES OF KOṄGAṆI-MAHĀRĀJA (DURVINĪTA), YEAR 4

Provenance : Kaḍagattūr, Maddagiri Taluk, Tumkur District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. XII, Mi. 110 and plates between pp. 200-01.
Language : Sanskrit (in prose except the customary imprecatory verses).
Metres : Verses 1-5 : *Anuṣṭubh.*
Script : Early Kannaḍa.
Date : Regnal year 1, Māgha śu., Rēvatī. In characters of the 6th century A.D.

TEXT[1]

First plate

१. स्वस्ति[।*]जितम्भगवता गतघनगगनाभेन पद्मनाभेन[।*]**श्रीमज्जा-**
२. **ह्नवेयकुलामल**व्योमावभासनभास्करस्य स्वभुजजव-
३. जजयजनितसुजनजनपदस्य दारुणारिगणविदार-
४. णरणोपलब्धव्रणविभूषणभूषितस्य **काण्वायन सगो-**
५. **त्रस्य** श्रीमत्**कोङ्गणिवर्म्म धर्म्ममहाधिराजस्य** पुत्रस्य पितुरन्वाग-
६. तगुणयुक्तस्य विद्याविहितविनयवृत्तस्य सम्यक्प्रजाहा(पा)-

Second plate : First side

७. लनमात्राधिगतराज्यप्रयोजनस्य विद्वत्कविकाञ्चननिकषो-
८. पलभूतस्य विशेषतो[ऽ*]प्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयो-
९. क्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्तिप्रणे-
१०. तुः श्रीमन्**माधव महाधिराजस्य** पुत्रस्य पितृपैतामहगुण-
११. युक्तस्य अनेकचतुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादित-
१२. यशसः समदद्विरदतुरगाधिरोहणातिशयोत्पन्नतेजसः

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[1] From the plate published in *E.C.*, vol. XII.

Second plate : Second side

१३. धनुरभियोगसंपत्संपादितविशेषस्य श्रीम**द्धरिवर्म्म**
१४. **धर्म्ममहाधिराजस्य** पुत्रस्य गुरुगोब्राह्मणपूजक-
१५. स्य नारायौ(य)णचरणानुध्यातस्य श्रीम**द्दि(द्वि)ष्णुको(गो)प महा-**
१६. **राजस्य** पुत्रस्य त्र्यम्बक चरणाम्भोरुहरजःपवित्रीकृतो-
१७. त्तमा(मां)गस्य व्यायामोद्वृत्तकठिनपीनभुजद्वयस्य स्वभु-
१८. जबलपराक्रमक्रयक्रीतराज(ज्य)स्य चिरप्रनष्ट ब्रह्म[1]देय-

Third plate : First side

१९. बहुसहस्रविसर्ग्गाग्रयणकारिणः क्षुत्क्षामोष्ठपिशिताशनप्रीतिकर-
२०. निशितधारासेः कलियुगप(पं)कावसन्नधर्म्मवृषो[2]द्धरणनित्यसन्नद्धस्य
२१. श्रीमन्**माधव महाधिराजस्य** पुत्रस्य जननी[3]देवतांकपर्य्यंकतल
२२. स[4]धिगतराज्याभिषेकस्य अविछिन्नाश्वमेधावभृथाभिक्षि(षि)क्त[स्य*]
२३. श्रीमत्**कदम्बकुल**नभस्तगजस्तिमालिनः[5] श्री **कृष्णवर्म्म महाराजस्य** प्रि-
२४. यभागिनेयस्य जननीदेवतांकपर्य्यंकतलसमधिगतरा-

Third plate : Second side

२५. ज्याभिषेकस्य[6] परस्परानवमर्द्दोपभुक्तत्रिवर्ग्गसारस्य ति(वि)द्याविन-
२६. यातिशयपरिपूरितान्तरात्मनः अनेकसमरविज[पो](यो)पाज्जि(र्ज्जि)तविपु-
२७. लयश[स*]ः क्षीरोदैकाण्ण(र्ण्ण)वीकृतजगत्त्रयस्य कार्त्तयुगि(गी)नराजच-
२८. र(रि)तावल[मि](म्बि)नः कविजनाग्रगण्यस्यमतिपटुक्षु(षु)पटुतरस्य सर्व्व-
२९. थाद्यद(दं)युगीनयू(यु)धिष्ठिरस्य श्रीमतः **कोङ्गणि म(वृ)द्धराजस्य** सु(सू)नु-
३०. ण(ना) स्वगुरुगुणानुगा[मिना] पित्रा परभु(पु)त(त्र)समावर्ज्जितयापि ल-

Fourth plate : First side

३१. क्ष्म्या स्वयंग्रह[णा]लिङ्गितविपुलवक्षस्थलेन विजृम्भमाणशक्तित्र-
३२. योपनमितसमन्त(स्त)सामन्तमण्डलेन निरन्तरप्रेमबहुम(मा)नानुरक्त-

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1. The letter ह्म, originally omitted, is engraved in small size in between the letters ब्र and दे.
2. Originally the letter यो was engraved, then erased, and षो engraved below the erased letter.
3. Originally the letter ले was engraved, then erased and the letter नी was engraved in between न and the erased letter.
4. Read सम°
5. Read °कुलनभस्तलगभस्तिमालिनः
6. This statement, already made in lines 21-22, is redundant.

३३. प्रकृतिमण्डलेन निशित[नि*]स्त्रिंशकरकराळितनिजभुजोन्मूलितारातिमण्डलेन
३४. निरवग्रहप्रदानगन्धावबद्धबुधमधुकरगणजेगि(गी)यम(मा)नय-
३५. शसा प्रथितानेकगुणगणनिधानभूतेन यथार्हदण्डतयानु-
३६. कृतवै[व*]स्वतेनेव मनुना वर्ण्ण(र्ण्णा)श्रमा(म)[म*] भिगोप्तुं पर्य्याप्तवता प्रातिजनी-

Fourth plate : Second side

३७. नेन यु(सु)प्रजसा परमधार्म्मिकेण कमलोदर चरणकमलानुध्यातेन कि(किं)
३८. बहुनैदंयुगीनमान्धातृवर्म्मणा श्रीमता **कोङ्गणि महाराजे**नात्मनःप्रव-
३९. र्द्धमानविजयैश्वर्य्ये **चतुर्त्थे संवत्सरे माघे मासि शुक्लपक्षे कि**
४०. [1].**रेवत्यां** भारद्वाज सगोत्राय तैत्तिरि(री)य चरणाय आपस्तम्भ(म्ब)सूत्राय मन्त्र-
४१. सूत्रार्त्थकल्पतत्व(त्त्व)विद(दे) पदग[2]विदे स्वधर्म्मानुष्ठानैक**स्कन्दशर्म्मणे बन्ने वि-**
४२. **षये पेरुका[म्या](भो)गे**[3] **तिप्पेरु**न्नाम ग्रामः सव्व(र्व्व)परिहारोपेतः सपानीयपा-

Fifth plate : First side

४३. तो दत्तः[।*]यो[ऽ*]स्य लोभात्प्रमादाद्वा हर्त्ता स पञ्चमहापातक संयुक्तो भवति [।*]अपि
४४. चात्र मनुगीता[:*]श्लोका[:।*] स्वदत्तां परदत्ता(त्तां) वा यो हरेति(त) वसुन्धरां-(राम् ।) पष्ठिवष्पश्सह-
४५. स्राणि घोरे तमसि वर्त्तते ॥[१*॥]स्वदा(न्दा)तु(तुं) सुमहच्छक्यन्दु[:*]खमन्यार्त्थ [पा]लनं(नम् ।) दान(नं) वा
४६. पालन(नं) वेति दानाच्छ्रेयो[ऽ*]नुपालनम्[॥२*॥] बहुभिर्व्वसुधा भुक्ता ना(रा) जभिस्सगरादिभि[:*।]
४७. यस्य यस्य यदा भूमिः तस्य तस्य तदा फल[म्*]॥[३*॥] अद्भिर्द्दत्तन्त्रिभिर्भुक्तं सद्भिश्च परिपा-
४८. लित[म्*।]एतानि न निवर्त्तन्ते पूव्व(र्व्व)राजकृतानि च ॥[४*॥]भूमिदानात्पर-(रं) दानन्न भूतन्न भवि-

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[1] Rice reads this letter as व्च. But it looks more like षौ.
[2] Read षडङ्ग.
[3] Rice : पेरुकाम्यासे.
[4] Read षष्टिवर्षं.

Fifth plate : Second side

४९. ष्यति[।*] तस्ये(स्यै)व हृरण(णा)त्पापन्न भूतन्न भविष्यति ॥[५*॥]**चक्कण[दू]तकस्य**

५०. लिखितं ताम्ब्रपट्टिका ॥ ॥-

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhanavēya-kula** upto **Koṅgaṇi-vṛiddharāja**[1] i.e. **Avinīta** in much the same fashion[2] as in No. 15 above;

his son, who emulated the good qualities of his elders, whose broad chest had been embraced by the goddess Lakṣmī even though otherwise intended by his father, who had subdued the entire ring of his enemies by virtue of being endowed with the three *śaktis*, who was ever regarded with affection by his subjects, who had uprooted his enemies by dint of the prowess of his sword and arm, whose fame was being sung incessantly by the learned who were the recipients of his munificent gifts, who was an abode of many great qualities, who was as good as Manu in meeting out proper punishments, who was the protector of the castes and different stages of life, who was equal to the task of guarding the southern quarters, who was popular and had good subjects, who was of supreme righteousness, who was a meditator at the feet of Viṣṇu and who was verily the Māndhātā of this (i.e. the Kali) age, was the illustrious **Koṅgaṇi-mahārāja**;

he, in **the fourth year of his prosperous reign, in the bright half of the month of Māgha; when the nakṣatra was Rēvatī**, made a grant, free of all hindrances, of the village of **Tipperur** in **Perukā-bhōga**[3] in **Vanne-viṣaya** to the brāhmaṇa **Skandaśarman** of the Bhāradvāja-sagōtra, Taittirīya-caraṇa and

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[1] The occurrence of the term *vṛiddharāja* in W. Gaṅga and Bāṇa inscriptions needs to be studied carefully. It seems to have been used at least in the early years of its coinage to denote the ruler proper, i.e. the senior ruler who is actually the king, as against the *yuvarāja* who, being of proper age, has been given his due share in royal prerogatives as well as responsibilities.

[2] While in No. 18, Durvinīta is compared with Yudhiṣṭhira, that comparison is made in the present charter with reference to Avinīta, his son Durvinīta being compared with Māndhātā.

[3] Having read *Pērukābhyāse*, instead of *Pērukābhōge* where *bhōga* is the well-known term denoting a territorial subdivision. Rice translates 'near to Peruka.'

Āpastamba-sūtra, who knew the meaning of the *mantras* and *sūtras* and the essence of sacred precepts, who was versed in the six auxiliary branches of vēdic study and who was engaged only in the practice of his own *dharma*.

The imprecatory portion consists of a prose passage followed by five of the usual stanzas attributed to Manu.

The charter was written by **Cakkaṇa-dūtaka.**[1]

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[1] Though the designation *dūtaka* is suffixed to Cakkaṇa's name almost as a surname, it may be concluded that the term is used here to indicate that he was the official executor of the grant in question.

No. 21

UTTANŪR PLATES OF DURVINĪTA, YEAR 20

Provenance : Uttanūr, Muḷbagal Taluk, Kolar District, Karnataka.

Reference : R. Narasimhachar *Mys. Arch. Rep.*, 1916, pp. 35-37 and plate opp. p. 36.

Language : Sanskrit (in prose, except the customary imprecatory verses).

Metres : Verses 1-5 : *Anuṣṭubh.*

Script : Early Kannaḍa.

Date : Regnal year 20, Kārttika śu. 15, Kṛittikā *nakṣatra*, Abhijin *muhūrtta*. In characters of the 6th century A.D.

TEXT[1]

First plate

१. स्वस्ति[।*]जितम्भगवता गतघनगगनाभेन पद्मनाभेन]।*] श्रीम**ज्जाह्नवेयकुला**मल-
व्योमाव-

२. भासनभास्करस्य स्वखाट्गै(ड्गै)कप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रम
यशस[:*]

३. दारुणारिगणविदारणरणोपलब्धव्रणविभूषणविभूषितस्य **काण्वायनसगोत्र-**

४. स्य श्रीमत्**कोङ्गणिवर्म्मधर्म्ममहाधिराज**स्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य विद्याविनय-

५. विहितवृत्तस्य सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनस्य नानाशास्त्रार्त्थसद्भावाधि-

Second plate : First side

६. गम प्रणीतमतिविशेषस्य विद्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतो[ऽ*]प्यनव-
शेषस्यनीतिशास्त्र-

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1. From the plate in *Mys. Arch. Rep.*, 1916.

७. वक्तृप्रयोक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृते⁀प्रणेतु[:*]श्री**माधव-महाधिराज-**

८. स्य पुत्रस्य पितृपैतामहगुणयुक्तस्य अनेकचतुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिला-

९. स्वादितयशस[:*] समदद्विरदतुरगाधिरोहणातिशयोत्पन्नतेजस[:*] धनुरभियोग-सम्पादितस-

१०. म्पद्विशेषस्य श्रीम**द्धरिवर्म्म महाधिरा**जस्य पुत्रस्य गुरुगोब्राह्मणपूजकस्य नारायण-

Second plate : Second side

११. चरणानुध्यातस्य श्रीम**द्विष्णुगोप महाधिराजस्य** पुत्रस्य त्रियम्बकचरणाम्भोरुहरजः पवित्री-

१२. कृतोत्तमाङ्गस्य व्यायामोद्वृत्तपीनकठिनभुजद्वयस्य स्वभुजबलपराक्क्रमक्क्रयक्क्रीत-राज्यस्य

१३. क्षुत्क्षामोष्ठपिशिताशनप्रीतिकरनिशितधारासे[:*] कलियुगबलपंकावसन्नधर्म्मवृषोद्ध-रणनि-

१४. त्यसन्नद्धस्य श्रीमन्**माधव महाधिराजस्य** पुत्रस्याविच्छिन्नाश्वमेधावभृथाभिषिक्त श्रीमत्**कदंबकुल**-

१५. गगनगभस्तिमालिन[:*] श्री**कृष्णवर्म्ममहाधिराज**स्य प्रियभागिनेयस्य जननीदेवताङ्क-पर्य्यंक ए-

Third plate : First side

१६. वाधिगतराज्याभिषेकस्य विजृम्भमाणशक्तित्रयस्य परस्परानवमर्द्दनोपभुज्यमान त्रिवग्ग(र्ग)सा-

१७. रस्य असम्भ्रमावनमितसमस्तसामन्तमण्डलस्य निरन्तरप्रेमबहुमानानुरक्तप्रकृति-वर्ग्गस्य वी(वि)-

१८. द्याविनयातिशयपरिपूतान्तरात्मनः कार्त्तयुगीनराजचरितावलम्बिन[:*] अनेकसमरवि-[ज*]योपा-

१९. र्ज्जितविपुलयश[स*]: क्षीरोदैकार्ण्णवीकृतभुवनत्रयस्य निरवग्रहप्रदानशौर्य्यस्य अविषह्य-

२०. पराक्क्रमाक्क्रान्तप्रतिराजमस्तकार्पिताप्रतिहतशासनस्य विद्वत्सु प्रथमगण्यस्य-श्रीमत्**कोङ्गणि-**

Third plate : Second side

२१. **महाधिराजस्य अविनीत**नाम्नः पुत्रेण **पुन्नाटराज स्कन्दवर्म्म**प्रियपुत्रिकाजन्मना-स्वगुरुगु-

२२. णानुगामिना पित्त्रा परसुतसमावर्ज्जितयापि लक्ष्म्या स्वयमभिप्रत्यालिङ्गितविपुल-वक्षस्थ-

२३. लेन विजृम्भमाणशक्तित्रयोपनमितसमस्तसामन्तमण्डलेन **अन्दर्य्य आलत्तूर पोरु-**

२४. ळऱे[1]अ (य) पेन्नॆगराद्यनेकसमरमुखमखाहूतप्रहतशूरपुरुषपशूपहारविघसविह-

२५. स्तीकृतकृतान्ताग्निमुखेन **शब्दावतार**कारेण देवभारतीनिबद्ध**वड्ढकथेन किरातार्जुनीय** पञ्चदश-

Fourth plate : First side

२६. सर्ग्गटीकाकारेण **दुर्व्विनीत**नामधेयेन समस्त**पाण्णाडपुन्नाडा**धिपतिना वैवस्वतेनेव मनुना

२७. वर्ण्णाश्रमाभिरक्षिणा दक्षिणान्दिशमभिगोप्तुं पर्य्याप्तवता प्रातिजनीनेन सुप्र[ज*]सा आत्मन-

२८. ≍प्रवर्द्धमाने **विंशत्तमे विजयसंवत्सरे कार्त्तिका (क) मासे पौर्ण्णमास्यां तिथौ कृत्तिका नक्षत्रे**

२९. **अभिजिन्मुहूर्त्ते** भारद्वाजवात्स्यकौशिकेभ्यः तैत्तिर्य्यचरणेभ्यः प्रावचनापस्तम्भ (म्ब) सूत्रेभ्यः

३०. विद्वभ्यो (द्भ्यो) ब्राह्मणेभ्यः अविछिन्नसोमपीथेभ्यः षट्कर्म्मनिरतसम्पदुपपन्नेभ्यः अष्टा-

Fourth plate : Second side

३१. चत्वारिंशद्ब्राह्मणेभ्यः **पुवल्लाडराष्ट्र (ष्ट्रे) कोळि**ऱ्तू[2] न्नाम ग्राम[:]द्वात्रिंशत्परिहार-समन्वितमुद-

३२. कपूर्व्वन्दत्तः अस्य तटाकस्य रेडिऊन्नाम ग्रामस्य केदारेषु अपरिवारितं यावदुदकं गृह्णा-

३३. ति तावदेव दत्तः[।*] तस्यैतस्य दानस्य साक्षिणः **गङ्गराजकुल**समस्तास्थायिका पुरुषा[:*]ब्राह्म-

३४. णाश्च[।*]य इमं ग्रामं लोभात्प्रमादाद्वापहरेन्ना स पञ्चमहापातकसंयुक्तो भवति । अपिचात्र

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1. This is Dravidian *ṛe*.
2. This is Dravidian *ṛtū*.

३५. मनुगीता[:*]श्लोका[:*]भवन्ति ॥ स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां(राम् ।)
षष्टि वर्षं सहस्राणि धोरे त-

Fifth plate

३६. [मसि]वर्त्तते ॥[१*॥] बहुभिर्व्वसुधा दत्ता बहुभिश्चाभिपालिता[।*]यस्य यस्य
यदा भूमिस्तस्य तस्य त-

३७. दा फलम् ॥[२*॥]अद्भिर्द्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितं(तम् ।)एतानि न
निवर्त्तं(र्त्तं)न्ते पूर्व्वराज कृतानि च ॥ [३*॥]स्वन्दातुं

३८. सुमहच्छक्यं दुःखमन्यार्त्थपालनं(नम् ।)दानं वा पालनं वेति दानाच्छ्रेयो[ऽ*]नुपालनम्
॥[४*॥]ब्रह्मस्वन्तु

३९. विषं घोरं(र)न्न विषं विषमुच्यते[।*]विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम्
॥[५*॥] **कूनाचार्य्यान्वयेन**

४०. **कोङ्गणि पेन्दट्टारेणेदं** तांम्रशासनं लिखितं तस्मायेक खण्डिकावापमात्रं तत्र क्षेत्रन्दत्तः॥

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhnavēya-kula** upto **Koṅgaṇi-mahādhirāja** *alias* **Avinīta** in much the same fashion as in some of the charters above;

his son, who was born to the dear daughter of **Skandavarma**, the king of **Punnāṭa**, who emulated the good qualities of his elders, whose broad chest had been embraced by the goddess Lakṣmī even though otherwise intended by his father, who had subdued the entire ring of his enemies by virtue of being endowed with the three *śaktis*, who had accounted for his enemies in victorious battles fought at **Andaryya,**[1] **Ālattūra, Porulaṟeya, Pernnagara,** etc., who was the author of **Sabdāvatāra,** who had rendered into Sanskrit the **Vaḍḍhakathā**, who had written a commentary on fifteen cantos of the **Kirātārjunīya**, who was the lord of the entire Pāṇṇāda and Punnāḍa (countries), who was, like Manu[2], a protector of the caste system and the stages of life, who was equal to the task of guarding the southern quarters, who was popular and had good subjects, was the one who bore the name of **Durvvinīta;**

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[1] The name also occurs as Andari.

[2] Usually Vaivasvata Manu is mentioned in this context for stating that Durvvinīta was as good as the former in meeting out proper punishments. Here the expression *yath-ārha-daṇḍatay-ānukṛita* occurring in No. 16 above before the mention of Manu, appears to have been omitted inadvertently.

he, **in the twentieth year of his victorious reign, on the fullmoon day of Kārttika, when the nakṣatra was Kṛittikā, and the muhūrtta abhijit,** granted, free of thirty-two types of hindrances, the village of Kōḷiṟtūr in Pudalnāḍa-rāṣṭra[1] to forty-eight brāhmaṇas belonging to the Bhāradvāja, Vātsya and Kauśika *gōtras*, Taittirīya *caraṇa* and Prāvacana and Āpastamba *sūtras*, who were scholars, who were incessant drinkers of the sacred *Sōma* juice and who were ever engaged in the six fold duties. And the lands thus granted were limited only to so much of the village as could be irrigated by the water of the tank without prejudice to the lands of the village of Rēḍiūr.

All the men and brāhmaṇas who formed the audience of the court of the Gaṅga king are witnesses to this grant.[2]

The imprecatory portion consists of a passage in prose followed by five of the usual stanzas attributed to Manu.

One *khaṇḍikāvāpa* of land was granted to **Koṅgaṇi-pendaṭṭāra**[3] of the lineage of Kūn-ācārya, for writing this charter.

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[1] In this territorial name, not only *rāṣṭra* but also *nāḍu* is indicative of a division, the latter being a Dravidian term. Such instances of one divisional appellation becoming an integral part of the name and another divisional appellation being added consequently become legion in Karnataka in subsequent centuries.

[2] There is an interesting departure here from the usual statement that the citizens of the 96,000 country were witnesses to the Gaṅga grants.

[3] The name of the writer Koṅgaṇi-pendaṭṭāra appears to be more a composite designation in which Koṅgaṇi stands for the royal family of the Gaṅgas under whom he was serving. The second half *pendaṭṭāra* (also occurring as *perndaṭṭāra, perndaṭṭakāra*, etc.) is part-Dravidian (*per*=great) and part-*apabhraṁśa* (*taṭṭāra* from Skt. *Tvaṣṭakāra*) meaning 'a carpenter' but used in the Gaṅga and Bāṇa inscriptions to denote 'a goldsmith'. The word *taṭṭāra* can be taken to have resulted from *tvaṣṭakāra* (See No. 11 above, text, line 35) through *taṭṭakāra* (See No. 10 above, text, line 32). In modern Tamil, *taṭṭān*, derived from Sanskrit *tvaṣṭri*, means 'goldsmith'. It is also likely that wherever goldsmiths are mentioned as the writers of the charters, though the word *likhitam* is used, it must be taken in the sense of *uṭkīrṇṇam*, 'engraved' and not in the sense of 'composed'.

No. 22

DIVĒ ĀGAR PLATES OF DURVINĪTA, YEAR 24

Provenance : Divē Āgar, Shrivardhan Taluk, Kolaba District, Mahārāshṭra. Deposited in the Bhārata Itihāsa Saṁśōdhaka Maṇḍala, Poona.
Reference : Noticed in *A.R.Ep.*, 1962-63, App. A, No. 45 and Plate I.
Language : Sanskrit (in prose, except the customary imprecatory verses).
Metres : Verses 1-4 : *Anuṣṭubh*.
Script : Early Kannaḍa.
Date : Regnal year 24, Vaiśākha śu. *Puṇyatithi* (3?), Rōhiṇī-nakṣatra. In characters of the 6th century A.D.

TEXT[1]

First plate

१. स्वस्ति[।*] जितम्भगवता गतघनगगनाभेन पद्मनाभेन[।*] श्रीम**ज्जाह्नवेयकुला-**
२. मलव्योमावभासनभास्करस्य स्वखाङ्गैकप्रहारखण्डितमहाशिलास्तम्भ-
३. लब्धबलपराक्रमयशसः दारुणारिगणविदारण रणोपलब्ध-
४. व्रणविभूषणविभूषितस्य **काण्वायनसगोत्रस्य** श्रीमत्**कोङ्गणि-**
५. **वर्म्मं धर्म्ममहाधिराज**स्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य वि-
६. द्याविनयविहितवृत्तस्य सम्यक्प्रजापालनमात्राधिगत राज्यप्रयोज-

Second plate : First side

७. नस्य नानाशास्त्रार्त्थसद्भावाधिगमप्रणीतमतिविशेषस्य विद्वत्कविकाञ्चननि-
८. कषोपलभूतस्य विशेषतो[ऽ*]प्यनवशेषस्य नीतिशास्त्रवक्तृप्रयोक्तृकुश-
९. लस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्तो⁀प्रणेतु[:*]श्री**माधव म-**
१०. **हाधिराज**स्य पुत्रस्य पितृपैतामहगुणयुक्तस्य अनेकचतुर्द्दन्त-

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1. From the plate in *A.R. Ep.*, 1962-63.

११. युद्धावाप्त चतुरुदधिसलिलास्वादितयशसः समदद्विरदतुरगारोहणा-
१२. तिशयोत्पन्नतेजसः धनुरभियोगसम्पादितसम्पद्विशेषस्य श्रीम**द्धरिव-**

Second plate : Second side

१३. **र्म्म महाधिराजस्य** पुत्रस्य गुरुगोब्राह्मणपूजकस्य नारायणचरणानुध्या-
१४. तस्य श्रीम**द्विष्णुगोपमहाधिराजस्य** पुत्रस्य त्रि (त्र्य) म्बकचरणाम्भोरुहरजः प-
१५. वित्रीकृतोत्तमाङ्गस्य व्यायामोद्वृत्तपीनकठिनभुजद्वयस्य स्वभुजबल-
१६. पराक्रमक्रयक्रीतराज्यस्य क्षुत्क्षामोष्ठपिशिताशनप्रीतिकरनिशितधा-
१७. रासेः कलियुगपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धस्य श्रीमन्**मा-**
१८. **धव महाधिराजस्य** पुत्रस्याविच्छिन्नाश्वमेधावभृथाभिषिक्तश्रीमत्**कदम्बकुल-**

Third plate : First side

१९. गगनगभस्तिमालिन[:*]श्री**कृष्णवर्म्म महाराजस्य** प्रियभागिनेयस्य जननी-
२०. देवताङ्कपरियङ्क[1] एवाधिगतराज्याभिषेकस्य बिजृम्भमाणशक्तित्रयस्य
२१. परस्परानवमर्द्दनोपभुज्यमानत्रिवर्ग्गसारस्य असंभ्रमावनमित-
२२. समस्तसामन्तमण्डलस्य निरन्तरप्रेमबहुमानानुरक्तप्रकृतिवर्ग्गस्य
२३. विद्याविनयातिशयपरिपू तान्तरात्मा[त्म]नः कार्त्तयुगीनराजचरितावलम्बिनः अ्र-
२४. नेकसमरविजयोपार्ज्जितविपुलयशः क्षीरोदैकार्ण्णवीकृतभुवनत्रयस्य

Third plate : Second side

२५. निरवग्रहप्रदानशौर्य्यस्य अविषह्यपराक्रमाक्त्रा (क्रा) न्तप्रतिराजमस्तकार्प्पिताप्र-
२६. तिहतशासनस्य विद्वत्सु प्रथमगण्यस्य श्रीमत्**कोङ्गणि महाधिराजस्य अविनीत**नाम्नः
२७. पुत्रेण **पुन्नाटराज स्कन्दवर्म्म**प्रियपुत्रिकाजन्मना स्वगुरुगुणानुगामिना पित्रा परसुत-
२८. समावर्जितयापिलक्ष्म्या स्वयमभिप्रेत्यालिङ्गितविपुलवक्षस्त (स्थ) लेन विजृम्भमाणश-
२९. क्तित्रयोपनमितसमस्तसामन्तमण्डलेन **अन्दरियआलत्तूर पोरुळऱे[2]अ[3]पेर्न्नगराद्य-**

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1. Read °पर्यङ्क°.
2. This is Dravidian *ṟe*.
3. The letter अ is redundant.

३०. नेकसमरमुखमखाहूतप्रपात[1]शूरपुरुषपशूपहारविघसविहस्तीकृतकृतान्ता-

३१. ग्निमुखेन **शब्दावतार**कारेण देवभारतीनिबद्ध**वड्डकथेन किरातार्जुनीये** पञ्चदश-

Fourth plate : First side

३२. सर्गटीकाकारेण **दुर्व्विनीत**नामधेयेन समस्त **पाण्णाटपुन्नाटा**धिपतिना वै-

३३. वस्वतेनेव मनुना वर्ण्णाश्रमाभिरक्षिणा दक्षिणान्दिशम[भ](भि)गोप्तुं पर्य्याप्त-

३४. वता प्रातिजनीनेन सुप्र[ज*]सा आत्मन‿प्रवर्द्धमाने **चत्वारिंशत्तमे ति(वि)जयस-**

३५. **म्वत्सरे वैशाखे मासे शुक्लपक्षे पुण्यायान्तिथौ रोहिणी नक्षत्रे** कौत्स-

३६. गोत्राय वाजसनेयाय **सेनशर्म्मणे कोवळालविषये परल्कुण्डे** प्र-

३७. भृति **चूऱू[2]र**ग्रामचतुर्भागश्च **तोळवक्कुण्टे** तटाकश्च यान्येतानि वृत्ति-

Fourth plate : Second side

३८. जातानि सर्व्वाणि ससर्व्वपरिहाराणि दत्तानि ॥ तस्यैतस्य दानस्य साक्षिणः

३९. **गाङ्गराज**कुलसकलास्थायिकापुरुषा ब्राह्मणाश्च । य एतानि लोभात्प्र-

४०. मादाद्वापहरेत्स पञ्चमहापातकसंयुक्तो भवति ॥ अपि चात्र मनु-

४१. गीता[:*]श्लोका[:*]भवन्ति ॥ स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां(राम्) [।*]
षष्टिं वर्षं सह-

४२. स्राणि घोरे तमसि वर्त्तते ॥[१*॥]बहुभिर्व्वसुधा दत्ता बहुभिश्चाभिपालिता[।*]

Fifth plate

४३. यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥[२*॥]अद्भिर्द्दत्तं त्रिभिर्भुक्तं स-

४४. द्भिश्चपरिपालितं(तम्) [।*]एतानि न निवर्त्तन्ते पूर्व्वराजकृतानि च ॥[३*॥]ब्रह्म-
स्वन्तु विषं

४५. घोरं न विषं विषमुच्यते[।*]विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम्[॥४*॥]

४६. **कूनाचार्य्यन्वयेन कोङ्गणिपेर्न्तट्टारेण**दन्ता(न्तां)ब्रशासनं लिखितं तस्मायै-

४७. क स्वण्डुकावापमात्रन्तत्र सुश्रेत्रं ब्रह्मदेयक्रमेण दत्तम् ॥

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhanavēya-kula** upto the ruling king **Durvinīta** in much the same fashion as No. 17 above;

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[1] Read °प्रहृत as in other charters.

[2] This is Dravidian *ṛū*.

he, **in the twentyfourth year of his victorious reign, on the third day of the bright half of the month of Vaiśākha when the** *nakṣatra* **was Rohiṇī**, granted free of all hindrances, the villages **Paralkuṇḍe**, etc., in **Kovaḷāla-viṣaya**, one fourth of the village of **Cūṟūra**, the tank called **Toḷavakkuṇṭe** and all the fields under that tank to the brāhmaṇa **Sēnaśarman** of Kautsa-gōtra and Vājasanēya-śākhā.

All the men and brāhmaṇas of the court of the **Gaṅga** king are witnesses to the grant.[1]

The imprecatory portion consists of a passage in prose and four of the usual stanzas attributed to Manu.

The charter was written by **Koṅgaṇi-perntaṭṭāra** of the lineage of **Kūnācārya**, and he was given, as per the system of *brahmadēya*,[2] one *khāṇḍukāvāpa* of fertile field.

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1. See above, p. 84, footnote 2.
2. *Brahma-dēya* is a gift specifically made to *brāhmaṇas* and, members of the *taṭṭāra* (goldsmith) community, though *dvijas*, are not *brāhmaṇas*. What is meant by this puzzling statement may be that the grant given to the engraver was governed by the same rules as in the case of a *brahma-dēya* grant. See also Nos. 42 and 48 below.

No. 23

ŚĀLIGGĀME GRANT OF DURVINĪTA, YEAR 39

Provenance : Koṇḍrahaḷḷi, Hosakote Taluk, Bangalore District.

Reference : M.H. Krishna : *Mys. Arch. Rep.*, 1941, pp. 127-34 and plates between pp. 128-29 and 130-31.

Language : Sanskrit (prose except the customary imprecatory verses) and Kannaḍa.

Metres : Verses 1-3 : *Anuṣṭubh.*

Script : Early Kannaḍa.

Date : Regnal year 39, Kārttika śu. *Puṇyatithi* (3?), Śatabhiṣak-nakṣatra. In characters of the 6th century A.D.

TEXT[1]

First plate : First side

१. सिद्धम्[2] [।*] स्वस्ति [।*] जितम्भगवता गतधनगगनाभेन पद्मनाभेन [।*] श्रीम**ज्जाह्नवेय**-
२. **कुला**मलव्योमावभासनभास्करस्य स्वखाट्गै (ङ्गै) कप्रहारखण्डितमहा-
३. शिलास्थ (स्त) म्ब (म्भ) लब्धबलपराक्रमयशसः दारुणारिगणविदारणरणो-
४. पलब्धव्रणविभूषणविभूषितस्य काण्वायनसगोत्रस्य श्रीमत्**कोङ्गणि**-
५. **वर्म्मधर्म्ममहाधिराज**स्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य विद्या-

First plate : Second side

६. विनयविहितवृत्तस्य सम्यक्प्रजापालनमात्राधिगतराज्याभिषेकस्य नाना-
७. शास्त्रार्त्थसद्भावादि (धि) गमप्रणि (णी) तमतिविशेषस्य विद्वत्काञ्चननिकषोप-

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1. From the plate in *Mys. Arch. Rep.*, 1941.
2. Expressed by a symbol.

८. लभूतस्य[1]विशेषतो[ऽ*]प्यअ[2]नवि(व)शेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलस्य सु-

९. वि[भृ](भ)क्तभृत्यजनस्य दत्तकसूत्रवृर्त्ते(त्ते)ᳶप्रणेतु[:*] श्रीमद्मा**(न्मा)धवमहाधिराजस्य** पुत्रस्य

१०. पितृपैतामहा(ह)गुणयुक्तस्य अनेकचतुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वा-

Second plate : First side

११. दित यशस[3]: समदद्विरत(द)तुरगारोहणातिशयोत्पन्नतेजसो धनुरभियोगस-

१२. म्पादितसम्पद्विशेष[4]स्य श्रीम**द्धरिवर्म्ममहाधिराजस्य** पुत्रस्य गुरुगोब्राह्मण[5]प्पूजक-

१३. स्य नारायणचरणानुध्यातस्य श्रीम**द्विष्णुगोप महाधिराजस्य** पुत्रस्य त्र्यय[6]म्ब-

१४. कचरणाम्भोरुहरज[ᳶ*]पवित्रीकृतोत्तमाङ्गस्य व्यायामोत्वृ(द्वृ)त्तपीनभुजद्वयस्य क्षुक्षा(त्क्षा)मो-

१५. ष्ठपिशिताशनप्रीतिकरनिशितधारासे[:]कलियुगबलपङ्कावसु(स)न्नधर्म्मवृषोद्धरणनि-

Second plate : Second side

१६. त्यसन्नद्धस्य श्रीम[त्मा]**(न्मा)धवमहाधिराजस्य** पुत्रस्याविछिन्नाश्वमेधावभृता(था)भिषिक्तश्री-

१७. मद्क(त्क)**दम्बकुल**गगनगभस्तिमालिनः श्रीमद्कृ(त्कृ)**ष्णवर्म्ममहाधि[रा*]ज**पृ-(प्रि)यभागिनेयस्य जननीदे-

१८. वताङ्कपरियङ्क[7] एवाधिगतराज्याभिषेकस्य विजृम्भमाणशक्तित्रयस्य परस्परा-

१९. नवमर्द्दितोपभुज्यमानस्य असंभ्रमाद(व)नमितसमस्तसामन्तमण्डलस्य निरन्तरप्रे-

२०. मबहुमानानुरक्तप्रकृतिवर्ग्गस्य विद्याविनयातिशयपरिपूतान्तरात्मन[:*]कार्त्थं(र्त्तं)-युगि(गी)ना(न)रा-

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1. The letter स्य, originally omitted, is engraved below the line.
2. The letter अ is redundant.
3. The letter स, originally omitted, is engraved below the line.
4. Medial *i* sign, originally engraved by mistake, has been subsequently erased.
5. The letter ण, originally omitted, has been engraved below the line.
6. The letter य is redundant.
7. Read °पर्य्यङ्क°.

Third plate : First side

२१. जचरितावलम्बिनं (नः) अनेकसमरविजयोपार्ज्जि (र्ज्जि) तविपुलयश [स*]: क्षीरोदैका-र्ण्णवि (वी) कृत-

२२. भुवनत्रयस्य निरवग्रहप्रधानशौर्य्यस्य अविषह्यपराक्रम (मा) क्रान्तप्रतिराजमस्तका-

२३. र्प्पित (ता) प्रतिहतशासनस्य विद्वत्सु प्रथमगण्यस्य श्रीमत्**कोङ्गुणिमहाधिराजस्याविनी-**

२४. **तनाम्न**[:*]पुत्रेण **पुन्नाटरा[ज*]स्कन्दवर्म्म**प्र (प्रि) यपुत्रिकाजन्मना स्वगुरुणानुगामि-ना[1]पित्रापरसु-

२५. तसमावर्ज्जं (र्ज्जि) तया [पि लक्ष्म्या*]स्वयमभिप्रीत्यालिङ्गितविपुल वक्षस्थले [न] वृ-(वि) जृम्भमाणशक्तित्रयोप-

Third plate : Second side

२६. नमितसमस्तसामन्तमण्डलेन **अन्दरियआलत्तूर पोरुळऱे[2]यपेर्न्नगराद्या** (द्य) नेकसमरमु-

२७. खमखाहूतप्रहतशूरपुरुषु (ष) पशु (शू) पहारविघसविहस्तीकृता [न्ता*] ग्निमुखेन श्रीम-**त्कोङ्गणिवृ-**

२८. **द्धराजेन दुर्व्वि (र्व्वि) नीत**नामते (धे) येन समस्त**पाण्णाटपुन्नाटा**धिपती (ति) ना वै-[व*]स्वतेन मनुना व[र्ण्णा]श्र-

२९. म (मा) भि [र*] [श्र] (क्षि) णा दक्षिणान्दिशि (श) मभिगोप्तुं परियाप्नुवता[3] प्रातिज-नि (नी) नेन सुप्रजसा आत्मन [:*] प्रवर्द्ध [मान*] विजयैश्व-

३०. **र्य्ये (र्य्यै) कान्नचत्वारिंशत्तमे विजयसंवत्सरे** प्रवर्त्तमाने **कात्ति (र्त्ति) के मासे शुक्लपक्षे पुष्यायांस्तिथौ शतभिष-**

Fourth plate : First side

३१. **ज नक्षत्रे**[4] स्वस्ति [।*] Śrī-**Koṅgaṇi-Muttarasar**-Kṛiṣṇātrēyar-Ttaitriya[5]-caraṇa

32. **Bh[ū]ta-śarmmar**gśe (rgge) **Śāliggāme** sarvva-pariyāra-parigrahad-intu pāṇi-

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1. Read स्वगुरुगुणानुगामिना.
2. This is Dravidian ṟe.
3. Read पर्य्याप्नुवता.
4. Punctuation is marked here by a spiral symbol.
5. Read Taittirīya.

33. grahaṇaṁ keydu koṭṭār-Pperbbāṇa-Muttarasaru[ṁ*] Śiyavallavarasaru [ṁ] Ṭe-

34. gureyaruṁ Maṇiyarun-Naṁdyālaruṁ Śīmbālaruṁ cātur-vvaidyamum-aṟiye[।*]

35. Pettā-Ella-sāmantarum-Attāṇi[y*]uṁ sākṣi [।*] Cāṭṭūrum Permmā[ḷkū]ruṁ samīpam[।*]

Fourth plate : Second side

३६. स्वदत्तां परदत्तां वा योहरेति(त) वसुन्धरा[म्*।]षष्टि वप(र्ष)सह-

३७. स्राणि घोरे तमसि वर्त्तत:(ते) [।।१*।।]ब्रह्मस्वं विषं घोरं न विषं विषमु-

३८. च्यते[।*]विषमेकाकिनं हि(ह)न्ति ब्रह्मस्वं पुत्रपौ-

३९. त्रिकम्[।।२*।।]अद्भिर्द्दत्तां(त्तं) त्रिभृ(भि)र्भुक्ता(क्तं) सभ्य(द्भि)श्च परिपालि-

४०. तम्[।*]एतानि न निवर्त्तन्ते पूर्व्वराजकृतानि च[1][३*।।]

SUMMARY

The Sanskrit portion commences with the usual invocation to the god Padmanābha and introduces the kings of the **Jāhnavēya-kula** from **Koṅgaṇi-varmma-Dharma-mahādhirāja** to the illustrious **Koṅgaṇi-mahādhirāja** *alias* **Avinīta**;

his son, who was born to the dear daughter of **Skandavarma**, the king of **Punnāṭa**, who emulated the good qualities of his elders, whose broad chest had been embraced by Lakṣmī even though otherwise intended by his father, who had subdued the entire ring of his enemies by virtue of being endowed with the three *śaktis*, who had accounted for his enemies in victorious battles fought at **Andariya**, **Ālattūr**, **Poṟuḷaṟeya**, **Pernnagara**, etc., was the illustrious **Koṅgaṇi-vṛiddharāja** *alias* **Durvinīta** who was the lord of the entire Pāṇṇāṭa and **Punnāṭa** (countries), who was, like Manu, a protector of the caste system and the traditional stages of life, who was equal to the task of guarding the southern-quarters, who was popular and had good subjects;

by him was given, in the **thirtyninth year** of his victorious reign, on the **third (?) day** of the **bright fortnight** of **Kārttika**, when the **nakṣatra** was **Śatabhiṣak**, [the following grant];

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[1] Punctuation is marked here by a spiral symbol,

the illustrious **Koṅgaṇi-Muttarasar** (i.e.-*Vṛiddharaja*) granted, with the knowledge of Perbbāṇa Muttarasar, Śiyavallavarasar, Ṭegureyar, Maṇiyar, Nandyālar, Śīmbālar and the *cātur-vaidyas*,

the village of **Śāliggāme**, free of all hindrances,

to **Bhūta-śarma** of Kṛiṣṇātrēya-gōtra and Taittirīya-caraṇa. While making the gift, the donor is stated to have held the hand of the donee.

Pettā-Ella-sāmantar and Attāṇi were the witnesses.

Cāttūr and Permmāḻkūr are close [to the village granted].

The texts concludes with the quotation of three of the usual imprecatory verses.

No. 24

GUMMAREḌḌIPURA PLATES OF DURVINĪTA, YEAR 40

Provenance	: Gummareḍḍipura, Srinivaspur Taluk, Kolar District, Karnataka.
Reference	: R. Narasimhachar : *Mys. Arch. Rep.*, 1911-12, pp. 31-32 and plate opp. p. 30.
Language	: Sanskrit (in prose, except the customary imprecatory verses).
Metres	: Verses 1-5 : *Anuṣṭubh.*
Script	: Early Kannaḍa.
Date	: Regnal year 40, Māgha ba. 12, Wednesday. In characters of the 6th century A.D.

TEXT[1]

First plate

१. स्वस्ति]।*]जितम्भगवता गतघनगगनाभेन पद्मनाभेन[।*] श्रीम**ज्जाह्नवेयकुला**मल-व्योमा-

२. वभासनभास्करस्य स्वखाट्गै(ङ्गै)कप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमय-

३. शस[:*]दारुणारिगणविदारणरणोपलब्धव्रणविभूषणविभूषितस्य **काण्वायन**-

४. **सगोत्रस्य** श्रीमत्**कोङ्गणिवर्म्मधर्म्ममहाधिराज**स्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य विद्या-

५. विनयविहितवृत्तस्य सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनस्य नानाशास्त्रार्थ-

Second plate : First side

६. सद्भावाधिगमप्रणीतमतिविशेषस्य विद्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतो [ऽ*]प्यनवशे-

७. षस्य नीतिशास्त्र[स्य*] वक्तृप्रयोक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्तेः प्रणेतु[:*]

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1. From the plate published in *Mys. Arch. Rep.*, 1911-12.

८. श्री**माधवमहाधिराज**स्य पुत्रस्य पितृपैतामहगुणयुक्तस्य अनेकचतुर्द्दन्तयुद्धा-

९. वाप्तचतुरुदधिसलिलास्वादितयशस[:*] समदद्विरदतुरगारोहणातिशयोत्पन्नतेजस[:*]

१०. धनुरभियोगसम्पादितसम्पद्विशे[ष]स्य श्रीम**द्धरिवर्म्म महाधिराज**स्य पुत्रस्य गुरुगो-

Second plate : Second side

११. ब्राह्मणपूजकस्य नारायणचरणानुध्यातस्य श्रीम**द्विष्णुगोपमहाधिराज**स्य पुत्रस्य

१२. त्रियम्बकचरणाम्भोरुहरजःपवित्रीकृतोत्तमाङ्गस्य व्यायामोद्वृत्तपीनकठिनभुजद्वयस्य

१३. स्वभुजबलपराक्रमक्रयक्रीतराज्यस्य क्षुत्क्षामोष्ठपिशिताशनप्रीतिकरनिशित-
धारासे [:*]

१४. कलियुगबलपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धस्य श्रीमन्**माधवमहाधिराज**स्य पुत्र स्या-

१५. विछिन्नाश्वमेधावभृथाभिषिक्तश्रीमत्**कदम्बकुल**गगनगभस्तिमालिन[:*] श्री**कृष्ण-
वर्म्म महाधिराजस्य**

Third plate : First side

१६. प्रियभागिनेयस्य जननीदेवताङ्कपरियङ्क एवाधिगत राज्याभिषेकस्य विजृम्भमाण-
शक्ति-

१७. त्रयस्य परस्परानवमर्द्दितोपभुज्यमानत्रिवर्ग्गसारस्य असम्भ्रमावनमितसमस्तसामन्त-

१८. मण्डलस्य निरन्तरप्रेमबहुमानानुरक्तप्रकृतिवर्ग्गस्य विद्याविनयातिशयपरिपू-

१९. तान्तरात्मनः कार्त्तयुगीनराजचरितावलम्बिन[:*]अनेक समरविजयोपार्ज्जितविपुलयश-

२०. क्षीरोदैकार्ण्णवीकृतभुवनत्रयस्य निरवग्रहप्रदानशौर्य्यस्य अविषह्यपराक्रमा-

Third plate : Second side

२१. क्रान्तप्रतिराजमस्तकार्प्पिताप्रतिहतशासनस्य विद्वत्सु प्रथमगण्यस्य श्रीमत्**कोङ्गणि
महाधिरा-**

२२. **जस्य अविनीत**नाम्नः पुत्रेण **पुन्नाटराजस्कन्दवर्म्म**प्रियपुत्रिकाजन्मना स्वगुरुगुणानुगा-
मिना पि-

२३. त्रा परसुतसमावर्ज्जितयापि लक्ष्म्या स्वयमभिप्रत्यालिङ्गितविपुलवक्षस्थलेन विजृम्भमा-

२४. णशक्तित्रयोपनमितसमस्तसामन्तमण्डलेन **अन्वरिय आलत्तूर पोरुळಱೆ[1]पेर्न्नगराद्य-**

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1. This is Dravidian *ṟe*.

२५. नेकसमरमुखमखाहूत प्रहतशूरपुरुषपशूपहारविघसविहस्तीकृत कृतान्ताग्निमुखेन

Fourth plate : First side

२६. **शब्दावतार**कारेण देवभारतीनिबद्ध**वड्डुकथेन किरातार्जुनीये** पञ्चदशसर्ग्गटीकाकारेण

२७. **दुर्व्विनीत**नामधेयेनसमस्त**पाण्णाडपुन्नाडा**धिपतिना वैवस्वतेनेवमनुनावर्ण्णाश्रमाभिर-

२८. क्षिणा दक्षिणान्दिशमभिगोप्तुं पर्य्याप्तवता प्रातिजनीनेन सुप्रजसासम्मतेन सुतरां

२९. **ज्येष्ठातनयेन** अनुपमबलपराक्रमद्युतिविनयविद्याधारप्रभावगुणगणनिलये**ना-**

३०. **विनीतस्थिरप्रजालय**प्रभृत्यनेकगुणनामाङ्कोपशोभितेन सकलककुम्म(ब्म)ण्डलव्याप्त-
यशसा

Fourth plate : Second side

३१. वृष्णिकुलतिलककृष्णसमेन कृष्णकुळेन **कोऱ्ग[1] टू**रवास्तव्यभारद्वाजसगोत्राभ्यां प्रावच-

३२. नकल्पाभ्यां यज्ञविद्यापारगाभ्याम् षाडङ्गविदं[2](दां) वृत्तिमास्थिताभ्यां अविछिन्न-
[सोमपीथाभ्यां] ष-

३३. ट्कर्म्मनिरतसम्पदुपपन्नाभ्यां[3] **भवरुद्रशर्म्मद्रोणशर्म्मस्कन्दशर्म्म भवशर्म्माग्निशर्म्म**ब्राह्म-
णाभ्यां(भ्या)मात्मन**श्चत्वारिंशद्विजय**

३४. **संवत्सरे माघमासकृष्णपक्षद्वादश्यां बुधवारे स्वनक्षत्रिकाया[म्व]र्षवर्द्धनमहामहस-**

३५. **मवाये** द्वात्रिंशत्परिहारसमन्वितमुदकपूर्व्वन्दत्तः यश्चात्मकुले साकुलः **पुवल्नाडराष्ट्रे**

Fifth plate : First side

३६. **कोडुञ्जेऱु**[4] नाम ग्रामः [।*]लोभात्प्रमादाद्वापहरेत् न्ना[5]स पञ्चमहापातकसंयुक्तो
भवति[।*]

३७. अपि चात्र मनुगीताः श्लोकाः[।*]स्वदत्तां परदत्तां वा योहरेत वसुन्धरां(राम् ।)षष्टि
वर्षं सहस्राणि घोरे

३८. तमसि वर्त्तंते।[।१*।।]भूमिदानात्परन्दानं न भूतन्न भविष्यति[।*]तस्यैव हरणात्पापं न
भूतं न भविष्यति[।।२*।।]

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1. This is Dravidian *ṟga*. Rice reads the name of the village as Koṟaṭṭūra.
2. Narasimhachar : षाडङ्गविदाँ ।
3. The following three names, originally omitted, are engraved below the line.
4. This is Dravidian *ṟu*.
5. The letter न्ना is redundant.

३९. अद्भिर्द्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितं(तम् ।)एतानि न निवर्त्तन्ते पूर्व्वराजकृतानि च ।[।१*।।]बहुभिर्व्वसुधा

४०. दत्ता बहुभिश्चाभिपालितं(ता ।)यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्[।।४*।।] ब्रह्मस्वन्तु विषं

Fifth plate : Second side

४१. घोरं न विषं विषमुच्यते[।*] विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिक[म्][।।५*।।] **कूनाचार्य्यान्व–**

४२. **येन कोङ्गणि पेन्दंट्टकारेण** लिखितं तस्मादेककण्डुकवापे(पं) क्षेत्रं दत्तम् ।।

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhnavēya-kula** upto the ruling king **Durvvinīta** in much the same fashion as No. 17 above, except that the ruler is further described as one who was very much highly esteemed and as **the son of Jyēṣṭhā**;[1] the king is further described as the abode of matchless strength, prowess, glory, modesty, learning and magnanimity, as one who is resplendent with such epithets as **Avinīta-sthiraprajālaya**, as one whose fame had spread all over the firmament, as the equal of Kṛiṣṇa, the ornament of the Vṛiṣṇi clan and as belonging to the family of Kṛiṣṇa;

he, **in the fortieth year of his victorious reign, on Wednesday, the twelfth day of the dark half of the month of Māgha, when his own natal star was prevalent, on the great festive occasion of his birth anniversary**, made a grant of the village **Koḍuñjeṟuvu**[2] in **Pudalnāḍa-rāṣṭra** to the brāhmaṇas **Bhavarudraśarman, Drōṇaśarman, Skandaśarman, Bhavaśarman** and **Agniśarman,** who were residents of **Kor̤gaṭṭūra** and belonged to the Bhāradvāja-sagōtra and Prāvacaṇa-kalpa, who were well-versed in the lore of performing sacrifices, who had pursued the study of the six branches of vēdic lore, who had incessantly drunk the sacred Sōma juice and who were ever engaged in performing the six-fold duties.

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[1] Though the expression *Jyēṣṭhā-tanaya* literally means 'son of Jyēṣṭhā', it seems reasonable to suppose that in this indirect way the natal star of Durvinīta has been mentioned. This is further supported by the fact that in line 34 of the text, the natal star of Durvinīta is referred to but not named, presumably because it has been mentioned earlier in line 29 of the text.

[2] In the village name Koḍuñjeṟuvu, the second half *ceṟuvu* is an archaic Telugu word meaning 'tank', being the synonym of Tamil *śiṟai* and Kannaḍa *keṟe*.

The imprecatory portion, which follows, consists of a prose passage and five of the usual stanzas attributed to Manu.

The charter was written by **Koṅgaṇi-perndaṭṭakāra** of the lineage of **Kūn-ācārya,** who was granted one *kaṇḍukāvāpa* of land.

No. 25

NALLĀLAM GRANT OF DURVINĪTA, YEAR 40

Provenance	: Hosapet, Sidlaghatta Taluk, Kolar District, Karnataka.
Reference	: R. Shama Sastry : *Mys. Arch. Rep.*, 1924, pp. 69-72 and plates between pp. 70 and 71.
Language	: Sanskrit. In prose except the customary imprecatory verses.
Metres	: Verses 1-4 : *Anuṣṭubh*.
Script	: Southern characters.
Date	: Regnal year 40, Vaiśākha, *Pūrṇimā*, Viśākhā *nakṣatra*, Brāhmī *muhūrtta*, Wednesday. In characters of the 6th century A.D.

TEXT[1]

First plate

१. स्वस्त्यस्तु[।*]जितम्भगवता गतघनगगनाभेन पद्मनाभेन[।*]श्री**मज्जाह्नवेयकुलामलव्योमाव-**

२. भासनभास्करस्य स्वखाङ्गैकप्रहारक(ख)ण्डितमहाशी(शि)लास्तम्भलब्धबलपराक्रमयशसः दारुणारिगण-

३. विदारणरणोपलब्धव्रणविभूषणभूषितस्य **काण्वायनसगोत्रस्य** श्रीमत्**कोङ्गणिवर्म्मधर्म्ममहाधिराज-**

४. स्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य विद्याविनयविहितवृत्तस्य सम्यक्प्रजापालनमात्राधिगतराज्य-

५. प्रयोजनस्य नानाशास्त्रार्त्थसद्वा[द्भा]वाधिगमप्रणीतमतिविशेषस्य विद्वत्कविकाञ्चननिकषोपलभूतस्य

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[1] From the plates in *Mys. Arch. Rep.*, 1924.

Second plate : First side

६. विशेषतो[ऽ*]प्यनवशेषस्य नीतिशास्त्र[स्य*]वक्तृप्रयोक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्र-

७. वृत्तेः प्रणेतुः श्रीमन्**माधवमहाधिराज**स्य पुत्रस्य पितृपैतामहगुणयुक्तस्य अनेकचतुर्द्दन्तयु-

८. द्धावाप्तचतुरुदधिसलिलास्वादितयशसः समदद्विरदतुरगारोहणातिशयोत्पन्नतेज-

९. सः धनुरभियोगसम्पादितसम्पद्विशेषस्य श्रीम**द्धरिवर्म्म महाधिराज**रय पुत्रस्य गुरुगोब्रा-

१०. ह्मणपूजकस्य नारायणचरणानुद्ध्यातस्य श्रीम**द्विष्णुगोपमहाधिराज**स्य पुत्रस्य त्र्यम्बक-

Second plate : Second side

११. चरणाम्भोरुहरजः प्रवित्रीकृतोत्तमाङ्गस्य व्यायामोद्वृत्तपीनकठिनभुजद्वयस्य स्वभुजबलपराक्रम-

१२. क्रयक्रीतराज्यस्य क्षुत्क्षामोष्ठपिशिताशनप्रीतिकरनिशितधारासे[:*]कलियुगब(म)लपङ्कावसन्नधर्म्मवृषो-

१३. द्धरणनित्यसन्नद्धस्य श्रीमन्**माधवमहाधिराज**स्य पुत्रस्याश्वमेधावभृथाभिषिक्तश्रीमत्**कदम्बकु**लग-

१४. गनग[भ*]स्तिमालिन[:*] श्रीमत्**कृष्णवर्म्म महाधिराज**स्य प्रियभागिनेयस्य जननीदेवतापर्य्यङ्क एव(वा)धिगतरा-

१५. ज्याभिषेकस्य विजृम्भमाणशक्तित्रयस्य परस्परानवमर्द्देनोपभुज्यमानत्रिवर्ग्गसारस्य असम्भ्रमा-

Third plate : First side

१६. वनमितसमस्तसामन्तमण्डलस्य निरन्तरप्रेमबहुमानानुरक्तप्रकृतिवर्ग्गस्य विद्याविनयातिशयपरिपूरिता-

१७. न्तरात्मनः कार्त्तयुगीनराजचरितावलम्बिनः अनेकतुमुलसमरविजयोपार्ज्जितविपुलयशसः क्षीरोदैकार्ण्ण-

१८. वीकृतभुवनत्रयस्य निरवग्रहप्रधानशौर्य्यस्य अविषह्यपराक्रमाक्रान्तप्रतिराजमस्तकार्प्पि-

१९. तप्रतिहतशासनस्य अनेकमुखाभिवर्द्धमानविभवोदयपराजितद्रविणपथे प्रथितानेकगुणनि

२०. धानभूतस्य विद्वत्सु प्रथमगण्यस्य प्रणयिजनहृदय(या)नन्दनस्य मर्य्यादालङ्घनालङ्कृतरत्नाकरवृत्तस्य य-

Third plate : Second side

२१. थार्हंदण्डतयानुकृत वै[व*]स्वतस्येव मनोर्व्वंर्ण्णं(र्ण्णा)श्रमाभिरक्षिण[:*] दक्षिणा-
न्दिशमभिगोप्तुं पर्य्याप्तिवतः प्रातिजनितस्य[1] सु-

२२. प्रजसः श्रीमत्**कोङ्गणि[म*]हाधिराजस्य** **अविनीत**नाम्नः पुत्रेण **पुन्नाटस्कन्दवर्म्म**
प्रियपुत्रिकाजन्मना विद्याधिग-

२३. मजनि[त]विनयविशेषविनमिताशेषान्तरङ्गरिपुसमुदयेन समुदितबलपराक्रमेण समा-
क्रान्तानेक-

२४. परनृपतिमण्डल[2]लेन **अन्दरियालत्तूरपोरुळಱೆ[3]पेर्न्नंगरा**द्यनेकसमरमुखमखहूत प्रपातशूर-
पुरुष-

२५. पशूपह(हा)रा(र)विघसविहस्ति(स्ती)कृतकृतान्ताग्निमुखे निजवैमात्रेयानुजभुज-
द्वयातिगाढोपगूढस्वभुज-

Fourth plate : First side

२६. बलपराक्रमेणाक्रम्यकृतकेशकचग्रहां राजलक्ष्मीं स्वोरस्थले विपुले नित्यसुखनिवासिनीं
कृतवता अनेकक(का)व्य[क*]थानाटकप्रण-

२७. यनप्ररु(रू)ढपाटवेन नीतिशास्त्रग्रन्थार्त्थप्रयोगप्रति पादनम्प्रतिप्रत्यक्ष**विष्णुगुप्तेन**
गान्धर्व्वनाट्यशास्त्रव्याख्यानविनियो-

२८. गंप्रति[स] मतिशै(शयि)त**तुम्बुरुनारदभरतरेवकम्बलाचार्य्येण** हस्तिशिक्षाश्वशिक्षा-
विज्ञानविनियोजनम्प्रति सम-

२९. तलित**राजपुत्रशालिहोत्रेण** अस्त्रोपास्त्रादि प्रहरणविद्याभियोगम्प्रति समक्षि(क्षी)कृत
परशुरामेण पुरुषलक्षण-

३०. शास्त्रविधिनंप्रति[4] साक्षात्**समुद्रसूरि**णा आयुर्व्वेदविज्ञानंप्रति सदृ**शात्रेयधन्वन्तरिचरके**ण-
सकलगुणसलिलसमुद्रे-

Fourth plate : Second side

३१. ण नानास्थानान्तरविनिर्म्मितविविधविभववता विशिष्टदेवकुलशालारामवाटिका
समुद्रोपमतटाकप्रभृत्यनेकधर्म्मसेतुप्रवर्त्तनप्रक-

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1. Shama Sastry : प्रातेजनितस्य.
2. The letter ल is redundant.
3. This is Dravidian *ṛe*.
4. Shama Sastry : °विधीन् प्रति°.

३२. टीकृतधर्म्मंमूर्त्तिमतेव **धर्म्मराजेन** प्रतिसंवत्सरानुक्षे(ष्ठि)त्र(त)विविधविशिष्टयज्ञेन
हिरण्यगर्ब्भस्य महायज्ञस्यावभृथसलिलधाराभिषिक्ते-

३३. न श्रीमत्**को[ङ्ग]णि वृद्धराजेन** अरिनरपतिश्री**दुर्व्विनीत**नामधेयेन समस्त**पानाट**[1]
पुन्नाटाधि[पेन*] भार[द्वा]जसगोत्राभ्यां अधिगम्य-

३४. मान यजनादि ष[ट्*]कर्म्मभ्यां तैत्तिर्य्यं[2] चरणाभ्यां प्रावचनकल्पाभ्यां पितापुत्रभ्यां
सेनशर्म्मं[3] कोṟi[4]कुन्दविषये नल्लालन्नाम

३५. ग्रामः प्रवर्त्तमाने विजयसंवत्सरे **चत्वारिंशत्तमे वैशाख प्रथम** प्रथम[5] **पक्षे पर्व्वणि**
विशाखानक्षत्रे ब्राह्मे मुहूर्त्ते बुधवारे म-

Fifth plate

३६. **णियटेगुरेअसीम्बाल[1]नन्दिआ(या)ला**द्यनेकमहामनुष्यप्रत्यक्षं सकल**चातुर्व्वैद्य**[7]समक्षं
ससर्व्वपरिहारं उद-

३७. कपूर्व्वं यथाविधि प्रादायि[।*]अपिचात्र मनुगीता श्लोका[:*]। स्वन्दातुं सुमहच्छक्यं
दुःखमन्यात्र्थं[पाल][8]नम्[।*] दानं वा पालनं वेति-

३८. दानाच्छ्रेयो[ऽ*]नुपालनम्[॥१॥*]बहुभिर्व्वसुधादत्ताराजभिस्सगरादिभिः[।*]यस्य
यस्य[यदा]भूमिस्तस्य तस्य तदा

३९. फलम्[॥२॥*]स्वदत्ता(त्तां)परदत्तां वा यो हरेत वसुन्धराम्[।*]षष्टिं वर्षं सहस्राणि
घोरे तमसि वर्त्तंते[॥३॥*]ब्रह्मस्वं तु विषं घोरन्न वि-

४०. षं विषमुच्यते[।*]विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम्[॥४॥*] **घनम्बाचार्य्येण**
लिखितमिदम्शासनम् ॥

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1. Shama Sastry : पोनाट.
2. Read तैत्तिरीय°.
3. The engraver has failed to include the name of the son of सेनशर्म्म, the second donee. Better read सेनशर्म्म . . . शर्म्मभ्यां.
4. This is Dravidian *ṟi*.
5. The word प्रथम is redundant.
6. Shama Sastry : असिम्बाल.
7. Shama Sastry : चातुर्व्वैद्य°.
8. These two letters are erased and lost.

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of **Jāhnavēya-kula** upto the illustrious **Koṅgaṇi-vṛiddharāja Durvinīta**[1] in much the same fashion as No. 17 above except that the ruling king is further described as one who had made his own, by dint of his personal prowess, the goddess of kingship who had been abducted by his step-brother, who had written many literary and dramatic works and stories, who was the very **Viṣṇugupta** (i.e. the famous **Kauṭilya**) in the matter of understanding and practicing the laws of polity, who had bettered even **Tumburu**, **Nārada**, **Bharata**, **Rēva** and **Kambalācārya** in expounding and demonstrating the arts of music and dance, who had equalled the ancient authors **Rājaputra** and **Śālihōtra** in the sciences pertaining to elephants and horses, who reminded of **Paraśurāma** in the learning of the employment of arms and armaments, who was the very **Samudrasūri** in regard to the study of human characteristics, who was like **Ātrēya**, **Dhanvantari** and **Caraka** in the field of the science of **Āyurvēda**, who was the very ocean of good qualities, who was like the very incarnation of **Dharmarāja** for having constructed at different places and in varied splendour temples, halls, gardens, groves, oceanic tanks etc., which were bridges of righteousness, who had performed every year numerous special religious sacrifices, and who had been anointed by the waters of the great sacrifice called *hiraṇya-garbha*;

he, **in the fortieth year of his victorious reign, on the fullmoon day in the first half of Vaiśākha, when the** *nakṣatra* **was Viśākhā, the** *muhūrtta* **brāhma and the week-day Wednesday**, duly made a grant of the village **Nallālam** in **Kōṟikunda-viṣaya**, free of all hindrances, to the brāhmaṇa **Sēnaśarman** and his son (name not given) belonging to the Bhāradvāja-sagōtra, Taittirīya-caraṇa and Prāvacana-kalpa, who were performers of the six-fold duties such as offering religious sacrifices, etc. The grant was made in the presence of the *mahāmanuṣyas* of **Maṇiyaṭegure**, **Asīmbāla**, **Nandiyāla**, etc., and all the **cāturvaidyas**.

The imprecatory portion consists of four of the usual stanzas attributed to Manu.

The charter was written by **Ghanambācārya**.

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[1] The Name of the king is actually mentioned as *arinarapati-śrī-Durvvinīta* (text, line 33). The royal name not having a pleasant import, it is obviously sought to be justified here by the composer by implying that Durvinīta was arrogant only towards the enemy kings.

No. 26

ŚERUGUṆḌA INSCRIPTION OF NIRVINĪTA

Provenance : Śeruguṇḍa, Chikmagalur Taluk and District, Karnataka.
Reference : Lewis Rice : *Ep. Carn.*, Vol. VI, cm. 50.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 6th century A.D.

TEXT[1]

1. Svasti[।] śrī-**Nirvvinītar**ā kir̤iyā magandir-**Kāḍuvaṭṭi**yarindam
2. **Vallavarasar**indaṅ-**Koṅgaṇi-paṭ[ṭ*]a**ṁ sūḍidō-
3. rā anuñje(jñe) **Indu[ra]-Nalgoḷi-Nandiyālar**ā vi-
4. ṭṭadu **Paḍevailāmu**[ṁ] **Amasapālu**[ṁ] [।*]
5. idān-al̤idōnn-āḷdōn-apu(ppo)ḍe pañca-mahāpātaka[nakkuṁ][॥*]

SUMMARY

With the permission of the illustrious **Nirvinīta**'s younger son, who had been anointed with the **Koṅgaṇi** crown by the **Kāḍuvaṭṭi**[2] and the

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[1] From the inked estampage in the Office of the Chief Epigraphist, Mysore. On the top of the present inscription, above a horizontal line, are engraved three more lines in Kannaḍa characters of the same period. These lines seem to form a separate record since the first of these lines begins with *Svasti*. Since the writing is indifferent and illegible, the purport cannot be made out.

[2] *Kāḍuvaṭṭi* (properly *Kāḍuveṭṭi*, literally meaning 'the feller of forests') is the Dravidian dynastic name of the Pallavas. It is very likely that in the present record the Noḷamba Pallavas, rather than the Pallavas of Kāñcī, are referred to.

Vallavarasa,[1] the people of **Indura**, **Nalgoḷi** and **Nandiyāla** granted **Paḍevailāmu** and **Amasapālu**.[2]

Whoever flouts this grant or wrongfully enjoys it would have committed, in effect, the five great sins.

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1. Vallavarasa is obviously *Vallabh-arasa*. The Bādāmi Chalukya and Rāṣṭrakūṭa emperors of Karnataka were referred to by the common epithet of *vallabha*. It is, therefore, likely that the Vallavarasa referred to in the present record is the then Bādāmi Chalukya emperor.
2. Rice read the text in line 3 as follows : *ra anujo indu kanalgoḷi Nandiyālarā vi* and wrongly translated the passage in lines 3-4 as 'His younger brother thence being angry, the people of Nandiyāla granted him a share in Paḍevail'. So also Rice misread the first half of line 5 as '*idān-aḷidōn-nāḷan-apudo*' and translated the same as 'who so destroys this destroys the *nāḍ*'.

No. 27

TAGARE PLATES OF POLAVĪRA

Provenance : Tagare, Belur Taluk, Hassan District, Karnataka.
Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1918, pp. 35-36 and pl. opp. p. 42.
Language : Sanskrit (in prose except the customary imprecatory verses) and Kannaḍa.
Metres : Verses 1-3 : *Anuṣṭubh.*
Script : Early Kannaḍa.
Date : Undated. In characters of the middle of the 7th century A.D.

TEXT[1]

First plate

१. स्वस्ति[2][।*]जितंभगवता भुवनत(त्र)यशङ्करशंकरेण[3][।*]श्रीम**द्गङ्गा**-
२. **न्वय**वियच्चन्द्रस्य महार्णवगभीरस्य श्रीम**न्माधववर्म्म**
३. ण:प्रियतनयस्य श्रीम**त्कृष्णवर्म्ममहाराज**-
४. स्य प्रियभागिनेयस्य पितुरन्वागतगुणयुक्तस्य
५. **अहिताविनीत**स्य प्रियतनयः **युधिष्ठिरो**पमानो

Second plate : First side

६. **मेरु**रिव गरीयान् क्षमासदृशक्षमायुक्तो संयत्यरिनरप**नि**-
७. **र्व्विनीतः** श्रीम**त्कोङ्गणिमहाराज**[स्त*]स्यात्मजेन विद्याविनयसंप-
८. न्नेन विद्वद्विहगकल्पतरुणा शरच्चन्द्रावतातयशसा
९. **पोलवीर**नाम्ना **कान्ताविनीता**(तां)कितेन श्रीम**त्कोङ्गणिमहाराजे**न

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1. From the plate published in *Mys. Arch. Rep.*, 1918.
2. The letters स्वस्ति are actually engraved at the beginning of line 3.
3. Narasimhachar : भुवन:यशङ्करशकरेण.

१०. स्वधर्म्मयशोवृद्ध्यर्त्थं कौशिकसगोत्राय षट्कर्म्मनिरताय

Second plate : Second side

११. तैत्तिर्य्याय **नागशर्म्मणे** **कण्णेळअरससिक्कंबआनन्दूर**

१२. **पेर्बाबं**प्रभृतीन्साक्षि कृत्वा **सेन्द्रकविषये** तत्र च **वळा-**

१३. **विदेशे** **वैशाखपौर्णमास्यां** **पलच्चोगे**नामग्राममुदकपू-

१४. वँ सर्वंपरिहारं दतवान्[1][।*]बहुभिर्वसुधा भुक्ता राजभिस्सग-

१५. रादिभिः[.*]यस्य यस्य यदा भूभि(मि)स्तस्य तस्य तदो(दा) फलम्[।।१*।।]स्वदान्तुं

Third plate

१६. सुमहच्छक्यम् दुक्ख[2]मन्यार्त्थंपालनम्[।*]दानं बा(वा)पालनं वेति

१७. दानाच्छ्रेयो[ऽ*]नुपालनम्[।।२*।।]स्वदत्तं(त्तां)परदत्तं(त्तां)वा योहरेत व-

१८. सुन्धरां(राम् ।)षष्ठि(ष्टि)वर्षसहस्राणि त्रिष्ठायां जायते क्रिमि[:*]।।[३*।।]

19. Idarke nala-vēḍuvōn puṇya-bhāgi ake(kke) kēḍu vēḍuvōn pañca-mahā-

20. pātakan-ake(kke) . . . . . raḍi oḍe . . . . . . toṟe pola ॥

SUMMARY

After hailing the god Śaṅkara[3] as the bestower of good on all the three worlds, the preamble introduces the illustrious **Mādhavavarman** who was the very moon on the firmament of the **Gaṅga**[4] family and was as deep as the great ocean; his beloved son, who was also the sister's son of the illustrious *mahārāja* **Kṛiṣṇavarman** was **Avinīta**[5] who was endowed with the good qualities of his father; his beloved son, who was comparable to **Yudhiṣṭhira**, who was great as the **Mēru** mountain, who was as patient as the earth, who was unyielding to enemy rulers on the battle fields,[6] was the illustrious **Koṅkaṇi-mahārāja**;

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[1] Read दत्त.

[2] Read दुःख°.

[3] This is a rare departure from the usual obeisance to Padmanābha with which the W. Gaṅga charters commence.

[4] This is again a departure, though not so rare, from the usual practise of the W. Gaṅga charters in naming the family as Jāhnavēya-kula.

[5] Avinīta is actually introduced (line 5) as *ahit-Āvinīta*, obviously in an attempt to explain away the unpleasant import of his name by the implication that he was arrogant only towards the enemy kings. Cf. the introduction of Durvinīta as *ari-narapati-śrī-Durvinīta* in No. 25 above.

[6] There is a pun on the name of the king Durvinīta who is mentioned here by the name of Nirvinīta as in No. 26 above.

his son, who was endowed with learning and modesty, who was munificent towards the learned, who was of pure fame, who had the designation of **Kānt-Āvinīta**, was the illustrious **Koṅgaṇi-mahārāja** who bore the name of **Polavīra**;

he, in order that he may earn greater merit and fame, made a grant, free of all hindrances, of the village **Palaccoge** in **Vaḷāvi-dēśa** in **Sēndraka-viṣaya** to the brāhmaṇa **Nāgaśarman** of Kauśika-sagōtra and Taittirīya-caraṇa, who was ever engaged in the performance of the six-fold duties.

The grant was made **on the fullmoon day in Vaiśākha** with **Kaṇṇela-arasa** and the **perbārbas**[1] of **Sikkaṁba** and **Ānandūra** acting as witnesses.

The imprecatory portion in Sanskrit consists of three of the usual stanzas and is followed by a passage in Kannaḍa wishing well those who seek to protect the grant and cursing those who seek to destroy it.

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[1] This is an interesting technical term consisting of two components, *per* and *pārba* (= *pārva*), the latter term literally meaning 'seer' and denoting in effect a brāhmaṇa. Thus though *per-bārva* could be taken to be the Kannaḍa rendering of Sanskrit *mahā-brāhmaṇa*, a more historical Sanskrit equation is *mahājana* which is a *brāhmaṇa* body in charge of many administrative responsibilities in any given brāhmaṇa dominated village. In some Kannaḍa inscriptions from North Karnāṭaka (*A.R.S.I.E.*, 1939-40, B.K. Nos. 86-87, 91 etc.) occurs the expression *per-bārvu-geye* in the sense of 'while performing the duties of *per-bārvu*'. This obviously means, in effect, that the person in question was discharging the duties of *mahājana*. The term *per-bārva* is now current among some brāhmaṇa sects in the form of a surmame as *hebbār*.

No. 28

KALLŪR INSCRIPTION OF ŚRĪVIKRAMA

Provenance : Kallūr, Srinivaspur Taluk, Kolar District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1916-17, p. 31 and plate opp. p. 38.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the second half of the 7th century A.D.

TEXT[1]

1. Svasti [।*] Śrī**vikrama-mahā**-
2. **rājan**-pṛithivi(vī)-rājya ke-
3. ye **Pa[bhbhu] Rakkasanūru** ko-
4. ḷvalli parvvaradoḷ[2] sa-
5. ttān **Perāṇkōvan** ka-
6. ṇḍukadā vede kaḻani[3] netta-
7. rppaṭṭi [।*]adakk-aḻivōn pañca-[mahā]-
8. pātakan-akkum [॥*]

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[1] From the plate in *Mys. Arch. Rep.*, 1916-17.

[2] *Parvvara* is apparently the sanskritised form of *bavara* meaning 'battle'.

[3] The word *kaḻani* means a field, more particularly a paddy field (see below, p. 280, footnote 2); in the passage *kaṇḍukadā vede kaḻani*, *kaṇḍuka* stands for a grain-measure (see above, p. 43, footnote 1) and *vede* means 'seed'. Thus the entire expression is the Kannaḍa version of Sanskrit *ēka-khaṇḍuka-bījāvāpa-mātram vrīhi-kṣetram*, 'paddy field of the extent of being sown with one *khaṇḍuka* of paddy seeds'.

SUMMARY

When the *Mahārāja* **Śrīvikrama** was ruling the earth, **Pabhbhu (Prabhu ?)** died in a battle while attempting to take **Rakkasanūru** and one *kaṇḍuga* of sowable paddy field was granted as blood grant.[1] Whoever flouts this grant would have committed the five great sins.

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[1] *Nettar* (= blood)-*paṭṭi* (gift or payment) is the Kannaḍa equivalent of Sanskrit *Rakta-mānya* or *Rudhira-mānya* and signifies any compensatory grant made to the dependents of the deceased hero.

No. 29

BEDIRŪR GRANT OF BHŪVIKRAMA, YEAR 25, ŚAKA 556

Provenance	: Yadarūr, Srinivaspur Taluk, Kolar District, Karnataka.
Reference	: R. Shama Sastry : *Mys. Arch. Rep.*, 1925, pp. 85-89 and plates between pp. 84-85.
Language	: Sanskrit (in prose and verse) and Kannaḍa.
Metre	: Verse 1 : *Sragdharā*; Verses 2-6 : *Anuṣṭubh.*
Script	: Early Kannaḍa.
Date	: Śaka 556, Regnal year 25, Chaitra śu. 10, Makha-nakṣatra, Thursday. In characters of the 7th century A.D. [634-35 A.D. ?]

TEXT[1]

First plate

१. सिद्धम्[2] [।*] स्वस्ति [।*] जितम्भगवता गतपु (घ) नगगन[3]नाभेन पद्मनाभेन [।*] श्रीमत् **जा[4]ह्नवेयकु-**

२. **ला**मलव्योमा [मा][5]वभासनभास्करस्स (स्व) **ख**ळ्गैकः (क) प्रहारखण्डितमहाशिलास्थ- (स्त) म्भल-

३. ब्धबलपराक्रमो दारुणारिगणव (वि) दारु (र) णोपलब्धव्रणविभूषणविभूषितः **खा (का)- [ण्वा] य-**

४. **न [स*] गोत्रः** श्रीमत (त्) **कोङ्गणिवर्म्मन्ध (ध) र्म्ममहाधिराज** [:*]। तस्य पुत्रःपितुरन्- वागतश[6]तगुणयुक्तो

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1. From the plate in *Mys. Arch. Rep.*, 1925.
2. Expressed by a symbol.
3. The letter न is redundant.
4. सन्धि has not been observed here. Better read श्रीमज्जा°.
5. The letter [मा] is redundant.
6. The letter श is engraved below the line.

५. विद्याविनयविहितवृत्तः सम्यक्प्रजापालनमात्राधिगतराज्यः (ज्य) प्रयोजनो वि-

६. द्वत्कविकाञ्चननिक [षो] पलब्ध[1]भूतो नीतिशास्त्रस्य वक्त्रि (क्तृ) प्रयोक्त्रिः (क्तृ) कुशलो दत्तकस्यशास्त्र[2]

७. प्र[3]वृत्तः (त्तेः) प्रणि (णे) त (ता) [आश्रित*] जनकल्पतरु [:] श्रीमत्मा (**न्मा**) **धवमहाधिराजः** । तस्यपुत्रः पित्रु (तृ) पैतामह-

Second plate : First side

८. गुणयुक्तो अनेकचतुर्द्दन्तियुध्धा (द्धा) वाप्त [च] तुरुदधिवेलावलयश (स) लिलाश्व- (स्वा) नि (दि) तयशः (शाः)

९. श्रीमध्ध (**द्ध**) **रिवर्म्ममहाधिराजः** । तत्पुत्रो द्विजगुरुदेवता पूजनोपकार[4]नारायणचरणा-

१०. रविन्दानुपूज्य (जि) तभक्तः श्रीम**त्वि (द्वि) ष्णुगोप महाधिराजः** । तत्पुत्रः तृ (त्र) यम्बक- चरणाम्बो (म्भो) रुह-

११. रजःपवित्रः (त्री) कृतोत्तमाङ्गः स्वभुजबलपराक्रमः (म) क्रयकृ (क्री) तराज्य [:*] ध्रुव[5]

१२. मोष्ट (ष्ठ) पिसि (शि) तास (श) न [वृ] त्ति[6]करनिशितधारा [सिः*] स्वयंकलियुगबल- पंकपाटनृपराजसधर्म्म-

१३. विहारध्वरण[7] द्वातृं (त्रिं) शायुधकुशलहस्त [:*] नित्यसन्नध्ध (द्धः) श्रीम**त्मा (न्मा) धव- महाधिराजः** । तस्य पु-

१४. त्रः श्रीमत्**कदम्बकुल**गगनगह (भ) स्ति[8]मालिनः **कृष्णवर्म्ममहाधिराजस्यः**[9] (स्य) पृ (प्रि) - यभागिने-

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1. The letter ब्ध is redundant.
2. Read दत्तकसूत्र°.
3. The letter प्र is redundant.
4. Read °पूजनपरो.
5. Read क्षुत्क्षा°.
6. Other charters have प्रीति instead of वृत्ति.
7. Read कलियुगबलपंकावसन्नधर्म्मवृषोद्धरणः.
8. The letter स्ति is engraved below the line.
9. Below the line, under राजस्यः are engraved the letters परो with काकपाद on either side.

Second plate : Second side

१५. यो विद्याविनयातिशयपरिपूरितान्तरात्म(त्मा)निरवग्र[ह्[1]]प्रधानशौर्य्यो यो विद्वत्सु

१६. प्रथमग्र[2]गण्यः श्रीमत्**कोङ्गणिमहाधिराजस्यविनीत**न्नामधेयः[3]। तस्य पुत्रः श्री

१७. **स्कन्दवर्म्म दुर्ग्गाधिराजस्यः**(स्य) प्रियपुत्रीपुत्रः विजृम्भमाणशक्तित्रयः **अन्तरिक्ष**[4] **आल-**

१८. **त्यप्रोळुहळेव पयिसकराद्यनेक**[5] समरमुखमखहुतवहप्रहृतशूर-

१९. पुरुषो(ष)पशूपहारविपुर्षःसमदिहस्तीकृत[6]कृता[न्ता*]ग्नी(ग्नि)मुखः का-

२०. रित**किरातार्जुनीय**पञ्चदस(श)सर्ग्गटीकाकारो श्रीमत्**कोङ्गुणि महाधिराज**[:*] **दुर्व्विनीत** ना-

२१. मधेयः । तस्य पुत्रः दुर्द्दन्तविमर्द्दविमृजि(दि)तविश्वम्भराधिपमौलिमालामख(क)-

Third plate : First side

२२. रन्दपुञ्जपु(पि)ञ्जरीक्रि(क्रि)यमाणचरणयुगळनळिनो **मुष्करनामधेयःकोङ्गुणि-महाधि-**

२३. **राजः** । तस्य पुत्रः ततोधिकः सकलदिगन्तरा(र)प्रसिध्ध(द्ध)**सिन्धुराजदुहितु**(तृ)व-

२४. रः चतुर्द्दशविद्यास्थानाधिगतविमलमतिविशेषस्य[7] नीतिश[ा]स्त्रस्यवक्त्रः(क्तृ)प्रयो-

२५. क्त्र(क्तृ)कुशलो रिपुतिमिरनिराकरणोदयभास्करः **श्रीविक्रमः**(म)प्रक्रि(थि)त-नामधेयः ।

२६. तस्य पुत्रः कारित**कावेरीतीरकरिकालकुल**वंशोत्पन्न**श्चोळ**नृपपुत्र(त्री)पुत्रो[ऽ*]नेक–समरस-

२७. म्पादितविजृम्भितद्विरदरध(द)नकुलिशाभिघातव्रणश्वं(सं)रूढाश्वन्द्वि[8]जयलक्षण-

२८. लक्षीकृतविशालवक्षस्थलः समधिगतसक[9]लशास्त्रार्त्तं(र्थं)तत्व(त्त्व)निरूप[:*]सम-(मा)रादि(धि)त्य(त)तृ(त्रि)व-

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1. The letter ह् is engraved below the line.
2. The letter ग्र is redundant.
3. Read °महाधिराजोऽविनीतनामधेय:
4. Read अन्दरि.
5. Read आलत्तूर्प्पोरुळरेपेन्नंगराद्यनेक°.
6. Read पशूपहारविघसविहस्तीकृत°.
7. Read °मतिविशेष:.
8. Read °रूढभास्वद्वि°.
9. The letter क is engraved below the line.

Third plate : Second side

२९. र्ग्गो निरवद्यचरितः प्रतिदिनमभिवर्ध्द(द्धं)मानः(न)प्रभावो **भूविक्रम**नामधेयः। अपि च[।*]

३०. नानाहेतिप्रहारप्रविघटितभटोरःकवाटोत्ति(त्थि)ताः(ता)शु(सृ)धा(ग्धा)रास्वादप्रमत्तद्विभ(प)शतचरणक्षो–

३१. दसम्मर्द्दभीमे[।*]संग्रामे **पल्लवेन्द्रन्न**रपतिवि(म)जयो(य) ज्या(द्यो)हिदुद्दण्डाभिधाने[1] राज(जा)श्रीव-

३२. **ल्लमाख्यस्समरस(श)**[त*]जयावाप्तलक्ष्मीविळासः[॥१*॥] **कोङ्गुणिमहाधिराजेन कोळालपुरे** स्थि-

३३. त्वा **षट्पञ्चास(श)त्यु(दु)त्तरः(र)पञ्चस(श)तेषु गतेषु स(श)कवर्षेषु समति(ती)तेष्वात्मनःप्र-**

३४. **वर्त्त(र्द्धं)मानपञ्चविंस(श)तिवर्ध्द(र्द्धं)माने विजय(यै)[श्व]ग्व(र्य्यं)संवत्सरे चैत्रसु(शु)क्लपक्षे दशम्यां**

३५. **मघनक्षत्रेति**[2] **बृहस्पतिवारे कोळालविषया**धिपरसपूर्व्विणां सत्(च्छू)द्रः केश-

३६. गन बलि[सिं]ह स्थिरमेण्टि **बाणविद्याधरः प्रभुमेरु गवुण्ड**[:*]तस्य सूनु**विजयादित्य ग**

Fourth plate : First side

३७. **वुण्ड**[:]तस्य सूनुः **प्रभुमेरु गवुण्ड**[:*]तस्य सूनुः **मार गवुण्डः** तस्य सूनु[:]ममवीरभट**विक(क्र)**-

३८. **[मा]दित्य गवुण्डस्य होवलिविषये बेदिरूम्मं**या दत्त(त्तं)। अस्य सीमाः **कन्नाटके** प्रव-

३९. क्ष्यामि पूर्व्वायान्दिशि **कोळत्तूरउत्तनूरमुक्कूट(ड)ल** ग्ररुणोन्नतभूमिसमीपे[3] ardhdha(ddha)candr-ā-

40. kārada koḷa allindaṁ teṁkalu **Moryyarmmāḷa** samūhaṁ allinda[ṁ] teṁkalu **Bedirūra**

41. toṟe vandu kūḍida **Peyinakeṟeya** jalāśayaṁ alliṁda paḍuvalu aruṇa-pāṣāṇa-

42. paṁkti-sahit-ōnnata-bhūmi alliṁda paḍuval-unnata-bhūmi paścima-pūrvada bāla-candr-ākā-

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1. Read विळिन्दाभिधाने.
2. The letter ति is redundant.
3. From here the text is mostly in Kannaḍa till the commencement of the imprecatory verses in line 54.

43. rada koḷada samīpada **Sa[ñca]rivaḻḻa**[1] allinda[2] teṁka paḍuvalu **Uttanūra Toṇḍālada Mukkūḍala**

44. maṇmoṟaḍiya dēvakhaṇḍada kaṇvāyi allinda paḍuvala(lu) **Toṇḍālada Poḻiyūra**

Fourth plate : Second side

45. sándiyal-ā maṇ-moṟaḍi allinda[ṁ] baḍagalu muntāgi parida saḻparivaḻḻa[1]-diṁ bāla-candr-ākā-

46. rada koḷa allinda baḍagalu **Poḻiyūra** toṟey-udaka-nikṣā(khā)taḥ allinda baḍaga-

47. lu ardhdha(rddha)-candr-ākārada koḷa allinda baḍagalu **Poḻiyūra Bedirūra Dāsanūra Mu-**

48. **kkūṭa**(ḍa)[la*] sandhiyal-unnata-bhūmiya **Dēvachennella** koḷa allinda mūḍalu bāla-candr-ō-

49. pamānada kuḷi(ḷa) allinda mūḍalu **Dāsanūra** keṟeya kīḻ-bayala **Svalpannadī**-jalāśa-

50. yaḥ allinda mūḍalu vishama-sthalada palvalōdakaṁ allinda mūḍalu **Dāsanūra Koḷattū-**

51. **ra Mukkūḍala** maṇ-moṟaḍi allinda teṁkalu śilā-sthalaṁ allinda te[ṁ]ka-mūḍal-ardhdha(rddha)-candr-ā-

Fifth plate : First side

52. kārada koḷa allinda teṁkalu bāla-candr-ākārada koḷa allinda teṁkalu paścimaḥ(ma)-pū[r*]vadalu

53. **Koḷattūra** sīmeya **uttanūra** sīmeya **Mukkūḍala** aruṇa-sthalada ardhdha-(rddha)-candr-ākārada

54. koḷadim **Bedirūra** sīmā-sandhi[ḥ*] samāptaḥ । हिरण्यमेकं गामेकं (कां) भूम्या-(मे) म (र)-

५५. प्येकमंकु (गु) रं (लम्) [।*] हरन्नरकमाप्नोति यावदाभूतसम्प्लवं (वम्)। [।२*।।] बहूभिव्व (र्व्वं) सुदा (धा)

५६. दत्ता राजभिस्सक (ग) रादिभि: [।*] यस्य यस्य यथा (दा) भूमी (मि) त (स्त) स्य तस्य तदाफल [म्।।३*.।]

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[1] Read °vaḷḷa.

[2] The letter *nda* is engraved below the line.

५७. स्वदत्ताम्परदत्तां वा योहरेति(त) वसुन्धरा[म्*।]पष्टि व्व(व)र्षसहस्राणि विष्टायां जाय-

५८. ते क्रिमि:।[।४*।।]भू**विक्रमगङ्गभु**(भू)**प:**(प)श्रीवाक्येन तु सा(शा)श्वत:(तम्) [*।]**गङ्गनारायणाचार्य्य**लिखित-

Fifth plate : Second side

५९. [मि]दं शासनं(नम्)।।[1][५*।।]इत्थं कृतं **पशुपति दण्डाधिपेन**। इत्थं कृतं. रि.[2] **दण्डाधिपेन**[।*]

६०. [3]यावश्च(च्च)न्द्रदिव(वा)करौ। तावत्सा(छा)श्वत: केशग:। **अहम्बेविरूद्दा(र्द्दा)** स्यामि[4]। **गङ्गविक्रम-**

६१. भूभुज:।।[६*।।]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the Jāhnavēya-kula from *Dharmama-hādhirāja* **Koṅguṇivarman** upto *Kuṅguṇi-mahādhirāja* **Durvinīta**[5] in more or less the same fashion as the other charters of the Western Gaṅgas edited above;

his son, who had trampled down and subjugated in fierce battles hostile kings was the *Koṅguṇi-mahādhirāja* **Muṣkara;**

his son, who had excelled even his father, who had married the daughter of **Sindhurāja**[6] who was renowned in all the quarters, whose intellect had been rendered pure by his learnings acquired in fourteen centres of learning[7], who was skilled in expounding and practicing the science of polity, and who was the very sun in dispelling the darkness in the form of enemies, was Śrī**vikrama;**

his son, who was the son of the Cōḷa king who had descended from **Karikāla** the builder of the embankment to the Kāvērī, who bore the scars of

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1. This verse is metrically defective.
2. Sasty reads पारिश्व which is unlikely.
3. There is a floral symbol at the beginning of this line.
4. This *daṇḍa* is redundant.
5. Durvinīta's maternal grandfather Skandavarma who is elsewhere (cf. No. 24 above) described as the *rājā* of Punnāṭa, is described in this charter as *durg-ādhirāja*
6. If not a proper name, this could also mean 'the king of the Sindhu (kingdom)'.
7. Shama Sastry translates *caturdaśa-vidyā-sthāna* into 'fourteen branches of learning' which suits the context more but which, unfortunately, is not true to the text.

wounds inflicted by the tusks of elephants in many battes, whose broad chest was distinguished by such war scars. who was well-versed in the contents of all the sciences, who was devoted to the pursuit of the three *vargas*, who was endowed with spotless character and whose influence was increasing day after day was **Bhūvikrama**; known also as **Śrīvallabha**, he defeated the **Pallava** king in a battle fought at **Viḷanda** (verse 1).

When **five hundred and fifty six years of the Śaka era had elapsed, in the 25th year of his victorious reign, on Thursday, the tenth of the bright half of Caitra, when the** *nakṣatra* **was Magha**, that king **Koṅguṇi-mahādhirāja** (i.e. **Bhūvikrama**), being stationed at **Kōḷālapura**, granted the village **Bedirūr** in **Hodali-viṣaya** to **Vikramāditya**[1]**-gavuṇḍa**, the son of **Māra-gavuṇḍa**, who was the son of **Prabhumēru-gavuṇḍa**, the son of **Vijayāditya-gavuṇḍa**, the son of **Bāṇavidyādhara-Prabhumēru-gavuṇḍa**, a good **Śūdra** and lord of **Kōḷāla-viṣaya.**

The boundaries of the gift-village, related in the Kannāṭaka (i.e. Kannaḍa) language are as follows:—in the east, the semi-circular tank near the raised red-soil field of **Koḷattūr**, **Uttanūr** and **Mukkūṭal**; to the south, the group of **Mōryyar-māḷa**;[2] from there, to the south the **Peyinakeṟe** reservoir which is joined by the stream of **Bedirūr**; from there, to the west, the raised land with the line of red stones; from these to the west, the western boundary of an elevated land; to the east, the streamlet called **Sañcarivaḷḷa**; from there to the south-west, a soil-hillock of **Uttanūr**, Toṇḍāla and Mūkkūṭal; and the valley of this land belonging to the god; from there in the west, the soil-hillock at the meeting point of **Toṇḍāla** and **Poḻiyūr**; from there, in the north, the crescent-shaped tank adjacent to the streamlet **Sañcari-vaḷḷa**; from there, to the north, the canal issuing from the streamlet of **Poḻiyūr**; from there, to the north, the **Dēvacennella** tank on the elevated field at the meeting point of **Poḻiyūr**, **Bedirūr**, **Dāsanūr** and **Mukkūṭal**; from there, to the east, the crescent-shaped tank; from there to the east, the **Svalpan-nadī** reservoir on the field below the tank of Dāsanūr; from there, to the east, the small pond on undulating ground; from there to the east, the soil-hillock of **Dāsanūr**, **Koḷattūr** and **Mukkūḍal**; from there, to the south, the rocky place; from there, to the south-east, the semi-circular tank; from there to the south, the crescent-shaped tank; from there to the south, along the west and east, the boundary of **Bedirūr** is marked by the boundary of **Koḷattūr**, the boundary of **Uttanūr** and the semi-circular tank of the red field of **Mukkūḍal**.

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[1] It is interesting to note that most of the names of the donee's family members are typically Bāṇa.

[2] This is a significant reference to what is most likely to be a megalithic burial complex. In a number of places in Karnāṭaka, megalithic monuments are attributed to the ancient Mauryas (such as *Mauryara-guḍi*, *Mōriyara-kallu*, etc.). *Māḷa* means in Kannaḍa, 'a plain, an extended tract of ground, a forest or wood near a village'. The boundary mark specified here may refer to such ground on which megalithic burials stood.

The imprecatory portion, which follows, consists of four of the usual stanzas.

The charter was written by Gaṅganārāyaṇ-ācārya on the personal orders of the Gaṅga king **Bhūvikrama**. The grant was executed by two generals, one of whom bore the name **Paśupati**. In the closing verse, the king **Gaṅga-Vikrama** (i.e. **Bhūvikrama**) says that he had granted **Bedirūr** until the moon and sun should last.

No. 30

NAVALAI INSCRIPTION OF ŚIVAMARA I, YEAR 3

Provenance : Navalai, Harur Taluk, Dharmapuri District, Tamil Nadu.
Reference : K.G. Krishnan : *EI.*, Vol. XXXVIII, p. 277 and plate facing p. 276.
Language : Tamil.
Script : Vaṭṭeḻuttu.
Date : Regnal year 3. First quarter of the 8th century A.D.

TEXT[1]

1. Śrī **Śivamāraparumaṟk**=iyāṇḍu **mū**ṉṟāvadu
2. **Kanda-Vāṇṇadiyaraiyar**[2] **Puṟamalai-nāḍ-āḷa**
3. **Vāṇaperumāṉ** Kō(Kū)ḍall-eṟinda ñāṉṟu Caru-
4. vappaṉ-
5. ṉār paḍai-
6. ttaṉ Ko(**Ka**)ṭ-
7. **ṭi-Nātti**
8. paṭṭāṉ

SUMMARY

In the third regnal year of the illustrious **Śivamāravarman,** while **Kanda-Vaṇṇadiyaraiyar** was ruling over **Puṟamalai-nāḍu** and when **Vāṇaperumāṉ** attacked **Kūḍal, Kaṭṭi-Nātti**, a member of the regiment of Caruvapaṉṉār, fought and died.

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1. After the text and plate in *EI.*, Vol. XXXVIII.
2. This is the Tamil rendering of Sanskrit *Skanda*-Bāṇādhirāja.

No. 31

HALLEGERE PLATES OF ŚIVAMĀRA, ŚAKA 635, YEAR 34

Provenance	: Haḷḷegere, Mandya Taluk, Mandya District, Karnataka.
Reference	: B. Lewis Rice : *E.C.*, Vol. III, Md. 113 and plates between pp. 106-09.
Language	: Sanskrit (Prose and verse).
Metres	: Verses 1, 4 : *Sragdharā*; Verses 2, 5 : *Śārdūlavikrīḍitam*; Verses 3, 6 : *Vasantatilakā*; Verses 7-9 : *Anuṣṭubh*; Verse 10 : *Śālinī*.
Script	: Early Kannaḍa.
Date	: Śaka 635 (expressed in words), Regnal year 34 (713-14 A.D.).

TEXT[1]

First plate

१. सिद्धम्[2][।*]स्वस्ति[॥*]जितम्भगवता गतघनगगनाभेन पद्मनाभेन[।*]श्रीम**ज्जाह्नवेयकुला**मलव्योमावभासनभास्करः स्व-

२. खाङ्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषणवि-

३. भूषितः **काण्वायनसगोत्र**ः श्रीमा(म)त्**कोङ्गणिवर्म्म धर्म्ममहाधिराज**ः तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्याविन-

४. यविहितवृत्तिः सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशू(शा)-

५. स्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तकसूत्रवृत्तेः प्रणेता श्रीमान्**माधव महाधिराजः** तत्पुत्रः पितृपैतामह-

६. गुणयुक्तो[ऽ*]नेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशा[ः*] श्रीमा(म)न्ध(द्ध)**रिवर्म्म महाधिराजः** तत्पुत्रो द्विज[गु]-

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1. From the plates in *E.C.*, Vol. III.
2. Expressed by symbol.

७. रुदेवतापूजनपरो नारायणचरणानुद्ध्यातः श्रीमा**न्विष्णुगोप** **महाधिराजः** तत्पुत्रः त्र्यम्बकचरणाम्भोर्ह[1]रज‿पवि-

८. त्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः क्षुत्क्षामोष्ठपिशिताशनप्रीतिकरनिशितधारासि[:*] कलियुग-

Second plate : First side

९. बलपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमा**न्माधव महाधिराजः** तत्पुत्रः श्रीमत्**कदम्बकुल**गगनगभस्तिमालि-

१०. नः श्रीमत्**कृष्णवर्म्ममहाधिराज**स्य प्रियभागिनेयो विजृम्भमाणशक्तित्रयसम्पन्नः सम्भ्रमावनतसमस्तसामन्तम-

११. ण्डलो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रहः(ह)प्रधानशौर्य्यो विद्वत्सु प्रथमगण्यः श्रीमान्**कोङ्गणिमहा-**

१२. **धिराजः अविनीत**नामा तत्पुत्रः विजृम्भमाणशक्तित्रयः **अन्दरिआलत्तूर्पोरुळऱे[2]पेन्नंगरा**द्यनेकसमर-

१३. मुखमखहुतप्रहतशूरपुरुषपशूपहारविघसविहस्तीकृतकृतान्ताग्निमुखः **किरातार्जुनीय**पञ्चद-

१४. शसर्गटीकाकारः **दुर्व्विनीत**नामधेयः श्रीमान्**कोङ्गणि वृद्धराजः** तस्य पुत्रः दुर्द्दान्तविमर्द्दविमृदितविश्वम्भराधिपमौलि-

१५. मालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगलनळिनः श्रीमान्**कोङ्गणिवृद्धराजो मुष्कर**द्वितीयनामधेयः त-

१६. दात्मजः उदितोदितसकलदिगन्तरप्रथित**सिन्धुराज**दुहितृजननीकः **श्रीविक्रम**प्रथितनामधेयः श्रीमान्**को-**

Second plate : Second side

१७. **ङ्गणिमहाधिराजः** चतुर्द्दशविद्यास्थानाधिगमविमलमतिः विशेषतो[ऽ*]नवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृ-

१८. कुशलो रिपुतिमिरनिकरनिराकरणोदयभास्करः प्रवरविदग्धमुग्धललनाजनैकरतिपञ्चः तस्य पुत्रः अनेकस-

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[1] Read **चरणाम्भोरुह**.

[2] This is Dravidian *ṟe*.

१९. मरसम्पातविजृम्भितद्विरदरदनकुलिशाभिघातव्रणसंरूडभास्वद्विजयलक्षणलक्षीकृत-
विशालवक्षस्थल[:*]

२०. शक्तित्रयसमन्वितः समधिगतसकलशास्त्रार्त्थंतत्वः(त्त्वः)समाराधितत्रिवर्ग्गः निरवद्य-
चरितः प्रतिदिनमभिवर्द्धमा-

२१. नप्रभावः श्रीमान्**कोङ्गणिमहाधिराजः भूविक्रम**द्वितीयनामधेयः[।*]अपिच । नानाहेति
प्रहारप्रवि-

२२. घटितभटोरः कवटोत्थितासृग्धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्म[र्द*]भीमे[।*]
संग्रामे **पल्लवेन्द्र**न्नर-

२३. पतिमजयद्यो **वेळन्दा**भिधाने राजा **श्रीवल्लभा**ख्यस्समरशतजयावाप्तलक्ष्मीविलासः ।
[।१*।।]कृत्वा पल्लवमा-

२४. शुपल्लवदलप्रच्छायदुर्ग्गास्पदं तस्यान्त⌣पुरसुन्दरीरपि बलादाहृत्य सद्यो[ऽ*]मुचत्
[।*]आत्मीकृत्य च तस्य च-

Third plate : First side

२५. क्रमखिलं यः कण्डकान्यग्रहीन्(त्)श्रीमान्भूपशिखामणिर्म्मनसिजश्रीश्लाघनीयद्य(द्यु)-
तिः।[।२*।।] तस्यानुजो नतनरेन्द्र किरीटकोटि-

२६. रत्नार्क्कदीधितिविराजितपादपद्मः[।*]लक्ष्म्या स्वयंवृतपति**र्न्नवकाम** नामा **शिष्ट-
प्रियो**[ऽ*]रिगणदार(रु)णगीतकीर्त्तिः[।।३*।।]लक्ष्मीं वक्षस्थलस्थं(स्थां)

२७. हरति मुररिपो×कीर्त्तिमाक्रष्टुमीष्टे शुद्धां रामस्य वृत्तिं बुधजनमहितां मानवीं स्वीक-
रोति[।*]निर्व्वाच्यो लोकधूर्त्तः परयुव-

२८. तिहरो देवराजोपनिन्द्यः चित्रं किंचात्र चित्रं फलमपरमतः किन्नु शिष्टप्रियत्वे ।[।४*।।]
मेरौ काञ्चनमेखलान्तविल-

२९. सत्तारावलीपुष्पिते कैलासाद्रितटे च शैलतनयापादारविन्दांकिते[।*]रेवामारुतमन्द-
कम्पित वनाभोगे

३०. च विन्ध्यावली गायन्त्यार्द्रमृणालखण्डधवळं यच्चेष्टितं किन्नराः[।।५*।।]यस्य द्विषन्नृ-
पतिवासगृहोदरेषु सद्योहतद्वि-

३१. रददानकृताङ्गरागाः[।*]आलोकयन्ति मुदिताः सुरतावसाने छायां किरातवनितामणि–
वेदिकासु । [।६*।।] तेनानेकनृपति-

३२. मकुटकोटिलाळितशासनेन शतृ(त्रु)शासनेन द्विषल्लक्ष्मीकचग्रहग्रहणभुजरक्षाप्रियमाण
जनताप्रियेण श्री-

Third plate : First side

३३. मत्**पृथिवीकोङ्कणिमहाराजेन शिवमार**नामधेयेन **पल्लवयुवराज**स्य प्रियतनयाभ्यां **जयवृद्धि पल्लवाधिराजा**-

३४. भ्यां विज्ञापितेन **पञ्चत्रिंशोत्तरषट्छतेषु शकवर्षेष्वतीतेषु आत्मन⁀प्रवर्द्धमानविजयैश्वर्य्यसंवत्सरे चतुस्त्रिंशत्के**-

३५. **प्रवर्त्तमाने तलवनपुरम**धिवसति विजयस्कन्धावारे **ज्येष्ठमासपौर्ण्णमास्या (स्यां) केऱ**[1] **गोडुविषये केऱ[1]गोडुत्तरपार्श्वे**

३६. **किऴि[2]नेनदी** सेतुं बन्धयित्वा तस्या एव नद्याः दक्षिणतः **कोडुगोळ बेळ्करे** सहितं उत्तरतः **बेम्पम्पाऴ्पु[3]णु**

३७. **सेप्पट्टि** सहितं **पल्लवतटाक**मिति ग्रामस्य नामधेयं कृत्वा तं ग्रामं षट्षष्टिभागयुक्तं कृत्वा तत्र षट्त्रिं-

३८. शद्भागा आत्रेयसगोत्राय वाजसनेयचरणाय **महासेनपुर**वास्तव्याय भवशर्म्मण⁀ पौत्राय

३९. मारशर्म्मण⁀पुत्राय **माधवशर्म्मणे** उक्थ्ययाजिने उदकपूर्व्वंन्दत्ताः अवशिष्टास्त्रिंशद्भागा[:*]यथा लिखितेभ्य-

४०. स्त्रिशद्भयो ब्राह्मणेभ्यो दत्ताः हारितसगोत्राय **केशवशर्म्मणे** भारद्वाजसगोत्राय **माधवशर्म्म**णे गौतम-

४१. गोत्राय **माधवशर्म्मणे** वासिष्ठगोत्राय **आर्य्यशर्म्मणे** घटिकासाहसाय हारीतगोत्राय **माध**–

Fourth plate : First side

४२. **वशर्म्म**णे गार्ग्यसगोत्राय **बप्पशर्म्मणे** लोहितसगोत्राय **गोब्बशर्म्मणे** भारद्वाजसगोत्रा-

४३. य **नागशर्म्म**णे वत्ससगोत्राय **शर्व्वशर्म्मसोमयाजिने** तस्य पुत्राय **रुद्रशर्म्मणे** लक्षण्य सगोत्राय

४४. **त्रिविक्रमशर्म्म**णे काश्यपसगोत्राय **म।धवशर्म्मणे** गार्ग्यसगोत्राय **विनयशर्म्मसोमयाजिने** कौण्डिन्यस-

४५. गोत्राय **ईश्वरसोमयाजि**ने आत्रेयसगोत्राय **पिट्टम्मसोमयाजिने** भारद्वाजगोत्राय **पिट्टिशर्म्मणे**

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1. This is Dravidian ṟa.
2. This is Dravidian l̤i.
3. This is Dravidian l̤pu.

४६. काश्यपगोत्राय **नारायणशर्म्मणे** कौण्डिन्यगोत्राय **कपोतशर्म्मणे** काण्वायनगोत्राय **कोಱ[1]ट्टश–**

४७. **र्म्मणे** कौशिकगोत्राय **नारायणशर्म्मणे** काश्यपगोत्राय **माधव[2]शर्म्मसोमयाजिने कौण्डिन्य** गोत्राय **शंखश-**

४८. **र्म्मणे** वत्सगोत्राय **राजश्रीशर्म्मणे** आत्रेयगोत्राय **नागशर्म्मणे** हारीतगोत्राय **नागशर्म्मणे** विश्वामित्र

४९. गोत्राय **मगुसशर्म्मणे** विष्णुवृद्धगोत्राय **कुप्पशर्म्मणे** भारद्वाजगोत्राय **गुळर्गाददसोम-याजिने** कौशिक

५०. गोत्राय **मारशर्म्मणे** काश्यपगोत्राय **गोविन्दशर्म्मणे** वत्ससगोत्राय **माधवशर्म्मणे** उक्थ्य याजि-

Fourth plate : Second side

५१. न‿पुत्रेण ज्यष्ठेन **शिवमारशर्म्मणा** षट्त्रिंशद्भागान्पुनर्द्विचत्वारिंशद्भागान्कृत्वा स्वपितृपितृव्यपुत्राणां

५२. षण्णान्द्वादश भागानपनीय स्वभ्रातॄननुज्ञाप्य आत्मनश्चतुरो भागानादाय अन्ये भागा[:*]यथा लिखितेभ्यो ब्रा-

५३. ह्मणेभ्यो दत्ताः कौशिकगोत्राय **द्रोणभट्टाय** द्वौ आश्मरथ्यगोत्राय **रुद्रशर्म्मसोमयाजिने** द्वौ काश्यपगोत्रा-

५४. य **एಱ[1]शर्म्मोपाध्यायाय** सार्ध एकः भारद्वाजसगोत्राभ्यां **रुद्रशर्म्मणे** द्वौ **दुग्गशर्म्मा-हिताग्नये** एकः शाण्डि-

५५. ल्यसगोत्रेभ्य[:*]**विनयशर्म्मणे** सार्धं एक[:*]**यज्ञशर्म्मणे** एकः **नन्दशर्म्मणे** एकः कौण्डिन्य सगोत्रेभ्यः **गण-**

५६. **शर्म्मणे** सार्ध एकः **माधवशर्म्मणे** एकः **शिवशर्म्मणे** एकः आत्रेयसगोत्रेभ्यः **कोत्तशर्म्माहिताग्नये** एक[:]

५७. **पालशर्म्मणे** द्वौ **आलशर्म्मणे** द्वौ **दंतशर्म्मणे** द्वौ **मारशर्म्मणे** सार्ध एकः **यज्ञ शर्म्मणे** एकः **दुर्ग्गशर्म्मणे** एक[:*]

५८. अस्य ग्रामस्य प्राच्यादि सीमा व्यवस्था **किೞಿ[2]नासंगतमहापथनिम्बप्रदेशा[त्कंड] वक्कालिकಱು[3] कोण्णिन्दतटाक-**

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1. This is Dravidian ṟa.
2. This is Dravidian ḻi.
3. This is Dravidian ṟu.

५९. शिलोच्चयः **पेग्गोण्णिन्द तटाकपूर्व्वं** भाग **इग्गरे नदीं** गत्वा सैव नद्येव दक्षिण
सीमा **वेळकरे** नाम्नैवपश्चिमसी-

Fifth plate

६०. मै (म्नै)वं गत्वा **बेम्बप्पा**℧[1]हितं **पेराल्गोल्लि** गत्वा उत्तरतः **नेसे**℧[4]**पळ्ळं से**
℧[3] **वेण्णे कि** ℧[2] **बळ्ळियूक्कें** ℧[4]

६१. **निडुबत्त के** ℧[4] कोल्लिसहिता [।*] अस्य दानस्य साक्षिणः **चातुर्व्वेद्य** सहिताः
षण्णवति सहस्रविषय प्रकृतः (त)-

६२. यः आस्थायिका पुरुषाश्च सर्व्वानित्थमाज्ञापयति राजा **शिष्टप्रियः** विदितमस्तु
भवद्भिरिदन्दानं सर्व्वपरिहार यु-

६३. क्तं स्वदत्तनिर्व्विशेषं परिपालनीयं यो रक्षति स पुण्य भाग्भवति यो[ऽ*]स्य-
ग्रामस्य **सिद्धाय**मपहरेल्लोभाद्वा-

६४. धेत वा स पञ्चभिर्म्महद्भि‿पातकैस्संयुक्तो भवति[।*]अपि चात्र मनुगीता[ः*]
श्लोकाः [।*] स्वन्दातुं सुमहच्छ-

६४. क्यं दुःखमन्यस्य पालनं(नम् ।) दानं वा पालनं वेति दानाच्छ्रेयो [ऽ*]नुपालनं-
(नम्) [॥७*॥] स्वदत्तां परदत्ता वा या हरेत वसुन्धरां(राम् ।) ष-

६६. ष्टिं वर्ष सहस्राणि विष्ठायां जायते क्रिमिः [॥८*॥] ब्रह्मस्वन्तु विषं घोरं न विषं
विषमुच्यते [।*] विषमेकाकिनं हन्ति ब्रह्म-

६७. स्वं पुत्रपौत्रिकं(कम्) [॥९*॥] वाल्मीकेरपि श्लोकः [।*] सर्व्वानेव प्रार्थयत्येष
रामो भूयो भूयो भाविन‿पार्थिवेन्द्रान् [।*] सामान्यो [ऽ*] यं

६८. धर्म्मसेतुर्नृपाणां काले काले रक्षणीयं क्रमेण [॥१०*॥] **विश्वकर्म्म** समानेन
विश्वकर्म्मा चार्य्येणेदं शासनं लिखितं[5]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the Jāhnavēya-kula from the *Dharma-mahādhirāja* **Koṅgaṇivarma** upto **Bhūvikrama** in much the same fashion as in No. 19 above, with the following additional information on the last named ruler (i.e. Bhūvikrama)—

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[1] This is Dravidian *ḻa*.

[2] This is Dravidian *ṟu*.

[3] This is Dravidian *ḻi*.

[4] This is Dravidian *ṟe*.

[5] Punctuation is marked here by a spiral symbol.

he, who forced the Pallava to hastily hide himself within the four walls of his fortress and took by force the beautiful women of his harem but promptly released them; he who made himself master of the whole Pallava territory and seized his jewels and necklaces; he who was the best among kings, and verily the god of love (verse 2);

his younger brother, before whom diademes kings had stood with their heads bent low in reverence, who had been chosen as her lord by Lakṣmī, who was the beloved of the good and a destroyer of his enemies, was **Navakāma**. (verse 3);

he captures Lakṣmī who is established at the breast of the god Muraripu (i.e. Viṣṇu); he desires the pure character of Rāma; follows the precepts of Manu revered by the wise; he is an inexpressible terror to the world and like Indra, a seducer of others' wives; what else could be the fruit of being affectionate towards the good. (verse 4); whose feats are sung by the **kinnaras** in the Mēru mountain, on the Kailāśa and in the Vindhyan range. (verse 5); in the inner courts of the palaces of enemy kings, the *kirāta* women decorate their bodies with the nectar from the temple of elephants slain by **Navakāma**, and see the reflection of their bustful embraces in the jewelled court-yards (verse 6);

by him, whose orders were obeyed by many kings, who had punished his enemies, who had endeared his subjects by protecting them with arms which had grabbed the plait of the Lakṣmī of his enemies, the **Pṛithivī Koṅgaṇi-mahārāja**, the illustrious **Śivamāra**,

on the supplication made by **Jayavṛiddhi** and **Pallavādhirāja**,[1] the beloved sons of the **Pallava** crown-prince,

when **six hundred and thirtyfive years of the Śaka era had elapsed, in the thirtyfourth year of his victorious reign, on the fifteenth day of the bright half of Jyēṣṭha,**

when he was residing at the victorious camp of **Talavanapura,**

was caused to be built the bridge across the **Kiḻine** river on the northern side of **Keṟagōḍu** in **Keṟegōdu-viṣaya,** and having constituted a (new) village called **Pallavataṭāka** comprising **Koḍugoḷe** and **Beḷkeṟe** to the south of that river, and **Beppampāḻ** and **Puṇuseppaṭṭi** to the north (of that river) and having divided that village into sixtysix shares and given away as grant as follows :

---

[1] Rice takes Jaya and Vṛiddhi as the names of two *Pallavdhirājas* who were the sons of the Pallava-Yuvarāja. This is very unlikely for, if Pallavādhirāja is mentioned here as the title of Jaya and Vṛiddhi, then they would be holding a higher position than their father who is described only as a *Yuvarāja.*

Thirtysix (of the sixtysix) shares were granted to the *ukthya-yajin* **Mādhava-śarman,** son of Māra-śarman and grandson of Bhava-śarman, a resident of **Mahāsēnapura** and belonging to the Ātrēya-sagōtra and Vājasanēya-caraṇa.

The remaining thirty shares were granted to thirty brāhmaṇas as listed below :

	Name	*Gōtra*
1.	**Kēśava-śarman** ...	Hārita
2.	**Mādhava-śarman** ...	Bhāradvāja
3.	**Mādhava-śarman** ...	Gautama
4.	**Āryya-śarman** ...	Vāsiṣṭha
5.	**Mādhava-śarman** (a *ghaṭikā-sāhasa*) ...	Hārita
6.	**Bappa-śarman** ...	Gārgya
7.	**Gobba-śarman** ...	Lōhita
8.	**Nāga-śarman** ...	Bhāradvāja
9.	**Śarva-śarman** (a *Sōma-yājin*) ...	Vatsa
10.	**Rudra-śarman** (son of No. 9)	,,
11.	**Trivikrama-śarman** ...	Lakṣaṇya
12.	**Mādhava-śarman** ...	Kāśyapa
13.	**Vinaya-śarman** (a *Sōma-yajin*) ...	Gārgya
14.	**Īśvara-sōmayājin** ...	Kauṇḍinya
15.	**Piṭṭamma-sōmayājin** ...	Ātreya
16.	**Piṭṭi-śārman** ...	Bhāradvāja
17.	**Nārāyaṇa-śarman** ...	Kāśyapa
18.	**Kapōta-śarman** ...	Kauṇḍinya
19.	**Koṟaṭṭa-śarman** ...	Kāṇvāyana
20.	**Nārāyaṇa-śarman** ...	Kauśika
21.	**Mādhava-śarman** (a *Sōma-yajin*) ...	Kāśyapa
22.	**Śaṁkha-śarman** ...	Kauṇḍinya
23.	**Rājaśrī-śarman** ...	Vatsa
24.	**Nāga-śarman** ...	Ātrēya
25.	**Nāga–śarman** ...	Hārita
26.	**Magusa-śārman** ...	Viśvāmitra
27.	**Kuppa-śarman** ...	Viṣṇuvṛiddha
28.	**Guḷagadida-sōmayājin** ...	Bhāradvāja
29.	**Māraśarman** ...	Kauśika
30.	**Gōjinda-śarman** ...	Kāśyapa
31.	**Mādhava-śarman** ...	Vatsa[1]

By the eldest son of the *ukthya-yājin* (i.e. of **Mādhava-śarman,** the donee who was given thirtysix shares), **Śivamāra-śarman** by name, the thirtysix shares were redivided into fortytwo shares, and after earmarking twelve shares for the six sons of his father and paternal uncle, and after alienating the four shares meant for himself, the remaining twentysix shares were granted to the following *brāhmaṇas* :

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[1] There should have been only thirty names and not thirtyone. Is it possible that Nos. 9 and 10, being father and son, have been treated as one ?

Name	*Gōtra*	*No. of shares*
1. **Drōṇa-bhaṭṭa**	Kauśika	2
2. **Rudra-śarma-sōmayājin**	Āśmarathya	2
3. **Eṟa-śarma-upādhyāya**	Kāsyapa	1-1/2
4. **Rudra-śarman**	Bhāradvāja	2
5. **Dugga-śarman-āhitāgni**	,,	1
6. **Vinaya-śarman**	Śāṇḍilya	1-1/2
7. **Yajña-śarman**	,,	1
8. **Nanda-śarman**	,,	1
9. **Gaṇa-śarman**	Kauṇḍinya	1-1/2
10. **Mādhava-śarman**	,,	1
11. **Śiva-śarman**	,,	1
12. **Kotti-śarma-āhitāgni**	Ātrēya	1
13. **Pāla-śarman**	,,	2
14. **Āla-śarman**	,,	2
15. **Daita-śarman**	,,	2
16. **Māra-śarman**	,,	1-1/2
17. **Yajña-śarman**	,,	1
18. **Durga-śarman**	,,	1
		26

The boundaries of the gift village are—on the east, the stone heap of the **Kiṟukoṇṇinda** tank in **Kaḍavakkāl** on the highway running along **Kiḷinā** river; on the south, on the eastern side of the **Peggoṇṇinda** tank, along the **Iggare** river, that river itself; the western boundary is the **Veḷkeṟe** tank; proceeding further towards **Bembappāḷ** and **Perālgolli**, on the north, the boundaries are the streamlet **Neserupaḷḷa**, the village **Seḷiveṇṇe**, the tank **Kiṟuballiyūrkkeṟe** and the tank **Niḍubatthkeṟe** along with its gulf.

The witnesses to this grant were the subjects of the 96,000 *viṣaya* including the **cāturvaidyas**, and the men of the royal audience hall.

This is followed by the imprecatory portion at the commencement of which the king, mentioned by his epithet Śiṣṭa-priya, exhorts all to protect this hindrance-free grant. The imprecatory stanzas quoted are four in number, three attributed to Manu and one to Vālmīki.

The charter was written by **Viśvakarm-ācārya,** the equal of **Viśvakarma** himself.

No. 32

DĒBŪRU INSCRIPTION OF ŚIVAMĀRA

Provenance : Dēbūru, Nanjanagud Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. III, Nj. 26; B.R. Gopal *et. al.* : *Ibid.* (Revised edn., 1974), Nj. 129.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 7th-8th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Śivamāra** prathuvī[2]-rājyaṁ keye
2. **Punnāḍ-aṟusāsirakke Eṟeyar** ne-
3. ll-akki sollage viṭṭu [**Bi**]**dirūr**-svargasteḻeya (?)
4. mariyādi koṭṭar [।*] ida . . . [sakki][3] **Paṭṭal-oḍeō(yō)ru**
5. **Maṇivōdār** [l*] idān-aḻittōn-pañca-mahā-pāta-
6. kan-āgi oṭṭagal-uṇḍu koṭṭa kēḍu āṭṭuveṇṇatta-
7. la pūsuvōn-akku
8. okkaluḷ-potti makkaḷ-puṭṭade keḍuge [l*]

SUMMARY

Text indifferently written and purport not clear. When the illustrious **Śivamāra** was ruling over the earth, a certain **Eṟeya** appears to have remitted one *sollage* of paddy from **Punnāḍ-6,000** to some deity (?) of **Bidirūr** as a permanent custom. The witness to this grant was **Maṇivōdār**, the headman of **Paṭṭal**. Whoever flouted this grant would have committed the five great sins. The flouter, if he is a cultivator, will suffer for want of progeny.

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1. After the text in *E.C.*, Vol. III (Revised edn., 1974).
2. Read *pṛithivī°*.
3. Rice and B.R. Gopal *et. al.* : *ṇatti*.

No. 33

HEBBŪR PLATES OF NAVAKĀMA (*ŚIVAMĀRA*)

Provenance : Hebbūr, Tumkur Taluk, Tumkur District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. XII, Tm. 23 and plate opp. p. 16.
Language : Sanskrit (prose and verse).
Metres : Verses 1 and 4 : *Śārdūlavikrīḍitam*; verses 2 and 5 : *Vasantatilaka*; verse 3 : *Sragdharā*; verses 6-8 *Anuṣṭubh.*
Script : Kannaḍa.
Date : [Lost ?]. In characters of the 8th century A.D.

TEXT[1]

First plate

१. सिद्धम्[2][।*]स्वस्ति [।*] जितम्भगवता गतघनगगनाभेन पद्मनाभेन [।*] श्रीमज्ज-
(ज्जा)न्हवेयकुलामलव्योमाव[भा*]सन[3]भास्कर[:]
२. स्वखाङ्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमयशाः दारुणारिगणविदा-
३. रणोपलब्धव्रणविभूषितः[4] काण्वायन सगोत्रः श्रीमत्**कोङ्गणिवर्म्मधर्म्ममहाधिराजः**
तस्य पु-
४. त्रः पितुरन्वागतगुणयुक्तः नानाशास्त्रार्त्थसद्भावाधिगतमतिविशेषः नीतिशास्त्र
वक्तृकुशलः[5]
५. दत्तकसूत्रवृत्तेः प्रणेता श्रीमान्**माधव महाधिराजः** तस्य पुत्रः पितुरन्वागतगुणयुक्तः[6]

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1. From the plate in *E.C.*, Vol. XI.
2. Expressed by a symbol.
3. The letters सन, also originally omitted like भा, are engraved below the line with a काकपाद in between the letters व and भ to indicate the correction.
4. Usually °व्रणविभूषणविभूषितः.
5. Usually नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलः.
6. Usually पितृपैतामहगुणयुक्तः.

Second plate : First side

६. अनेक चातुर्द्दन्तयुद्धावाप्तचतुरुदिधि[1]सलिलास्वादितयशाः श्रीम**द्धरिवर्म्म महाधिराजः**

७. तस्य पुत्रो नारायणचरणानुद्धयातः व्यायामोद्व(द्वृ)त्तपीनकटि(ठि)नभुजद्वयः श्रीम**द्विष्णुगो-**

८. **प महाधिराजः** तस्य पुत्रः स्वभुजबलपराक्क्रमक्क्रयक्क्रीत राज्यः क्षुत्क्षामोष्ठपिशिता-

९. शनप्प्रि(प्री)तिकरनिशितधारासिः कलिय(यु)गव(ब)लप(पं)कावसन्नधर्म्म वृषो-
द्धरणनित्यसन्नद्धः

१०. श्रीमान्**माधव महाधिराजः** तस्य पुत्रः अविच्छिन्नाश्वमेधावभृथाभिषिक्तश्रीम-
त्कदम्बक(कु)लगग-

११. नगभस्तिमालिनः श्रीमत्**कृष्णवम्म(र्म्म)महाराजस्य** प्रियभागिनेयः जननि(नी)-
देवताङ्कपर्य्य-

Second plate : Second side

१२. ङ्क एवाधिगतराज्यः विद्वत्कविकाञ्चननिकषोपलभूतः असम्भ्रम(मा)वनमित
समस्व(स्त)-

१३. सामन्तमण्डल[:*]**अविनीत** नामा श्रीमत्को(त्कों)**गणि महाराजः** तस्य पुत्रः
पुन्नाड राज प्रि[य*]पुत्रिका-

१४. पुत्रः विजृम्भमाणशन्ति(क्ति)त्रयोपनमितसमस्तसामन्तमण्डलः **अन्वय्यर्लात्तूर्पो-
रूळ**ऱे[2]-

१५. **पेर्न्नगरा**द्यनेक समरमुखमखहुतप्रदा(धा)नपुरुषपशूपहारः(र)विघसविहस्ति(स्ती)कृ-

१६. तकृतान्ताग्निमुखः **शब्दावतार**कार[:*] देवभारति(ती)निव(ब)द्ध**बृहत्व(त्क)थः
किरातार्ज्जुनीय-**

१७. पञ्चदशसर्ग्गटीकाकार(रो) **दुर्व्विनीत** नामम(धे)यः समस्त **पानाडपुन्नाडाधिपति**

Fourth plate : First side[3]

१८. यदुग्गास्पि[द*]न्तस्यान्त⏝पुरसुन्दरीरपि बलादाहृत्य सद्यो[ऽ*]मुचत्[।*]आत्मी-
कृत्य च तस्य च-

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1. Read चतुरुदधि°
2. This is Dravidian *ṟe*.
3. The third plate with writing on both sides is missing.

१९. क्रमखिल(लं) यः कण्टकान्यग्रहीत् श्रीमान्भूपशिखामणिर्म्मनसिजश्रीश्लाघनीय-

२०. द्युतिः[॥१*॥]तस्यानुजो नतनरेन्द्रकिरीटकोटिरत्नार्क्कदीधितिविराजितपादपद्मः [।*]लक्ष्म्या स्व-

२१. यंवृतपतिर्न्नवकामनामा **शिष्टप्रियो**[ऽ*]रिगणदार(रु)णशी(गी)तकीर्त्तः(र्त्तिः) [॥२*॥]लक्ष्मीं वक्षस्थलस्थां

२२. हरति मुररिपो×कीर्त्तिमाक्रष्टुमि(मी)ष्टे शुद्धां रामस्य वृत्तिं बुधजनमहिता(तां) मानवीं स्वीकरो-

२३. ति[।*]निर्व्वाच्यो लोकधूर्त्तं⌒परयुवतिहरो देवराजो[ऽ*]पि निन्द्य[ः*] चित्रं किम्वात्र चित्रं प(फ)-

Fourth plate : Second side

२४. लमपरमतः किन्नु शिष्टप्रियत्वेः(त्वे) [॥३*॥]मेरौ काञ्चनमेखलान्तविलसत्ता-रावलि(ली)पु-

२५. ष्पिते कैलासाद्रितटे च शैलतनया पादारविन्दा(न्दां)किते[।*]रेवा मारुतमन्दकम्पित-

२६. वनाभोगे च विन्ध्याचलः गायन्त्यार्द्रमृणाला(ल)खण्डधवळ(ळं)यच्चेष्टितं किन्नरा [ः ॥४*॥] यस्य द्वि-

२७. षं(ष)न्नृपतिवासगृहोदरेषु सद्योहतद्विरतदान कृतांगरागाः[।*]आलोकयन्ति मुदि-

२८. ताः(ता)स्सुरतावसाने छायां किरातवनिता मणि वेदिकासुः(सु) [॥५*॥] तेनावनतानेक रा-

२९. जन्यमकुटकोटिलाळितशासनेन शत्रुशासनेन अरिनृपतिकदम्ब कार-

Sixth plate[1]

३०. पौत्रिकम्[॥६*॥] स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां(राम्) [।*]षष्टिवर्ष सहस्राणि विष्टा-

३१. याम् जायते क्रिमि[ः ॥७*॥]भूमिदानात्परं दानं न भूतन्न भविष्यति[।*]तस्ये-(स्यै)व हरणात्पा-

३२. प(पं) न भूतन्न भविष्यति[॥९*॥]**शीलादित्येन**[लि*]खितं ॥ ⌒⌒

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[1] The fifth plate, with writing on both sides, is missing.

SUMMARY

The first seventeen lines of the text, in Sanskrit, commence with the usual invocation to the god Padmanābha and introduce kings of the **Jāhnavēya** dynasty from **Koṅgaṇivarma-Dharma-mahādhirāja** to **Durvīnīta** in more or less the usual fashion; the third plate with writing on both the sides and giving the eulogy of Gaṅga kings from **Muṣkara** to **Bhūvikrama** *alias* **Śrīvallabha,** is lost.

The fourth plate, with writing in Sanskrit on both sides, contains the major part of Śivamāra I's eulogy more or less as found given in the Haḷḷagere plates of Śaka 635 (No. 25 above).

The fifth plate, with writing on both sides, is missing.

The sixth plate contains a part of the imprecatory portion of the text and also the concluding statement that the plates were written (engraved ?) by **Śīlāditya.**

No. 34

JAṄGAMARAHAḶḶI INSCRIPTION OF [CHALUKYA] VIKRAMĀDITYA (II) AND KOṀGAṆI-ARASA

Provenance : Jaṅgamarahaḷḷi, Pavagada Taluk, Tumkur district.
Reference : M.H. Krishna : *Mys. Arch. Rep.*, 1941, pp. 220-21.
Language : Kannaḍa.
Script : Kannaḍa.
Date : In characters of the first half of the 8th century A.D.

TEXT[1]

1. **Vikramādityar Koṁguṇi-**
2. **arasar Kāḍuveṭṭiya** mēle
3. [vi]ḻdu Kañci-koḷvandu **Noḷa-**
4. **ṁbavāḍiyuḷe**
5. . . . . kaysēre
6. . . . .

SUMMARY

This damaged inscription, whose purport is lost, refers to the besiegement and capture of **Kañci** (the Pallava capital) by **Vikramāditya** (II, obviously of the Bādami Chalukya dynasty) and the Gaṅga king Koṁ**guṇi-arasa**.

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[1] After the text in *Mys. Arch. Rep.*, 1941.

No. 35

KUḶAGĀṆA PLATES OF ŚIVAMĀRA

Provenance	: Kuḷagāṇa, Chamarajanagar Taluk, Mysore District, Karnataka.
Reference	: R. Shama Sastry, *Mys. Arch. Rep.*, 1925, pp. 90-92 and plates between pp. 90 and 91.
Language	: Sanskrit (in prose except the customary imprecatory verses) and Kannaḍa.
Metre	: Verses 1-3 : *Anuṣṭubh*.
Script	: Early Kannaḍa.
Date	: Undated. In characters of the 7th-8th century A.D.

TEXT[1]

First plate[2]

१. सिद्धम्[3][।*]स्वस्ति श्री[।*]जितंभगवता[।*]श्रीम**ज्जाह्नवेय** . . . .

२. [4]श्रमणाचार्य्यसाधितः स्वखाङ्गैक . . . .

३. राक्रमयशसः दारुणारिगणविदार . . . .

४. **ण्वायन सगोत्र**स्य श्रीमत्**कोंगणिवर्मध[र्म्म]** . . . .

Second plate : First side

५. युक्तस्य श्रीमन्**माधव महाधिराज**स्य प्रियो (यौ) रसस्य श्री**विष्णुवर्मगोपमहाधिराज**स्य[5] श्रने-

६. कचतुर्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशसः पुत्रस्य श्रीमन्**माधव महाधिरा-**

७. **ज**स्य पुत्रस्य श्रीमत्**कृष्णवर्म महाधिराज**[6]स्य भागिनेयस्य श्रीम[त्*]**कोंगणिवृद्धराज**स्या-

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1. From the plates in *Mys. Arch. Rep.*, 1925.
2. The right half of the first plate is broken off and lost.
3. Expressed by symbol.
4. There is a floral design at the beginning of this line.
5. Better read विष्णुगोपधर्ममहाधिराजस्य.
6. The letter ज, originally omitted, is engraved below the line.

८. **विनीत**नाम्नः पुत्रस्य श्री**दुर्विनी**तनामधेयस्य समस्त**पाणाटपुन्नाटा**धिपतेरात्मजस्य श्री-

Second plate : Second side

९. मत्**कोंगणि वृद्धराजस्य** प्रथित**मुष्कर**द्वितीयनामधेयस्य सर्वविद्यापारगस्य सूनोः श्रीम[त्*]

१०. **पि(पृ)थिवीकोंगणिवृद्धराजस्य श्रीविक्क्रम**द्वितीयनामधेयस्य सर्वविद्यानिकषोपलभूतस्य प्र-

११. प्रयोगनिपुणतरस्य श्रीविक्क्रमोपार्ज्जितानेकजनपदस्य प्रतापोपनतसकलसामन्तस्य

१२. घनविनीतस्यात्मजे श्रीमत् **पृथिवीकोंगणिवृद्धराजे** प्रणितानेकराजस्यमकुटमणिम-

Third plate : First side

१३. यूखपुञ्जपिञ्जरी(रि)तांगुष्ठे वरयुवतिमनोनयन[1]सुभगे रिपुनृपतिगजाश्वरथनरोरुवन-

१४. लोकसम[2]दद्विरदतुरगारोहणोपभीसमाननिरतिशयनिजशरीरश्रीवल्लभे सकल-

१५. **पाणाटपुन्नाटाद्यनेक**जनपपा(दा)धिपतौ मनोविनीतस्य भ्राता शिवकुमारः श्रीमत्**पृथिवी-**

१६. **कोंगणिवृद्धराजः** स्थिरविनीतः अवनिमहेन्द्रविख्यातः **पाणाटपुन्नाटाद्यनेक** जनपदाधि-

Third plate : Second side

१७. पतिं पृथिविं(वीं)परिपालयति[3] **Koḍugū[r*]-nnāḍā Kellipusūrā** cēdiakke kargulappola ttaduvaḷḷu

18. vere[ṭu](du) **Vasadigāḷuṁ** eraḍu kaḻaniuṁ tōṭṭamuṁ manettānamu[ṁ] **Pṛithivi(vī)-Koṁgaṇi-Muttarasar**-anumatado-

19. ḍam । **Pallav-eḷārasar**-ppoydār[4] **Mēlpāḷuṁ Jādigālu[ṁ] Koligankeṟekkālu[ṁ]** ondu tōṭṭamuṁ ā-

20. ṟu kaḻaniuṁ **Pṛithivī-Koṁgaṇi-Muttarasar**-anumatadoḍaṁ **Gañje-nāḍa Kaṇṇamman** poydār **Candrasēn-ācā-**

Fourth plate : First side

21. **ryyar**-karttārar-āga[।*] adarke sākṣi **kellipusūr-Pannirvaruṁ ay-sāmantaruṁ Nālattāṇiuṁ[।*]** ivā(dā)-

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1. The letter न, originally omitted, is engraved below the line.
2. The letter म, originally omitted, is engraved below the line.
3. From here the text is in Kannaḍa.
4. A prominent काकपाद above the line here indicates some inadvertant omission. The omitted letters are engraved below the line and have been read by Shastry as *Kokandiyum Mayiluragayum*. But the letters are not legible.

22. n-aḻidon-pañca-mahāpāta[ga](ka)n-appon ॥[1]॥ बहुभिर्वसुधा भुक्ता राजभिस्सक-(ग)-

२३. रादिभिः[।*] यस्य यस्य यदा भूमि[स्*]तस्य तस्य तदा फलं(लम्)॥-[१*॥] पे-(दे)वस्वन्तु विषं घो-

२४. रं न विषं विषमुच्यते[।*]विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रिकं(कम्)॥-[२*॥]स्व-दत्तं(त्तां)परदत्तं(त्ताँ)वा

Fourth plate : Second side

२५. यो हरेत वसुन्धरा[म्*।]षष्ठि(ष्टि)वर्षसहस्राणि घोरे तमसि वर्तते॥-[३*॥][2] **Mārago-**

26. **ṭṭeṟar**-ondu tōṭṭaṁ poydār dēvarā pasu-goṭṭ-ondu tōṭṭaṁ koṇḍattu ।[3]। **Gaṁje-nāḍa**

27. **Kaṇṇamman koḍugūr-nnāḍ**-āḷa **oraṁkal-voygaruṁ**[4] **Sīṁpāl-voygaruṁ**[4] irvvaruṁ **Tuppūr**-āḷa arasarān-a-

28. numatappaḍisi poydadu **Tuḷ[v]ilkāl-Kellipusūr**-cēdiyakke[5]

SUMMARY

After hailing the Lord,[6] the preamble introduces the *Dharma-mahādhirāja* **Koṅgaṇivarma** in the usual fashion of Western Gaṅga charters;

his son was the illustrious *Mahādhirāja* **Mādhava**:

his beloved son, whose fame, earned in many battles, had spread in all the quarters, was the illustrious *Mahādhirāja* **Viṣṇuvarma-gōpa**;[7]

his son was the illustrious *Mahādhirāja* **Mādhava**;

his son, who was the sister's son of the illustrious *Mahādhirāja* **Kṛiṣṇa-varma**, was the illustrious *Koṅgaṇi-vṛiddharāja* **Avinīta**;

his son, who was the lord of the entire **Pāṇāta** and **Punnāṭa** countries, was the illustrious **Durvinīta**;

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[1] There is a spiral symbol in between the two double *daṇḍas*. Here follow three imprecatory verses in Sanskrit.

[2] From here the text is in Kannaḍa.

[3] There is a spiral mark in between the *daṇḍas*.

[4] Sastry : *vāygaruṁ*.

[5] Sastry : *cēḍiyakka*. There are faint traces of a floral design here, probably meant as a punctuation to mark the end of the text.

[6] Like No. 2 above, the present charter also omits the conventional reference to Padma-nābha.

[7] i.e. Viṣṇugōpa-mahādhirāja.

his son, who was a master of all learning, was the illustrious *Koṅgaṇi-vṛiddharāja* who was well-known by his second name of **Muṣkara**;

his son, who was a touch-stone of all learning, who was an expert in practical applications, who had conquered many countries by the force of his valour, who had subjugated all the feudatories by dint of his prowess and who was extremely modest was the illustrious *Pṛithivī-Koṅgaṇi-vṛiddharāja* who was well-known by the second name of Śrīvikrama;

his son, whose feet were worshipped by many vanquished kings, who was pleasing to the hearts and eyes of beautiful damsels, who was the destroyer of the elephants, horses and chariots of enemy kings, who was skilled in mounting rutting elephants and horses, who was the lord of whole countries such as Pāṇāṭa and Punnāṭa, who was very modest of heart, was the illustrious *Pṛithivī-Koṅgaṇi-vṛiddharāja* **Śrīvallabha** who was possessed of beautiful bodily splendour;[1]

when his brother, the ever modest, famous as the Mahēndra of the earth, and lord of many countries such as **Pāṇāṭa** and **Punnāṭa**, the illustrious *Pṛithivī-Koṅgaṇi-vṛiddharāja* **Śivakumāra**[2] was ruling over the earth;

the Pallava crown-prince[3] granted, with the permission of *Pṛithivī-Koṅgaṇi-Muttarasar*,[4] the village of Vasadigāl[5] along with (the fields called) *kargula-ppola* and *taduvaḷḷu*, two pieces of paddy fields, a garden and a house-site to the *caitya* of **Kellipusūr**[1] in **Koḍugūr-nāḍu**; and

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[1] While in the case of Śrīvikrama, whose name is mentioned once in line 10 and is used in its literal sense again in line 11, in the case of Śrīvallabha, his name is mentioned only once, with a play of pun, in the expression *nir-atiśaya-nija-śarīra-Śrīvallabhē*.

[2] The name of the king should properly be Śivamāra. In view of the wrong spelling of the king's name, the many departures from the conventional Western Gaṅga *praśasti* and the recording of the grant portion in Kannaḍa, the present charter can at best be considered only as a near-genuine inscription.

[3] Shama Sastry gives the name of the donor as Pallavēḷa-araśar. But *eḷā-arasar* (=*eḷārasar*) in Kannaḍa stands for Sanskrit *yuva* (=*eḷa*) *rāja* (=*arasar*). It is likely that the Pallava crown-prince has been referred to here without his name being specified. Cf. above, No. 31, text line 33, where Pallava-yuvarāja is mentioned. The possibility of Pallav-eḷārasa and Pallava-yuvarāja being themselves proper names cannot be ruled out, though not very likely.

[4] *Muttarasar* is an exact Kannaḍa rendering of *vṛiddha* (=Kannaḍa *mudiya, mutt°*)*rāja* (Kannaḍa *arasar*). The reference here is thus to the ruling king Śivamāra.

[5] *Vasadi* (also *basadi*) is the Kannaḍa form of Sanskrit *vasati*, used in the inscriptions of Karnāṭaka to connote a Jaina temple. Hence Vasadikāl as the name of a village may be taken to indicate the predominance of Jainism thereat.

Kaṇṇamman of **Gañje-nāḍu** granted, (also) with the permission of *Pṛithivī-Koṅgaṇi-Muttarasar*, the villages of **Mēlpāḷu**, **Jādigālu** and **Koligankeṟekkālu**, one garden and six pieces of paddy fields (to the same *caitya*);

the administrator of the *caitya* was **Candrasēn-ācārya**;

the witnesses to this grant were the **'Twelve'** of **Kellipusūr**, the **aysāmantas** and the **Nālattāṇi**.

The imprecatory portion consists of a passage in Kannaḍa and three of the usual stanzas in Sanskrit.

Māragoṭṭeṟar granted a garden to the same *caitya*;

one garden was purchased by giving away the cattle belonging to the god.[2]

When **Kaṇṇamman** of **Gañje-nāḍu** was administering **Koḍugūr-nāḍu**, and the *voygas*[3] of **Oraṅkal** and **Sīmpāl** were together administering **Tuppūr**, the king was made to give his consent and **Tuḷvilkāl** was granted to the *caitya* of **Kellipusūr**.[4]

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[1] Shama Sastry failed to identify *cēdiya* as the popular Prakrit form of Sanskrit *caitya*. He has wrongly understood and translated this passage as follows : "(Then) one known as Pallavēḷa-arasar made a grant of a dry field known as Chediakke-kargguḷa in Kellipusūr in the Koḍagunāḍu and 2 paddy fields known as Taṭuvaḷḷuveṟe and Vasadigālu together with a garden and a house-site with the approval of Koṅgani Muttarasa".

[2] Shama Sastry translates as follows : "a garden was also granted for the maintenance of cattle kept for the service of God."

[3] *Vōyga* (also *Bōyga* in Bōygavarma : see K. V. Ramesh : *A History of South Kanara*, Dharwar, 1971, pp. 83, 242) is a corruption from Sanskrit *bhōgya* and is used in the sense of *bhukti*, 'enjoyment' in some Kannaḍa inscriptions. In the present case, the reference is to two unnamed persons who were in enjoyment of Oraṅkal and Sīmpāl and were also joint-administrators of Tuppūr.

[4] Shama Sastry has wrongly translated this passage as follows : "Kaṇṇamman of Gañje-nāḍ and the two, namely Oramkalvāygar and Sīmpāl-vāygar of Koḍagūrnāḍ, with the permission of Tuppūrāḷa-arasa made a grant with pouring of water, in the village Kellipusūr Chēdiyakka".

No. 36

KUḶAGĀṆA PLATE OF ŚIVAMĀRA

Provenance : Kuḷagāṇa, Chamarajanagar Taluk, Mysore District, Karnataka.
Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1925, p. 91 and plate between pp. 90 and 91.
Language : Sanskrit and Kannaḍa.
Script : Early Kannaḍa.
Date : In characters of the 7th-8th century A.D.

TEXT[1]

[This single plate with writing on both sides seems to make an unusual combination with No. 35 above, also from Kuḷagāṇa. It will be noticed that the text on the second side of the second plate in No. 35 above, ends with °मणिम° and that the text on the first side of the third plate of the same number as also the text of the present plate commence with यूखपुञ्जपिञ्जरितांगुष्ठे in continuation of °मणिम°. It is thus likely that two grants, no doubt interrelated, were got engraved, one on two plates and the other on a single plate, and then tagged on to the common *praśasti* portion engraved on three sides of two plates. We may therefore assume that the text published here is engraved on the first and second sides of the third plate, the commencement being the same text as found engraved on the first and second plates of No. 35 above].

(Lines 1-12 same as in No. 35 above)

Third plate : First side

१३. यूखपुञ्जपिञ्जरितांगुष्ठे वरयुवतिमनोनयनसु[भ]गे रिपुनृपतिगजा-
१४. श्वरथ नरोरुवनलोकसमदद्विरदतुरगारोहणोपभी समाननिरतिश[य*]-
१५. निजशरीर**श्रीवल्लभे** सक[2]ल**पाणाटपुन्नाटा**द्यनेकजनपता (दा) धिपतौ मनो-

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1. From the plate in *Mys. Arch. Rep.*, 1925.
2. The letter क is engraved below the line.

१६. नीतस्य भ्राता **शिवकुमारः** श्रीमत (त्पृ) **थिवीकोंगणि वृद्धराज** स्थिरविनीतः अवनि-
महेन्द्रवि [ख्या*]-

Third plate : Second side

१७. तः **पाणाटपुन्नाटा**द्यनेकजनपदाधिपतिः पृथिवी (वीं) परिपालयति **कोङुगूवि (वि)
ष [ये]**

१८. **केल्लिपुसुगू**र्न्नाम् ग्र (ग्रा) मे जिनालयाय[1] Vasadikāluṁ Jātikāluṁ Mēlpāḷu[ṁ*]
Kōli-

19. gankeṟekkālu[ṁ*] Karguladā pola ttaduvaḷḷuvereuṁ eḷu kaḷaniuṁ nālgu
tōṭṭamuṁ[ma]-

20. nettāna[muṁ] Candrasēn-ācāryyarkke udapūrva koṭṭār[|*] adarkke sākṣi
Koṭṭeḷaruṁ Kārearaka[2]

SUMMARY

. . . . when the ever-modest **Pṛithivī-Koṅgaṇi-vṛiddharāja**, the illustrious **Śivakumāra**,[3] who was renowned as the Mahēndra of the earth and was the lord of many countries such as **Pāṇāṭa** and **Punnāṭa**, was ruling over the earth,

(the villages of) Vasadikālu, Jātikālu, Mēlpāḷu and Kōligankeṟekkālu, along with (the fields called) Karguladāpola and Taduvaḷḷu, seven pieces of paddy fields, four gardens and a house-site were granted to **Candrasēn-ācārya** for the sake of the **Jinālaya**[4] of the **Kellipusugūr** village.

The witnesses to this grant were Koṭṭeḷar[5] and . . . .

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1. From here the text is in Kannaḍa.
2. In view of the fact that the text ends here rather abruptly, it is likely that there was originally one more plate containing the reminder of the details pertaining to the grant and the customary imprecations.
3. Properly, Śivamāra.
4. What is referred to in the previous grant as the *cēdiya* (i.e. *caitya*) is here mentioned as the *Jinālaya*, leaving us in no doubt as to the fact that the beneficiary of the grants recorded was a Jaina temple.
5. Perhaps the same as Māra-goṭṭeṟar, one of the donors in the previous grant.

No. 37

KEMBALLU FRAGMENTARY INSCRIPTION OF ŚIVAMĀRA

Provenance : Kemballu, Nanjangud Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. III, Nj. 50; B. R. Gopal et al. : *Ibid.* (Revised edn., 1974), Nj. 162.

Language : Kannaḍa.

Script : Kannaḍa.

Date : In characters of the 7th-8th century A.D.

TEXT[1]

1. Svasti [।*] śrīmat **Koṅguṇi-ara-**
2. **sara(r) Śivamāra** pṛithvīrājya-geye Eḷe[2]

SUMMARY

All details are lost after the reference to the illustrious **Koṅguṇi-arasa Śivamāra**'s rule over the earth.

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] Continuation lost.

No. 38

MĀGUḌILU INSCRIPTION OF ŚIVAMĀRA

Provenance : Māguḍilu, Heggadadevanakote Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. IV, Hg. 87; B.R. Gopal *et. al.* : *Ibid.*, Vol. III (Revised edn., 1974), Hg. 156.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svasti [। *] śrīmat **Śivamāraṁ**
2. Prithuvī[2]-rājyaṁ keye **Bedi-**
3. **rūr**-svargettiṟeya[3] (?) mariyādi
4. [nell-akki sollage][4] viṭṭār [। *] ī(i)dān-aḻittōn
5. pañca-mahā-pātaka-saṁyyū(yu)ktan-a-
6. ppōn [। *] andinā teṟee(ye) koḷga
7. andinā key-vesane koḷga [।*]
8. dēva-maṇṇu Vāndāri eṟe-
9. ttaname [। *] adān aḻitton [paṁca]
10. Vāranāsi[5] sāsirvvaru vrāmmaṇaru[6]
11. sāsira kavileyumān kondōn
12. appōn [। *] okkaluḷ-pottin-makkaḷ-pu-
13. ṭṭilka puṭṭid-ondu purīga

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1. After the text published in *E.C.*, Vol. III (Revised edn., 1974).
2. Read *Pṛithivī.*
3. Rice and B. R. Gopal *et al*. read *Veḍirūn svargattiṛeya* and take it to mean 'Veḍirūn having died'. But the reading suggested above is on the analogy of No. 32 above and should be accepted as the intended one.
4. Rice and B. R. Gopal *et*. *al*. read *koṭṭān sībige* which makes no sense.
5. Read *Vāraṇāsiyuḷ*.
6. Read *brāhmaṇaru.*

SUMMARY

When the illustrious **Śivamāra** was ruling over the earth, one *sollage* of paddy was remitted in favour of some deity (?) of **Bedirūr** as a permanent custom.

Whoever flouts this grant would have committed the five great sins.

Tax should be collected only at the prevalent rates; in doing so lands under cultivation are to be exempted.[1]

The right of administration[2] over the land of the god[3] belongs to Vāndāri.

Whoever flouts this would have, in effect, killed one thousand brāhmaṇas and one thousand tawny cows at Vārāṇasī.

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1. In *key-vesane*, *key* stands for lands under cultivation and *vesane*, from Sanskrit *vyasana*, is to be understood in the sense of 'expel', 'remove', 'exempt' etc.
2. The word *eṟettana* literally means 'chieftaincy'.
3. *Dēva-maṇṇu* connotes the land (*maṇṇu*) granted as *dēva-bhōga*.

No. 39

BĀRADŪR GRANT OF ŚRĪPURUṢA, YEAR 1

Provenance : Sāligrāma, Krishnarajanagar Taluk, Mysore District, Karnataka.

Reference : M.H. Krishna : *Mys. Arch. Rep.*, 1944, pp. 60-70 and plate XII.

Language : Sanskrit (prose and verse).

Metres : Verse 1 : *Sragdharā*; verse 2 : *Vasantatilaka*; verses 3-6 : *Anuṣṭubh*.

Script : Early Kannaḍa.

Date : Regnal year 1 (725-26 A.D.). In characters of the 8th century A.D.

TEXT[1]

First plate

१. सिद्धम्[2][।*]स्वस्ति[।*] जितं भगवता गतघनगगनाभेन पद्मनाभेन[।*] श्रीम**ज्जान्हवेयकुला**मलव्यो-

२. मावभासनभास्करस्य स्वखाङ्गैकप्रहारखण्डितमहाशिलास्थ(स्त)म्भलब्धबलपराक्रमयश-

३. सो दारुणारिगणविदारणरणोपलब्धव्रणविभूषणभूषितस्य काण्वायनस-

४. गोत्रस्य श्रीमत्**कोङ्गणिवर्म्मधर्म्ममहाधिराज**स्य पितुरन्वागतगुणयुक्तस्य विद्याविनय विहितवृ-

५. त्तस्य सम्यक्प्रजापालनमात्राधिगतराज्यस्य नानाशास्त्रार्त्थसद्भावाधिगमप्रणीतमतिविशेषस्य वि-

Second plate : First side

६. द्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतो[ऽ*]प्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुश[3]लस्य

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1. From the plate in *Mys. Arch. Rep.*, 1944.
2. Expressed by symbol.
3. The letter श, originally omitted, is engraved above the line.

७. श्रीमन्**माधवमहाराज**स्य पुत्रस्य पितृपैतामहगुणयुक्तस्य अनेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधि-

८. सलिलास्वादितयशस[:*] श्रीम**द्धरिवर्म्ममहाधिराज**स्य पुत्रस्य द्विजगुरुदेवतापूजनपरस्य ना-

९. रायणचरणानुध्यातस्य श्रीम**द्विष्णुगोपमहाधिराज**स्य पुत्रस्य त्र्यम्बकचरणाम्भोर्ह (रुह) रज‿पवित्रीकृतोत्तमा-

१०. ङ्गस्य स्वभुजबलपराक्रमक्रयक्रीतराज्यस्य कलियुगमलपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धस्य श्री-

Second plate : Second side

११. **मन्माधवमहाधिराज**स्य पुत्रस्य अव्यु (वि) च्छिन्नाश्वमेधावभृता (था) भिषिक्तश्रीम**त्कदम्बकुल**गगनगभस्तिमा [लिनः]

१२. श्रीम**त्कृष्णवर्म्म महाधिराज**स्य प्रियभागिनेयस्य जननी देवताङ्क एवाधिगतराज्यस्य विद्याविनयातिशयपरि-

१३. पूरितान्तरात्मनो निरवग्रहप्रधानशौर्य्यस्य विद्वत्सुप्रथमगण्य [स्य*] **अविनीत**नामधेयस्य पुत्रस्य

१४. विजृम्भमाणशक्तित्रयसम्पन्नस्य **अन्दरियालत्तूर्प्पोरुळऱे**[1] **पेळ्न**[2]**गरा**द्यनेकसमरमुखमखाहू-

१५. ति (त) प्रहृतः (त) शूरपुरुषपशूपहारस्य **किरातार्जुनीये** पञ्चदशसर्गटीकाकारस्य[3] पुत्रस्य दुर्द्दान्तिविमर्द्द-

Third plate : First side

१६. विमृदितविविधविश्वम्भराधिपमौलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगलनळिनस्य **मुष्कर**-

१७. द्वितीयनामधेयस्य पुत्रस्य उदितोदितसकलदिगन्तरप्रथितसिन्धुराजदुहितृजननीकस्य-**श्रीविक्रम**-

१८. प्रथितनामधेयस्य चतुर्द्दशविद्यास्थानाधिगतविमलतरमतिविशेस्य[4]रिपुतिमिर निराकरणो-

१९. दयभास्करस्य पुत्रः अनेकसमरसम्पातविजृम्भितद्विरदरदनकुलिशाभिघातव्रणसंरूढभास्वद्वि-

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1. This is Dravidian for *ṟe.*
2. This is Dravidian for *ḷna*'
3. The name of Durvinīta is omitted here.
4. The letter स्य, originally omitted, has been engraved below the line.

२०. जयलक्षणलक्षीकृतविशालवक्षस्थलश्शक्तित्रयसमन्वितः समधिगतसकलशास्त्रार्थतत्व(त्त्व)स्समा-

Third plate : Second side

२१. राधितत्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमत्**कोङ्गणिमहाराजो भूविक्रम**द्वितीयनाम-

२२. धेयः [।*]अपिच । नानाहेति प्रहार प्रविघटितभटोर × कवाटोत्थितासृग्धारास्वादप्रमत्तद्विपशतचरणक्षोद-

२३. सम्मर्द्द भीमे[।*]संग्रामे **पल्लवेन्द्र**न्नरपतिमजयद्यो विळन्दाभिधाने राजा **श्रीवल्लभाख्य**स्समरशत-

२४. जयावाप्तलक्ष्मीविलासः ।।[१*।।]तस्यानुजो धृतिमतिद्युतिनीतिविनीतिकीर्त्तियोषितामतिसेव्यो दानमानविस्नं(श्रं)-

२५. भविधेयीकृतबन्धुभृत्व्य(त्यो)मन्वादिभिर्य्यथोक्तधर्म्मैरभिरक्षितचातुर्व्वर्ण्णाश्रमः प्रजानां पितेवानुग्रह[1]पर-

Fourth plate : First side

२६. श्चतुर्द्दिक्षु प्रशान्तविग्रहः स्वविक्रमाक्रान्तानेकशत्रुसंघापहृ[2]तकोशपरिपूर्णात्मकोशोः(शः) द्विषल्लक्ष्मीकचग्र-

२७. हणासक्तभुजद्वयः शश्वदनवनताहितसैन्यानेकतस्करान्तकरः स्मृत्यविरोधेन वर्षशत पूर्ण्णायु[:*]श्री-

२८. **मत्पृथिवीकोङ्गणिवृद्धराज**[:*] । **श्रीपुरुष**द्वितीय नामधेयः[।*]अपि च । नक्तन्दिनन्नतनरेन्द्रकिरीटको-

२९. टिरत्नार्क्कदीधितिविराजितपादपद्मः[।*]लक्ष्म्या स्वयंवृतपतिर्न्नवकामनामा **शिष्टप्रियो**[ऽ*]रिगणदारणगीतकीर्त्तिः ।[।२*।।]

३०. तस्य पौत्रेण स्वपितामहसकलगुणसम्पद्युक्तेन समस्त[3]तदङ्कमालाङ्कितेनानवरतसमरसंघट्टनि-

Fourth plate : Second side

३१. राकृताशेषप्रतिपक्षेण देवद्विजगुरुपूजातत्परेण चिरकालप्रनष्टदेवभोगब्रह्मदायप्र-

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1. The letter ह, originally omitted, has been engraved below the line.
2. The letters पहृ, originally omitted, are engraved below the line.
3. The letters समस्त are omitted by M. H. Krishna.

३२. वर्त्तनातिशय[1]बुद्धिना श्रीमत्**पृथिवीकोङ्गणिमहाराजेन श्रीपुरुष**नामधेयेन आत्मनः **प्रथमराज्याभि**-

३३. षे[2]के **वातापी**वास्तव्याय वत्सगोत्राय तैत्र्य[3] चरणाय नागशर्म्मणः पुत्राय **बाणशर्म्मणे तगट्टूर्व्विष**-

३४. **ये बारदूर्न्नाम** ग्रामस्सर्व्वपरिहारोपेत उदकपूर्व्वन्दत्तः अस्य दानस्य साक्षिण**ष्षण्णवतिसह**-

३५. **स्रविषय**प्रकृतयः [।*]यो[ऽ*]स्यापहर्त्ता लोभात्क्रोधात्प्रमादाद्वा स पञ्चभिर्म्महद्भिः पातकैस्संयुक्तो भवति यो र-

३६. क्षति स पुण्यभाग्भवति[।*]अपि चात्र मनुगीता[ः*] श्लोका[ः*]भवन्ति ॥ ब्रह्मस्वन्तु विषं घोरं न विषं विषमुच्यते[।*] विष-

३७. मेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम्[॥३*॥] भूमिदानात्परन्दानन्न भूतन्न भविष्यति [।*]तस्यैव हरणात्पापं न भूतं न भवि-

३८. ष्यति[॥४*॥]स्वन्दातुं सुमहच्छक्यं दुःखमन्यत्र पालनं (नम्) [।*]दानं वा पालनं वेति दानाच्छ्रेयो[ऽ*]नुपालनम्[॥५*॥]स्वदत्तां

३९. परदत्तां वा यो हरेति वसुन्धरां (राम्) [।*]षष्ठि (ष्टि) वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥[६*॥]अस्य ग्रामस्य पूर्व्वदिक्सीमा नि-

४०. डुतूंबूर्प्पळ्ळं दक्षिणत[:]परदगॆऱे[4]पळ्ळं पश्चिमत × कमुन्तेगुण्डिपळ्ळं उत्तरतो गो-ट्टगॆऱे[4]पळ्ळं ॥ **चित्राश्रयेन** लिखितं[॥*]

SUMMARY

Commences with the usual invocation to the god Padmanābha and introduces the kings of the Jāhnavēya-kula from the progenitor **Koṅgaṇivarma-Dharma-mahādhirāja** to **Bhūvikrama** *alias* **Śrīvallabha** in more or less the same fashion as in other regular Western Gaṅga charters;

Bhūvikrama's younger brother, who was served by the damsels of courage, knowledge, beauty, wisdom, reverence and fame, who had rendered his kins and servants obedient by bestowing gifts, honours and confidence on them, who was protecting the four castes and stages of life as per the injunctions of Manu and other law-givers, who was kind to his subjects as their

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1. The letter य, originally omitted, is engraved below the line.
2. The letter षे, originally omitted, is engraved below the line.
3. Read तैत्तिरीय.
4. This is Dravidian *ṟe*.

very father, who was of peaceful disposition, who had filled up his own coffer by capturing the wealth of his enemies through his valour, who was eager to grab by force the locks of the damsels of his enemies' wealth, who was the very god of death to those armies which did not surrender to him, who, in keeping with the *smṛiti* text, had lived the full life of a hundred years, was the illustrious **Pṛithivī-Koṅgaṇi-Vṛiddharāja** *alias* **Śrīpuruṣa**; his feet were illuminated by the brightness of the jewelled diadems of his enemy kings kneeling in surrender before him; he who had been chosen as her lord by the goddess Lakṣmī, was also known as **Navakāma** and was the beloved of the good and the woes of whose adversaries were sung;

his grandson, who was endowed with all the good qualities of his grandfather, who was endowed with all the titles of his gradfather, who had set at nought all enemy forces, who was keen on worshipping gods, brāhmaṇas and elders, who has restored long-defunct holdings of temples and *brāhmaṇas*, was the illustrious **Pṛithivī-Koṅkaṇi-Mahārāja-Śrīpuruṣa;**

by him, in the first year of his coronation, was given, free of all hindrances, the village of **Bāradūr** in **Tagaṭṭūr-viṣaya**

to the brāhmaṇa **Bāṇa-śarma,** the son of Nāga-śarma, who was a resident of **Vātāpi,** who belonged to the Vatsa-gōtra and Taittirīya-caraṇa.

The subjects of the **96,000 viṣaya** were witnesses to this grant.

After an imprecatory passage and four of the usual imprecatory verses, the charter gives the boundaries of the gift village as the Niḍutūmbūr rivulet on the east, the Paradagere rivulet on the south, the Kamuntegunḍi rivulet on the west and the Goṭṭagere rivulet on the north.

The charter was written (engraved ?) by **Citrāśraya.**

No. 40

TAḶAKĀḌU INSCRIPTION OF ŚRĪPURUṢA, YEAR 1

Provenance : Taḷakāḍu, Tirumakudlu—Narasipur Taluk, Mysore District, Karnataka.

Reference : B. Lewice Rice : *E.C.*, Vol. III, Tn. 1 and plate facing p. 139.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Regnal year 1, Kārttika śu. 15. In characters of the middle of the 8th century A.D.

TEXT[1]

1. Svasti[। *] Śrī-rājyaṁ **Pṛithu(thi)vī-Koṅgu-**
2. **ṇi-Muttarasar Śrīpuruṣa-mahārāja-**
3. **r**-pṛithivī-rājyam geye **prathama-vijaya-**
4. **samba(ṁva)tsaraṁ Kārttige puṇṇame andu Taḻe-**
5. **kkāḍā irppattayvarkkaṁ Siṅdarasaruṁ Dēva-**
6. **satti-arasaruṁ-Manasijaruṁ** vinnappaṁ
7. keya(ye) **Paramakūḷar**-mmagandir-**Arakē-**
8. **sigaḷ-āṇatti-āga(ge) Paḻḻilviṭṭu**
9. prasādaṁ geydār-idarkkam Toṁbaṁ(ba)ttaṟu-
10. sāsiradā prakṛitigaḷ-ellāruṁ
11. . . . . [ṇi] padi lo[2]

SUMMARY

In the illustrious [Gaṅga] kingdom, while the *Mahārāja* **Pṛithivī-Koṅguṇi-Muttarasa Śrīpuruṣa** was ruling over the earth, **on the full-moon day of Kārttika in the first year of his victorious reign,** on **Sindarasa, Dēvasatti-arasa** and **Manasija** making a request, and with **Arakēsi,** the son of **Paramakūḷa,** as

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1. From the plate in *E.C.*, Vol. III.
2. Continuation lost.

the executor (āṇ**atti**),[1] he (i.e. Śrīpuruṣa) made a grant of (the village ?) **Paḷḷilviṭṭu** to the **'Twentyfive'** of **Taḻekk**āḍu. To this all the subjects of the **96,000 (division)** [were witnesses] . . . .

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[1] The text in lines 8-9 above has to be read as *āṇatti-āga Paḷḷilviṭṭu prasādaṁ-geydār*, i.e. 'with Arakēsi as the executor, he made the grant'. On the other hand Rice has wrongly read the name of a village Āgapalli in line 8 through the wrong splitting of words. So also Rice has wrongly translated the text to mean that the request for the grant was made to the 'Twentyfive' of Taḻakkāḍu. This translation has left Rice without a donee for the grant.

No. 41

NANDI PLATES OF PṚITHIVĪ-KOṄGAṆI-VARMMA-MAHĀRĀJA [ŚRĪPURUṢA], YEAR 3

Provenance : Nandi.
Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1914, pp. 27-28 and plate opp. p. 34.
Language : Sanskrit (prose except the customary imprecatory verses).
Metres : Verses 1-4 : *Anuṣṭubh*.
Script : Early Kannaḍa.
Date : Regnal year 3, Phālguṇa śu. 15, Pūra-nakṣatra, Monday (727-28 A.D.).

TEXT[1]

First plate

१. स्वस्ति[।*]जितम्भगवता ।[2] गतघनगगनाभेन पद्मनाभेन[।*] श्रीमत्[3]**जाह्नवेयकुलाम**-
२. लव्योमावभासनभास्करस्य[4] स्वखाङ्गैकप्रहारपरिखण्डितोत्तुंगप्रकाश्यमानब-
३. लपराक्रमयशस:[5] दारुणारिगणविदारणरणमुखोपलब्धव्रणवि-
४. भूषणभूषितस्य[6] ।[2] काण्वायनसगोत्रस्य[7]श्रीमत् **पृथिवीकोङ्गणिवर्म्मधर्म्मम-**
५. **हाधिराज**[:*]। अनेन **रणभाजन**नामधेयेन आद्य(त्म)न:प्रवर्द्धमानवी(वि)पुल-
६. विजयराज्यत्रि(तृ)तीयसंवत्सरे वर्त्तमाने **पेरूरपुरम**ति(धि)वसति तत्र:(त्र) **कोङ्गे**-
श्वर(रं)नाम

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1. From the plate in *Mys. Arch. Rep.*, 1914.
2. This *daṇḍa* is redundant.
3. सन्धि has not been observed here.
4. Read °भास्कर:
5. Read °यशा:
6. Read °भूषित:
7. Read ; गोत्र:.

७. **चैत्यालयस्थ**[:] **फल्गुणपौर्ण्णमास**[1]**स्यां पूर** नक्षत्रे **चन्द्रवारे** हरितायनगोत्र(त्रा) [य*] ।[2]

८. छन्दोगकल्पाय ।[2] शिवशर्म्मणाख्यानुज । **इश्वरशर्म्मणा**ख्याय[3] तुऱु[4]**गलू**र्व्वास्तव्य-(व्या) [य*]

९. पेरूरपुरे कित्तङ्गाडिनाम ।[2] तत्र शेर्पंडय । वेळ्कन्दनाय्गगृहमध्ये गृहस्थानं उमादत्ततोट्टात्

१०. पूर्व्वंतः तोट्टक्षेत्रं द्वौ । कल्केऱे[5] नाम तटाकाधस्तात् दक्षिणबाह्यपृथुकूलाया

Second plate : Second side

११. उत्तरतः बाटकारिक्षेत्रात्पूर्व्वंतः[बलि]क्षेत्रात् दक्षिणतः कलिङ्गद्वारमुखस्य षट्खण्डि-

१२. कंशालिक्षेत्रं अ्रपि च आलमण्डलस्य षट्खण्डिकं शालिक्षेत्रञ्च अपि च कर्प्पूर-

१३. कूपात् दक्षिणतः आनेकूपात् पूर्व्वंतः कयवनऱे[5] उत्तरपार्श्वदेवभोगात् उ-

१४. त्तरत्तः(तः) शकटमहापन्थात् पश्चिमतः बाताळं खण्डिकं अ्रारण्यक्षेत्र(त्रं) अ्रपि च रोहि-

१५. णिनामवटवृक्षात् पश्चिमतः अ्रष्टखण्डिकमारण्य क्षेत्रं अद्भिर्द्दत्तः [। *] श्री अ-

Third plate : First side

१६. त्ताणि समस्तसाक्षिणः सर्व्वपरिहारसंयुक्त[म्] । प्रमादात् द्वेष्यात् हरणात् स[6]

१७. सपञ्चमहापातकसंयुक्तो भवति । इद(ह) मनुगीता[:*] श्लोका[:*।] भूमि-दानात्परं दानं

१८. न भूतन्न भविष्यति [।*] तस्यैव हरणात्पाप(पं) न भूतन्न भवी(वि)ष्यति[।।*१।।] स्वदत्तं(त्तां)परदत्त(त्तां)

१९. वा यो हरेति(त) वसुन्धरां(राम्) [।*] षष्टिवर्षसहस्राणि ।[2] वृ(वि)ष्टाया(यां) जायते क्रिमि[:।।२*।।] स्वन्दातु(तुं)

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1. The letter स is redundant.
2. This *daṇḍa* is redundant.
3. Better read शिवशर्म्मानुजाय ईश्वरशर्म्मणे.
4, This is Dravidian *ṟu*.
5. This is Dravidian *ṟe*.
6. This imprecatory passage, occurring in many other W. Gaṅga charters, is here full of orthographical errors.

२०. सुमहछ(च्छ)क्य(क्यं) दुःखमन्यार्त्थंपालनं(नम्)[।*] दान(नं) वा पालनं वेति
दानाछ्रे(च्छ्रे)यो[ऽ*] नुपालन[म् ॥३*॥]

Third plate : Second side

२१. बहुभिर्व्वसुधा दत्ता राजभिस्सक(ग)रादिभिः[*] यस्य यस्य यदा भूमिः
२२. तस्य तस्य तदा फलं(लम्)[1] [४*॥] सर्व्वपरिहारसंयुक्तो भवति[1]

SUMMARY

Commences with the usual invocation to the god Padmanābha. Introduces the ruling king the illustrious **Pṛithivī-Koṅgaṇivarma-Dharma-Mahādhirāja,** also named Raṇabhājana as belonging to the Jāhnavēya-kula, whose fame rested on his valour, whose body was adorned by the scars of wounds suffered in battle, and who belonged to the Kāṇvāyana-sagōtra.

By him was given, in the **third year** of his victorious reign, **on Monday, the fifteenth day of the bright half of Phālguṇa**, when the *nakṣatra* was **Pūra** and when he was stationed at the **chaityālaya** called **Koṅgēśvara** in the royal camp of Pērūrapura,

to the *brāhmaṇa* **Īśvara-śarman**, the younger brother of Śiva-śarman of Haritāyana-gōtra and Chhandōga-kalpa, who was a resident of Tuṟugālūr,

1. a house site in between the house-sites of Vēḷkanda and Śērpaḍya in Kittaṅgāḍi;

2. two garden lands to the east of the garden of Umādatta;

3. six *khaṇḍikās* of corn-fields of (the locality called) *Kaliṅgadvāramukha*, situated below the Kalkeṟe tank, to the north of the wide outer pond, to the east of the Bāṭakāri field, and to the south of the *bali-kṣētra*;

4. six *khaṇḍikas* of corn-fields located in Ālamaṇḍala;

5. one *khaṇḍika* of forest land to the south of the Karpūra well, to the east of the Āne well, to the north of the *dēvabhōga* which was lacated to the north of Kayavanaṟe and to the west of the great cart-road;

6. eight *khaṇḍikas* of forest land to the west of the banyan tree called Rōhiṇi.

The witnesses to this grant were all the Attāṇis.

After an imprecatory passage followed by four of the usual imprecatory stanzas, the charter ends with the statement that the grant is free from all hindrances.

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[1] Punctuation is marked here by a spiral symbol.

No. 42

AGAḶI GRANT OF ŚRĪPURUṢA, ŚAKA 669, YEAR 22

Provenance : Chikkasāraṅgi.

Reference : *Mys. Arch. Rep.*, 1947-56, p. 26; G.S. Gai : *Ep. Ind.*, Vol. XXXVII, pp. 133-38 and plates between pp. 134-35 and opp. p. 137.

Language : Sanskrit. In prose and verse.

Metres : Verses 1, 4 : *Sragdharā*; Verse 2 : *Vasantatilakā*; Verse 3 : *Śārdūlavikrīḍitam*; Verses 5-8 : *Anuṣṭubh*.

Script : Southern Characters.

Date : Śaka 669 (expired), Regnal year 22, Māgha śu. 13, Thursday, Punarvasu *nakṣatra*=748 A.D., January 18.

TEXT[1]

First plate

१. सिद्धम्[2][।*]स्वस्ति[।।*]जितम्भगवता गतघनगगनाभेन पद्मनाभेन[।*]श्रीम**ज्जाह्नवेयकुला**मलव्योमावभासन भा-

२. स्करः श्व(स्व)खाङ्गँक[3]प्रहारखण्डितमहाशी(शि)लास्तम्भलब्धबलपराक्रमो दारुणारिगणविदारणोपल-

३. ब्धव्रणविभूषणविभूषितः **काण्वायनश(स)गोत्रः** श्रीमत्**कोङ्गणिवर्म्मधर्म्ममहाधिराजः**(ज)स्तस्य पु-

४. त्र[:] पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्तः सम्य[क्*]प्रजापालनमात्राधिगतराज्य-

५. प्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तकसूत्रवृ-

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1. From the plate in *EI.*, XXXVII.
2. Expressed by symbol. Gai; ओं.
3. Gai : खा(ख) ङ्गँक°.

६. त्ते⁀प्रणेता श्रीमान्**माधवमहाधिराज**[ः*] तत्पुत्रः[1] पितृपैतामहगुणयुक्तो[ऽ*]नेक-
चातुर्द्दन्त युद्धा-

७. वाप्तचतुरुदधिश (स) लिलास्वादितयशाः श्रीम**द्धरिवर्म्ममहाधिराजः**[2] तत्पुत्रो द्विजगुरु-
देवतापू-

Second plate : First side

८. जनपरोनारायणचरणानुध्यातः श्रीमा**न्विष्णुगोपमहाधिराजः**[2] तत्पुत्रः[2] त्र्यम्बकचर-
ण[ाम्भो][रु*]हर-

९. ज⁀प्र (प) वित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः कलियुगबलपङ्का-
वसन्नधर्म्म-

१०. वृषोद्धरणनित्यसन्नद्धः श्रीमान्**माधवमहाधिराजः**[2] तत्पुत्रः श्रीमत्**कदम्बकुल**गगन[ग]-
भस्ति मालि-

११. नः **कृष्णवर्म्ममहाधिराज**स्य प्रियभागिनेयो विद्याविनयातिशयपरिपूरितान्तराद्मा
(त्मा) निर-

१२. वग्रहप्रधानशौर्य्यो विद्वत्सु प्रथमगण्यः श्रीमान्**कोङ्गणिमहाधिराजः अविनीत**नामा
तत्पुत्रो

१३. विजृम्भमाणशक्तित्रयः **अन्दरिआलत्तूर्प्पोरुळ**ಱೆ[3] **पेर्न्नगरा**द्यनेकसमरमुखमखहुतप्रहत

१४. शूरपुरुषपशूपहारविघसविहस्तीकृतकृतान्ताग्निमुखः **किरातार्जुनीय**पञ्चदशस्स (स) र्ग
टी[का]-

Second plate : Second side

१५. कारो **दुर्व्विनीत**नामधेयः[3] तस्य पुत्रो दुर्द्दान्त[4]विमर्द्द विमृदित विश्वम्भराधिपमौलिमा-
लामकर-

१६. न्दपुञ्च (ञ्ज) पिञ्जरीक्र (क्रि) यमाणचरणयुगलनळिनो **मुष्कर**नामधेयः[2] तस्य पुत्रश्च-
तुर्द्दशविद्यास्था-

१७. नाधिगमविमलमतिवि (र्वि) शेषतो[ऽ*]नवशेषस्य नीत (ति) शास्त्रस्य वक्तृप्रयोक्तृ
कुशलोरिपुतिमिरनिका (रा)-

१८. करणोदयभास्करः **श्रीविक्रम**प्रथित नामधेयः[2] तस्य पुत्रः[2] अनेकसमरसंपातविजृम्भित-

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1. Better read °राजस्तत्पुत्रः.
2. संधि has not been observed here.
3. This is Dravidian *ṟe*.
4. Gai : दुर्द्दन्त ।

१९. द्विरदरदनकुलिशाभिघातव्रणसंरूढभाश्व (स्व) द्विजयलक्षणलक्ष्मी (क्षी) कृत[1]विशाल
वक्षस्थलः सम-

२०. धिगतश (स) कलशास्त्रार्त्थतत्व (त्त्व) स्समाराधितत्रिवर्ग्गो निरवद्यचरित⌣प्रतिदिन-
मभिवर्द्धमानप्रभा-

२१. वो **भूविक्रम**नामधेयः [।*] अपि च [॥*] नानाहेतिप्रहारप्रविघटितभटो[2]र×क[3]वा-
[टो*] त्थितासृग्धा-

Third plate : First side

२२. रास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्द भीमे [।*] संग्रामे **पल्लवेन्द्रन्नरपतिमजयद्यो वे-**
(वि) ळन्दा-

२३. भिधाने राजा **श्रीवल्लभाख्य**स्समरस (श) तजयावाप्तलक्ष्मीविलासः [॥१॥*]
तस्यानुजो नतनरेन्द्रकिरीटकोटि–

२४. रत्नार्क्कदीधितिविराजितपादपद्मः [।*] लक्ष्म्या स्वयंवृतपति**र्न्नवकाम**नामाः शिष्ट-
प्रियो [ऽ*] रिगणदार (रु) ण-

२५. गीतकीर्तिः [॥२॥*] तस्य **कोंगुणिमहाराजस्य** **शिवमार (रा)** परनामधेयस्य पौत्रः
समवनतसमस्त-

२६. सामन्तमकुट तटघटि [त*] बहलरत्नविलसदमरधनुःखण्डमण्डितचरणनख मण्डलो
नारायण-

२७. चरणनिहितभक्तिः शूरपुरुषतुरगवरवारणघटासंघट्टदारुणसमरशिरसि दशि-
(र्शि) तात्मकोपो भी-

२८. मकोपः प्रकटरतिसमयश (स) मनुवर्त्तनचतुरयुवतिजनलोकधूर्तो लोकधूर्त्तः सुदुर्ध रानेक[4]
युद्ध-

Third plate : Second side

२९. मूर्ध (र्ध्नि) लब्ध विजयसंपदहितगजघटाकेसरी राजकेसरी [।*] अपि च [॥*] यो
गंगान्वय निर्म्मलांबर-

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[1] Gai : लक्ष्मीकृत°

[2] There is an unnecessary *anusvāra* over टो.

[3] Gai : भटोरक°.

[4] Gai : सुदुर्द्धरानेक°.

३०. तलव्याभासनप्रोल्लसन्मार्त्तण्डो[ऽ*]रिभयंकरश्शुभकर[:*]सन्मार्ग्गरक्षाकर[:।*] सौराज्यं समुपेत्य राज-

३१. समितौ राजन्गुणैरुत्तमै राजा **श्रीपुरुष**श्चिरं विजयते राजन्य चूळामणिः[1][।।३।।*]कामो रामाशु(सु) चा-

३२. पे दशरथतनयो विक्क्रमे जामदग्न्यः प्राज्यैश्वर्य्ये बलारिर्बहुमहशि(सि)रभिश्च[2] प्रभुत्वे-

३३. धनेशः[।*]भूयो विख्यातशक्ति[:*]स्फुटतरमखिलप्राणभाजा(जां) विधाता धात्रा सृष्ट[:*]प्रजानाम्पति-

३४. रिति कवयो यं प्रशंश(स)न्ति नित्यं(त्यम्)[।।४।।*]तेन प्रतिदिनप्रवृत्तमहादान जनितपुण्याहघोषमुखरित

३५. मन्दिरोदरेण **श्रीपुरुष**प्रथमनामधेयेन **पृथिवीकोंगुणि महाराजेन एकोनसप्तत्युत्त-**

Fourth plate : First side

३६. **रषट्छतेषु शकवर्षेष्वतीतेष्वात्मन⌒प्रवर्द्धमानविजयैश्वर्य्यसंवत्सरे द्वाविंशे वर्त्तमाने**

३७. **कोणिगिल्नकर**[3]मधिवसति विजयस्कन्धावारे **माघमासशुक्लपक्षत्रयोदश्यां पुनर्व्वसुनक्ष-**

३८. **त्रे बृहस्पतिवारे** काश्यपगोत्राय तैत्तिरि(री)यचरणाय प्रावचनकल्पाय **केसम्मडिवास्त-**

३९. व्यायनन्दशर्म्मण⌒पौत्राय माधवशर्म्मण⌒पुत्राय **नन्दीश्वरशर्म्मणे मϑ[4]गरेविष-**

४०. **ये एडेदिण्डे**नामधेयमध्ये **तोळ्ळेनदी**दक्षिणपार्श्वे **अगϑ[5]**नामग्रामस्सर्व्वपरिहारयुक्तं-(क्त)मु-

४१. दकपूर्व्वन्दत्तः [। *]स च ग्राम⌒पुनस्तथैव तेन **नन्दीश्वरशर्म्मणा** स्वयमपुत्रकत्वादा-त्मानुजस्यना-

४२. गशर्म्मणः पुत्राभ्यां **माधवशर्म्ममारशर्म्म**भ्यां राजसमक्षं पुत्रीकृत्य उदकपूर्व्वन्दत्तः[। *]

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1. Gai : चूडामणिः.
2. Read रविःस्व°.
3. Gai : नक(ग)र.
4. This is Dravidian *ṟu*.
5. This is Dravidian *ḻi*.

Fourth plate : Second side

४३. **महाराजाधिराजपरमेश्वरश्रीपुरुषदेवे**नापि तथा प्रा(प्र)सादः कृ[तः] [। *] अस्य [दान]स्य सा-

४४. क्षिणः**षण्णवतिसहस्रविषय**प्रकृतयः[।*]यो[ऽ*]स्यापहर्त्ता[लो]भान्मोहात्प्रमादात् बा-

४५. धे[त*]ततोस[1] पञ्चभिर्म्महद्भिः पातकैस्संयुक्तो भवति[।*] यस्सम्यग्रक्षति स पुण्य-भाग्भवति[। *]

४६. अपि चात्र मनुगीता[:*]श्लोकाः[।*]स्वदत्तां परदत्तां वा यो हरेत वसुन्धरा[म्][।*] षष्टि व-

४७. रिषश्सहस्राणिविष्टायां[3] जायते क्रिमिः[।।५।।*]स्वन्दातुं सुमहच्छक्यं दु×खमन्यस्य पालनं (नम्)[। *]

४८. दानं वा पालनं वेत्ति(ति)दानाच्छ्रेयो[ऽ*]नुपालनं(नम्) [।।६*]बहुभिर्ब्बं(र्व्वं)सुधा भुक्ता राजभिस्सगरादिभि[:।*]य-

४९. स्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्)।[।७।।*]ब्रह्म स्वन्तु विषें(षं)घोरं न विषं विषमुच्य-

Fifth plate

५०. ते[।*]विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकं(कम्) ।[। ८ ।।*]सर्व्वंकलाधार-भूतचित्रकलाभिज्ञेन

५१. **विश्वकर्म्माचार्य्ये**णेदं शासनं लिखितं(तम्) । चतुष्कण्डुक[4] व्रीहिवापक्षेत्रे द्विकण्डुक कु[ल्यं][5]क्षे-

५२. त्रं तदपि ब्रह्मदेयमिव रक्षणीयः(यम्) [।*]श्री[6]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhnavēya-kula** from the *Dharma-mahādhirāja* **Koṅgaṇivarma** upto

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1. Read ततस्स.
2. Read षं°
3. Gai : विष्ठायां.
4. Gai : चतु×कण्डुक°.
5. Gai : क. and observes "There is an indistinct conjunct letter here which looks like ण्डु. Perhaps the engraver was unnecessarily repeating the word कण्डुक".
6. There are two spiral marks here to indicate the conclusion of the text.

Bhūvikrama *alias* **Śrīvallabha** in much the same fashion as the Haḷḷegere plates of Śivamāra (above, No. 31).

His (i.e. Bhūvikrama's) younger brother, whose feet were worshipped by vanquished kings with their diademed heads bent low, who had been chosen as her lord by Lakṣmī, who was the beloved of the good and who was the destroyer of his enemies, was **Navakāma;** the second name of this *Koṅguṇi-mahārāja* was **Śivamāra;**

his grandson, who was the elephant among kings, whose feet were worshipped by all the feudatory chiefs, who had become devoted to the god Nārāyaṇa, who had displayed his fury on battle fronts in the midst of warriors, horses and elephants, who was of fierce fury, who was the captivator of youthful damsels skilled in the art of love, who was the captivator of the world, who had scored victories at the head of numerous hard-fought battles and who was a lion to the elephants of his enemies;

he, who was a brilliant sun illumining the firmament of the **Gaṅga** family, who was a terror to his enemies and a doer of good, who was the protector of the righteous path, who, having come to possess a good kingdom, shone resplendent in the assembly of kings, was **Śrīpuruṣa** the ever victorious, a crest-jewel among kings (verse 3);

he is ever praised by poets as the very cupid to women, as the equal of Daśaratha's son (Rāma) in weilding the bow, as the very son of Jamadagni (i.e. Paraśurāma) in valour, as the equal of Balāri (i.e. Indra) in possessing great-wealth, as the very sun in great glory, as Dhanēśa (Kubēra) himself in ownership of property, as the possessor of well-known power, as the creator of all living beings, a very *prajāpati* created by the creator i.e. Brahmā (verse 4);

by him, the illustrious *Pṛithivī-Koṅguṇi-mahārāja* whose first name was **Śrīpuruṣa,** the interior of whose palace echoed the sounds of the religious ceremonies accompanying the great gifts made by him every day, was given,

on Thursday, the thirteenth of the bright half of Māgha in the twenty-second year of his victorious reign, when six hundred and sixtynine years of the Śaka era had elapsed, when the ***nakṣatra*** **was Punarvasu,** when he was residing at the victorious camp at **Koṇigil-nakara,**

the village of **Agaḷi** situated on the southern bank of the **Toḷḷe** river at a point called **Eḍediṇḍe** in **Marugaṟe-viṣaya,** as a hindrance free grant,

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1. In many early and medieval Kannaḍa inscriptions Sanskrit *nagara* is found written as *nakara*. It is, in fact, well known that in Karnāṭaka merchant guilds functioning in cities and townships had come to be known as *nakara* or *nagara* from early medieval times.

to the brāhmaṇa **Nandīśvara-śarman,** the son of Mādhava-śarman and grandson of Nanda-śarman, and a resident of **Kesammaḍi** and belonging to the Kāśyapa-gōtra, Taittirīya-caraṇa and Prāvacana-kalpa.

Since the donee **Nandīśvara-śarman** was not blessed with a male progeny, he adopted as his sons, in the presence of the king, **Mādhava-śarman** and **Māra-śarman** the sons of his younger brother **Nāga-śarman**, and granted the gift village to them. This was duly approved by the *Mahārājādhirāja, Paramēśvara* **Śrīpuruṣadēva.**

The witnesses to this grant were the subjects of the 96,000 *viṣaya.*

This is followed by an imprecatory passage and four of the usual stanzas attributed to Manu.

The charter was written by **Viśvakarm-ācārya,** who was the support of all arts, and who was well-versed in the art of drawing.

Two *kaṇḍukas* of land out of a land of the extent of being sown with four *kaṇḍukas* of grain (were granted to Viśvakarm-ācārya and this gift land is) to be protected as if it was a *brahma-dēya.*[1]

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[1] See footnote No. 2 in page 88.

No. 43

JĀVAḶI PLATES OF ŚRĪPURUṢA, ŚAKA 672, YEAR 25

Provenance	: Jāvaḷi, Mūḍgere Taluk, Chikmagalur District, Karnataka.
Reference	: B. Lewis Rice : *E.C.*, Vol. VI, Mg. 36 and plates between pp. 152-53.
Language	: Sanskrit (prose and verse).
Metres	: Verses 1, 4 : *Sragdharā*; Verse 2 : *Vasantatilakā*; Verse 3 : *Śārdūlavikrīḍitam*; Verses 5-13 : *Anuṣṭubh.*
Script	: Early Kannaḍa.
Date	: Śaka 672 (in words), Regnal year 25, Vaiśākha śu. 10 Uttarā-Phālgunī *nakṣatra,* Monday, Vṛiṣabha-rāśi-saṅkrānti (750-51 A.D.).

TEXT[1]

First plate

१. सिद्धम्[2][।*]स्वस्ति[।।*]जितं भगवता गतघनगगनाभेन पत्म(द्म)नाभेन[।*]श्रीम-**ज्जान्न(ह्न)वेयकुला**मलव्योमावभास-

२. नभास्कर[:]स्वखाङ्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमो दारुणारिगणवि-

३. दारणोपलब्धव्रणविभूषणविभूषितः **काण्वायनसगोत्रः** श्रीमत्**कोङ्गणिवर्म्मधर्म्मम-**

४. **हाधिराज**स्तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजापा-

५. लनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्तृप्र-

६. योक्तृकुशलो दत्तकसूत्रवृत्ते⏝प्रणेता श्रीमान्**माधवमहाधिराज**[:*]तत्पुत्रः पितृपैतामह-

Second plate : First side

७. गुणयुक्तो[ऽ*]नेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशाः श्रीम**द्धरिवर्म्म-(र्म्म)महाधिराज**[:*]

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1. From the plates published in *E.C.*, Vol. VI.
2. Expressed by a symbol.

८. तत्पुत्रो द्विजगुरुदेवतापूजनपरो नारायणचरणानुध्यातः श्रीमा[**न्वि**]**ष्णुगोपमहाधिराजः** तत्पुत्रः

९. त्र्यम्बकचरणाम्भोरुहरज⌣पवित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः

१०. कलियुगबलपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्**माधवमहाधिराजः** तत्पु-

११. त्रः श्रीमत्**कदम्बकुल**गगनगभस्तिमालिनः **कृष्णवर्म्ममहाधिराज**स्य प्रियभागिनेयो विद्या विनयाति-

१२. शयपरिपूरितान्तराधा(त्मा) निरवग्रहप्रधा[न*]शौर्य्यो विद्वत्सु प्रथमगण्यः श्रीमान्**को-ङ्गणिमहाधिराजः अ-**

Second plate : Second side

१३. **विनीत**नामा तत्पुत्रो विजृम्भमाणशक्तित्रयः **अन्दरियालत्तूर्प्पोरुळ[1]पि[2]गराद्य**ने-

१४. कसमरमुखमखहुतप्रहतशूरपुरुषपशू[प*]हारविघसविहस्तीकृतकृतान्ताग्निमुखः **किरता-**

१५. **र्जुनीय**पञ्चदशसर्ग्गटीकाकारो **दुर्व्विनीत**नामधेयः तस्य पुत्रो दुर्द्दान्तविमृ[दि]तविश्व-म्भराधि-

१६. पमौलिमालामकरन्दपुञ्जपिञ्जरि(री)क्रियमाणचरणयुगलनळिनो**मुष्कर**नाम-

१७. धेय[:*]तस्य पुत्रश्चतुर्द्दशविद्यास्थानाधिगमविमलमति[:*]विशेषतो[ऽ*]नवशेषस्य नीतिशास्त्र-

१८. स्य वक्तृप्रयोक्तृकुशलो रिपुतिमिरनिराकरणोदय भास्करः **श्रीविक्रम**नामधेय[:] तस्य पु-

Third plate : First side

१९. त्रः अनेकसमरसपातु[3]विजृम्भितद्विरदरदनकुल(लि)शाभिघातव्रणसंरूढभास्वद्विजय-लक्षण-

२०. लक्षीकृतविशालवक्षस्थल[:*] समधिगतसकलशास्त्रार्थतत्व(त्त्व)स्समाराधित[द्रि] (त्रि)वर्ग्गो निरवद्यचरित-

२१. ⌣प्रतिदिनमभिवर्द्धमा[न*]प्रचावा[4] **भूविक्रम**नामधेयः [।*] अपि च [।*]नाना-हेतिप्रहारप्रविघ-

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1. This is Dravidian *ṟe*.
2. This is Dravidian *ḻna*.
3. Read संघात°.
4. Read °प्रभावो°.

२२. टितभटोर×क[वा*]टोत्थितासृग्धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्द भीमे[।*] स(सं)ग्रामे **पल्ल-**

२३. **वेन्द्रन्**नरपतिमजयद्योविळन्दाभिधाने राजा **श्रीवल्लभा** ख्यस्समरशतजयावाप्तलक्ष्मी विलासः[॥१*॥]

२४. तस्यानुजो नत[न*]र(रे)न्द्रकिरीटकोटिरत्नावर्कदीधितिविराजितपादपद्म[:।*] लक्ष्म्या स्वयंवृत पतिर्न्न**वकाम**ना-

Third plate : Second side

२५. मा **शिष्टप्रियो**[ऽ*]रिगणदार(रु)णगीतकीर्त्तः(र्त्तिः)।[।२*॥] तस्य **कोंगुणिमहा-राजस्य शिवमार**(**रा**)परनामधेयस्य

२६. पौत्रः समवनतसमस्तसामन्तमकुटतटघटितबहलरत्नविलसदमरधनुष्खण्डमण्डितच-

२७. रणनखमण्डलो नारायणनिहितभक्तिः शूरपुरुषतुर[ग]वरवारणघटासंघट्टदा-

२८. रुणसमरशिरसि दर्शितात्मकोपो भीमकोपः प्रकटरतिसमयसमनुवर्त्तनचतुरयुव-

२९. तिजनलोकधूर्त्तो लोकधूर्त्तःसुदुर्धरानेकयुद्धमूर्धलब्धविजयसंपदहितगजघटाकेसरि(री)रा-

३०. जकेसरी[।*]अपि च [।*] यो **गंगान्वय**निर्म्मलांबरतलव्याभासनप्रोल्लसन्मार्त्तण्डो [ऽ*]रिभयंकर[:*]

Fourth plate : First side

३१. शुभकरस्सर्म्मा(न्मा) [र्ग्गं*]रक्षाकरः[।*] सौराज्य(ज्यं) सु(स)मुपेत्य राजसमितो-(तौ)राजन्गुणैरुत्तमै राजा **श्रीपुरुष**श्चिर(रं)

३२. विजयते राजन्यचूळामणि[:*]।[।३*॥]कामो रामासु चापे दशरथतनयो विक्रमे जामदग्न्य[:*]प्राज्यैश्वर्य्ये

३३. बलारिर्बहुमहशि(सि)रवि[:*]स्वप्रभुत्वे धनेशः[।*]भूयो विख्यातशक्ति[:*]स्फुट-तरमखिलप्रा-

३४. णभाजा(जां)विधाता धात्रा सृष्ट‿प्रजानाम्पतिरिति कवयो यं प्रशंसन्ति नित्यम् । [।४*॥तेन प्र-

३५. तिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरेण **श्रीपुरु[1]ष**नामधेयेन

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[1] The letter रु, originally omitted, is inserted in between the letters पु and ष.

३६. **पृथिवी कोंगुणिमहाराजेनः**(न) **द्वासप्तत्युत्तरषट्छतेषु शकवर्षेष्वतीतेष्वात्मन**≍**प्रवर्द्धमा**-

Fourth plate : Second side

३७. **नविजयैश्वर्य्ये सं**[वि](व)**त्सरे पञ्चविंशे वर्त्तमाने मण्णेग्राम**मधिवसति विजयस्कन्धावारे **वैशाख**-

३८. **शुक्लपक्षदशम्यां उत्तराप**(फ)**ल्गुनीनक्षत्रे सोमवारे वृषभराशिसंक्रान्त्याम्**[1] आंगीरसगोत्रेभ्य[:]

३९. **शिवशर्म्म ।**[2] **देवशर्म्माज्जशर्म्म ।**[2] **माधवशर्म्म**नामभ्यः वासिष्ठगोत्राभ्यां **श्रीधरमाधवा**-

४०. **भ्यां** काश्यपगोत्राय **सोमशर्म्मणे** भारद्वाजगोत्राय **कुमारशर्म्मणे** इत्युक्तना-

४१. मपूर्व्वेभ्यो विंशत्युत्तरशतब्राह्मणेभ्यश्चातुर्व्विद्येभ्यो वेदवेदांगपारगेभ्यः धर्म्मशास्त्रस-

४२. मयज्ञेभ्यः **सिन्वाविषये मणलेआळकेत्रिशत**पश्चिमभागे **पेण्णेनदीपूर्व्वतटे मू**[**र्व्व**]-

Fifth plate : First side

४३. **प्पराजबाधानिराकरणार्त्थं कोंगणिमहाराजाधिकारि**भिरनुदिनमनुपालितः तुरगप्रधा-

४४. वननिष्पादितसीमाभ्यन्तरो **बेल्पून्र्नाम**ग्रामः सर्व्वपरिह(हा)रयुक्त[:*] उदकपूर्व्वन्दत्तः । अस्य दान-

४५. स्य साक्षिणः षण्णवतिसहस्रविषयप्रकृतयः[।*] अपि च । **महाराजेन** दत्तस्य परिहार-

४६. स्य बाधकः [।*]स एव निधनं यातु सपुत्रपशुबान्धवः ।[।५*।।] यो[ऽ*]स्मद्वंश्यैरनैयिश्च[3] स्वदा-

४७. नर्निर्व्विशेषं परिपालनीयम् य एनं लोभान्मोहात्प्रमादाद्वे(द्द्वे)षाद्वापहरेत् बाधेत वा

४८. स पञ्चभिर्म्महभी(द्भि)≍पातकैं संयुक्तो भवति कुलञ्चैव प्रणशयति[4] । अपि चात्र मनुफलि-

Fifth plate : Second side

४९. ता[:*]श्लोका[:*]। स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम्[।*]दानं वा पालनम् वेत्ति(ति) दानाच्छ्रेयो[ऽ*]

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1. Read संक्रान्तौ.
2. This *daṇḍa* is redundant.
3. Read °रन्यैश्च.
4. Read प्रणश्यति.

५०. नुपालनम्।[।६*।।]स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्[।*]षष्टिम्वर्षसहस्राणि विष्ठायाञ्जा-

५१. यते क्रिमिः ।[।*]अन्यायेन हृतो भूमिरन्यायेन तु हारिताः(तः।)हरतो हारयतश्च ह-

५२. नत्यासप्तमं कुलम् ।[।८*।।]हर्त्ता हारयिता भूमि(मे)र्म्मन्दबुद्धिस्तमोवृतः[।*]स बद्धो वारुणै‿पा-

५३. शैः तिर्य्यग्योनिषु जायते।।[९*।।]न विषं विषमित्याहुः ब्रह्मस्वं विषमुच्यते। विषमेकाकिनं हन्ति

५४. ब्रह्मस्वं पुत्रपौत्रिकम्।[। १०*।।]ब्रह्मस्वं प्रणयात्भु[1]क्तं दहत्यासप्तमं कुलम्[।*]विक्रमेण तु

Sixth plate

५५. भोज्यन्ते दशपूर्व्वान्दशापरान् ।[।११*।।]भूमिं य‿प्रतिगृह्णाति यश्च भूमिं प्रयच्छति। उभौ तौ पू(पु)-

५६. ण्यकर्म्माणौ नियतो(तं)स्वर्ग्गगामिनौ।[। १२*।।] बहुभिर्व्वसुधा भुक्ता ।[2] राजभिस्सगरादिभिः[।*]यस्य य-

५७. स्य यदा भूमि[ः*] तस्य तस्य तदा फलम् ।।[१३*।।]सर्व्वकलान्त‿पातिचित्रकलाभिज्ञेन **विश्व-**

५८. **कर्म्माचार्य्ये**णेदं शासनं लिखितम् [तस्मै*] चतुष्खण्डुगं व्रीहि द्विकंगुक्षेत्रं दत्तः[3] ।।-

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhnavēya-kula** from the *Dharma-mahādhirāja* **Koṅgaṇivarma** upto the ruling king **Śrīpuruṣa** in much the same fashion as the Agaḷi grant of Śrīpuruṣa (No. 42 above);

he, the *Pṛithivī-Koṅgaṇi-mahārāja* named **Śrīpuruṣa**,

in the Śaka year six hundred and seventytwo, in the twentyfifth year of his victorious reign, on Monday the tenth of the bright half of Vaiśākha, when the *nakṣatra* was Uttarā-Phālguni and the occasion was Vṛiṣabha-rāśi-saṅkrānti,

when he was residing at the victorious camp at the village Maṇṇe,

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[1] सन्धि has not been observed here. Read प्रणयाद्भुक्तं.

[2] This *daṇḍa* is redundant.

[3] Here is engraved a symbol.

made a hindrance-free grant of the village **Belpūr,** whose boundaries had been demarcated by horses being made to trot and which is under the constant protection of the officers of the *Koṅgaṇi-mahārāja*, and which was situated on the eastern bank of the **Peṇṇe** river in the western part of **Maṇale-āḻke 300,** in **Sindā-viṣaya,**

to 120 brāhmaṇas who were well-versed in the four branches of learning, who were masters in the study of the *vēdas* and *vēdāṅgas*, who knew well the conventions of the *Dharma-śāstras*;

the grant was made so that the sufferings of three bygone generations[1] may be ended and the donees included the following :

Name		*Gōtra*
Śiva-śarman	..	Āngirasa
Dēva-śarman	..	,,
Ajja-śarman	..	,,
Mādhava-śarman	..	,,
Śrīdhara	..	Vāsiṣṭha
Mādhava	..	,,
Sōma-śarman	..	Kāśyapa
Kumāra śarman	..	Bhāradvāja

The witnesses to this grant were the subjects of the 96,000 *viṣaya.*

Whoever sets at nought the reliefs proclaimed by the *Mahārāja* (in regard to the grant registered herein) would perish along with his sons, cattle and relatives (verse 5). This is followed by the imprecatory portion consisting of a prose passage and eight of the usual stanzas attributed to Manu.

The charter was written by **Viśvakarm-ācārya,** who was an expert in all arts and knew well the art of drawing. To him was granted four *khaṇḍuga* of grain and two fields growing *kaṁgu* (millet).

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[1] The expression *mūr-bapparāja-bādhā-nirākaraṇ-ārtham* is interesting; in it *mūr*(*u*) stands for the number three; in *bapparāja, bappa* stands for 'father' as in *bappapād-ānuddhyāta.* Therefore *mūr-bapparāja* is to be taken to connote three generations of kingly predecessors, the father, grandfather and great-grandfather of the ruling king. It is a known fact that many expiatory rites are prescribed to be performed for the other worldly relief of three preceding generations on the male line.

No. 44

KENDAṬṬI HILL INSCRIPTION OF MUTTARASA (ŚRĪPURUṢA), YEAR 26

Provenance : Kendaṭṭi Hill, Kolar Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Kl. 78.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Regnal year 26 (751-52 A.D.).

TEXT[1]

1. Svasti [। •] śrīman **Koṁgoṇi-Muttarasa**rkku ippattā-
2. ārane varṣa du . . . puli nōḍi āptada vākki-
3. luḷ sagu . . . neḍe eṟidu vīḻdo

SUMMARY

This badly damaged inscription is dated in the *26th year* of the reign of the illustrious *Kongoṇi-Muttarasa* (i.e. Śrīpuruṣa) and records the death of some one in a fight.

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[1] After the text in *E.C.*, Vol. X.

No. 45

HOSŪR PLATES OF ŚRĪPURUṢA, ŚAKA 684

Provenance	: Hosur, Goribidnur Taluk, Kolar District, Karnataka.
Reference	: B.L. Rice : *E.C.*, Vol. X, Gd. 47 and plate between pp. 270-71.
Language	: Sanskrit (prose and verse).
Metres	: Verses 1, 4 : *Sragdharā*; verse 2 : *Vasantatilaka*; verse 3 : *Śārdūla-vikrīḍitam;* verses 5-8 : *Anuṣṭubh.*
Script	: Kannaḍa.
Date	: Śaka 684, Vaiśākha, Lunar eclipse, Viśākhā-nakṣatra, Friday (762-63 A.D.).

TEXT[1]

First plate

१. सिद्धम्[2][।*]स्वस्ति[।*]जितम्भगवता गतघनगगनाभेन पत्म(द्म)नाभेन[।*]श्री-
मद्जा**(ज्जो)ह्नवेयकुलाम-**

२. लव्योमावभासन भास्करः स्वखाೞ[3]क पहार खण्डित महाशिलास्तम्भलब्धबलप-

३. राक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषण विभूषितः काण्वाय-

४. न सगोत्रः श्रीमत्**कोङ्गणिवर्म्मं धर्म्ममहाधिराजः** तस्य पुत्रः पितुरन्वाग-

५. तगुणयुक्तो विद्याविनयविनय[4]विहितवृत्तः सम्यक्प्रजापालनमात्राधिगतरा-

६. ज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपल भूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकु-

७. शलो दत्तकसूत्र वि(वृ)त्ते⁀प्रणेता श्रीमान्**माधव महाधिराजः** तत्पुत्रः पितृपैता-

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1. From the plate in *E.C.*, Vol. X.
2. Expressed by a symbol.
3. This is Dravidian *ḻgai* for *ḍgai*.
4. The letters **विनय** are redundant.

Second plate : First side

८. महगुणयुक्तो [ऽ*] नेकचातुर्द्दन्तयुद्धावाप्त चतुरुदधिसलिलास्वादितयशाः श्रीम**र्द्ध** (**द्ध**)-
९. **रिवर्म्म महाधिराजः** तत्पुत्रो द्विजगुरुदेवतापूजन परो नारायणचरणननुध्या[1]-
१०. तः श्रीमा**न्विष्णुगोप महाधिराजः** तत्पुत्रः त्र्यय[2]म्बक चरणाम्बो (म्भो) रुहरज⌣ पवित्रीकृ-
११. तोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः कलियुगबलपंकावसन्न
१२. धर्म्मवृषोध (द्ध) रणनित्यसन्नद्धः श्रीमान्**माधवमहाधिराजः** तत्पुत्रः श्रीमत्**कदम्ब**-
१३. **कुल**गगन गभक्ति (स्ति) मालिनः **कृष्णवर्म्ममहाधिराज**स्य प्रियभागिनेयो विद्याविना-याति-
१४. शयपरिपूरितान्तरात्मा निरवग्रहप्रधानशौर्य्योविद्वत्सु प्रथमगण्यः श्रीमान्**को**-
१५. **ङ्गणिमहाधिराजः अविनीत**नामा तत्पुत्रो विजृम्भमाणशक्तित्रयः **अन्दरिआल**-

Second plate : Second side

१६. **तूप्पो (प्पों) रुळ**ಱೆ[3]**पेन्न (न्नं) गराद्य**नेकसमरमुखमखहुतप्रहतशूरपुरुषपशूप-
१७. हारविघसविहस्तीकृतकृतान्ताग्निमुखः **किरातार्जुनीय**पञ्चदशसर्गटीकाकारोदु-
१८. र्व्विनीतनामधेयः तस्य पुत्रो दुर्द्दान्तविमर्द्दविमृदितविश्वम्भराधिप मौलिमालामक-
१९. [*र] न्दपुञ्जपिञ्जरीकृ (क्रि) यमाणचरणयुगलनळिनो**मुष्क**रनामधेयः तस्य
२०. पुत्रः चतुर्द्दशविद्यास्थानाधिगत विमलमतिः विशेषतो [ऽ*] नवशेषस्य नी-
२१. तिशास्त्रस्य [वक्तृप्रयोक्तृकुशलो रिपुतिमिरनिराकरणोदय] भास्करः **श्रीविक्रम**
२२. प्रथित नामधेयः तस्य पुत्रः अनेकसमरसम्पादितविजृम्भितद्विरदरदनकुलिशा-
२३. भिघातः व्रणसंरूढभास्वद्विजयलक्षणलक्षीकृतविशालवक्षस्थलः सम-

Third plate : First side

२४. धिगत सकलशास्त्रार्थतत्व (त्त्वः) समाराधितत्रिवर्ग्गो निरवद्यचरित [।*] प्रतिदिनमभि-वद्ध (र्द्ध) मान

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1. Read °चरणानुद्धया°.
2. The letter य is redundant.
3. This is Dravidian *ṟe*.

२५. प्रभावो **भूविक्रम**नामधेयः[।*]अपि च । नानाहेतिप्रहार प्रविघटित भटोर×क्वाटो-
त्थि-

२६. तासृग्धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्धं(र्द्दं)भीमे[।*]संग्रामेपल्लवेन्द्रः(न्द्रं)
नरपति-

२७. मजयद्योविळन्दाभिधाने राजाः(जा)**श्रीवल्लभाख्य**[:*] समरशतजयावाप्तलक्ष्मी
विलाश(सः) [।।१*।।]

२८. तस्यानुजोनतनरेन्द्रकिरीटकोटिरत्नाक्क(र्क्क) दीधितिविराजितपादपत्मः(द्मः)[।*]
लक्ष्म्या स्वयं वृतपतिन(र्न्नं)**ब-**

२९. **काम**नामा **शिष्टप्रियो**[ऽ*]रिगणदार(रु)णगीत कीर्त्तिः[।।२*।।] तस्य **कोङ्गणि-
महाराजस्यशिवमारा-**

३०. परनामधेयस्य पौत्रः समवनतसमस्तसामन्त मकुटतटघटितबहलरत्नवि-

३१. लसदमरधनुष्खण्डमण्डितचरणनखमण्डलो नारायणनिहितभक्तिः शूरपु-

Third plate : Second side

३२. रुषतुरगवरवारणघटासंघट्टदारुणसमरशिरसि निहितात्मकोपो भीमकोपः प्रकट-

३३. रतिश(स)मयसमनुवर्त्तनचतुरयुवतिजनलोकधूर्त्तो लोकधूत्तः(र्त्तः)सुदुर्द्धरानेकयुद्धमूर्ध्न-

३४. लब्धविजयसम्पदहितगजघटाकेसरीराजकेसरी[।*] अपि च [।*] यो **गंगान्वय**
निर्म्मलाम्ब-

३५. रतलव्याभासनप्रोल्लसन्मात्त(र्त्त)ण्डो[ऽ*[रिभयङ्करः शुभकरः सन्मार्ग्गरक्षाकरः[।*]
सौरा-

३६. ज्यं समुपेत्य राजसमितौराजन्गुणैरुत्तमं राजा **श्रीपुरुष**श्चिरंविजयते राज-

३७. न्यचूळामणिः[।।३*।।] कामोरामासुचापे दशरथ तनयो विक्रमेजामदग्न्यः प्राज्यैश्व-

३८. र्य्येर्बलरिर्ब्बहुमहशि(सि)रविश्चप्रभुत्वे[1]धनेशः[।*] भूयोविख्यातशक्तिस्फुटतरमखि-

३९. लं प्र(प्रा)णभाजा[जां)विधाता धात्रशि(सृ)ष्टः प्रजानांपतिरिति कवयो यं
प्रशंसन्तिनित्यं(त्यम्) [।।४*।।] ते-

Fourth plate : First side

४०. न प्रतिदिनप्रवृत्तमहादान जनितपुण्याहघोष मुखरितमन्दिरोदरेण

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[1] Better read °रविः स्वप्रभुत्वे as in other charters.

४१. **श्रीपुरुष** प्रथमनामधेयेन **पृयु(थि)वीकोङ्गणि महाराजः** (जेन)[1] तेनेदम-
४२. खिलम्बुत्बु(द्बु)दचलञ्जीवलोकमवलोक्य **चतुरशीत्युत्तरेषु षट्छतेषु श-**
४३. **कवर्षेषु** समतीतेषु **मान्यपुरं**(र)मधिवसति विजयस्कन्धावारे **वैशाखे-**
४४. मासी(सि) **सोमग्र(ग्र)हणे विशाखानक्षत्रे शुक्रवार(रे)** काश्यपगोत्राय मार-
४५. शर्म्मणः पुत्राय **तोƲ[2]र्व्वास्थ**(स्त)व्याय **माधवशर्म्मणे** वाजसनेय वेदवि-

Fourth plate : Second side

४६. दे **एळंगूडलूर्म्मƲ[3]याचि गूडलूप्प**(र्प्पं) Ʋ[4]**वि श्रीपुरनि**तिचतुर्षुग्रामेषु ग्रा-
४७. मम्प्रति द्वादशखण्डिकावपन[5]सम्मितशाल्यादि वपन योग्यं भूमित्रिकुड-
४८. बसम्मितावपन[5]मात्रगृहस्थानं त्रिशं[6]कुडब सम्मितं(त)मूर्पाळ्द्विख-
४९. ण्डिकावपन[5]सम्मितंतोटक्षेत्रं त्रिंशत्खण्डिकावपन[5] सम्मितं प्रियंग्वा-
५०. दिवपन[5]योग्यं(ग्य)मारण्यञ्च दत्तं एतत्सर्व्वं सर्व्वपरिहारोपेतं उदकपूर्व्वं[7]
५१. दत्तः अस्य दानस्य साक्षिणः **षण्णवत(ति) सहस्र विषय**प्रकृतयः[8]

Fifth plate

५२. अपिचात्र मनुगीता[:*]श्लोका[:*]। स्वदत्ताम्पर दत्ता(तां) वां(वा) यो हरेत
वसुन्धरा[म् ।*] षष्टि
५३. वर्ष सहस्राणिविष्ठायांजायते क्रिमिः ।[।५*।।] स्व[न्दा]तुं सुमहच्छस्यं(क्यं)दुःखम-
५४. न्यस्य पालनं(नम्) [।*]दान(नं)वां(वा)पालनं वेति दानाच्छ्रेयो[ऽ*]नुपालनं-
(नम्)।।[६*।।]बहभिर्ब्वं(र्व्वं)-
५५. सुधा भुक्ता राजभिस्सगरादिभिः[।*]यस्य यस्य या(य)दाभूमित(स्त)स्य तस्य
५६. तदा प(फ)लं(लम्)।।[७*।।] ब्रह्मस्वन्तु विषं घोरं नविषं विषमुच्यते[।*] विषमे-
काकिनं हन्ति
५७. ब्रह्मस्वं पुत्रपौत्रिकम् ।[।३*।।] यो रक्षति स पुण्यभाग्भं(ग्भ)वति[।*] **विश्वकर्म्मेण**
लिखितं [।।*]

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1. Punctuation is marked here by a spiral symbol.
2. This is Dravidian *ḻū*.
3. This is Dravidian *ṟi*,
4. This is Dravidian *ṟu*.
5. Read °वापन° ।
6. Read त्रिंशत् ।
7. The final *anusvāra* is engraved at the commencement of the next line (line 51).
8. Punctuation is marked here by a spiral mark.

SUMMARY

Commences with the usual invocation to the god Padmanabha and introduces the kings of the Jāhnavēya-kula from the progenitor *Koṅgaṇivarmma-Dharma-mahādhirāja* to the reigning king **Śrīpuruṣa** *alias* **Pṛithivī-Koṅgaṇi-mahārāja** in more or less the same fashion as in the other known plates of Śrīpuruṣa;

by that king Śrīpuruṣa, who had seen through the impermanent nature of human existence, was given, when he was staying at his victorious camp at **Mānyapura,**

in the **year six hundred and eightyfour of the** Śa**ka era, on Friday, when the** *nakṣatra* **was Viśākhā and when there occurred a lunar eclipse, in the month of Vaiśākha,**

from each of the four villages of Eḷaṅgūḍalūr, Maṟiyācigūḍalūr, **Paṟuvi** and Śrī**puram,** land of the extent of being sown with twelve *khaṇḍikas* of corn; house site of the extent of being sown with three *kuḍabas*; village waste-land of the extent of being sown with thirty *kuḍabas*; garden land of the extent of being sown with two *khaṇḍikas*; and forest land of the extent of being sown with thirty *khaṇḍikas* of millet, etc.,

to the brāhmaṇa **Mādhava-śarman,** son of Māra-śarman of Kāśyapa-gōtra and resident of Tōḷūr, who was well-versed in the Vājasanēya *vēda.*

The gift was made free of all hindrances and the subjects of the **96,000 district** were the witnesses.

After the quotation of four of the usual imprecatory verses, the charter concludes with the statement that it was written (engraved ?) by **Viśvakarma.**

No. 46

MĒLĀGĀṆI INSCRIPTION OF ŚRĪPURUṢA, YEAR 42

Provenance : Mēlāgāṇi, Mulbagal Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Mb. 80.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Regnal year 42 (767-68 A.D.).

TEXT[1]

1. Svasti [ı*] Śrīmat Śrīrājya-vijaya-samba (ṁva) tsaraṁ **nālva-**
2. **tteraḍaneyaṁdu** Śrī**puruṣa-mahārājādhirāja-para-**
3. **mēśvara-bhaṭāra** pra (pṛi)thu (thi) vīrājyaṁ-geye avarā' magaṁdir-Du-
4. **ggamar-Eṟe-appōr-Kuvaḷāla-nāḍu-mūnūṟuṁ Gaṁg-aṟusā-**
5. **siramum-**āḷe avarā **mahādēvi Kañci-abbe Āgaḷi** āḷe
6. **Maduregīḻā Vella-sa(śa)[r*]**mmaṁge koṭṭōdu kaṁḍugad-ay-guḷa kaḻaniyṁ
7. Canna-kaḻani-mēle tōṭṭa-paṭṭu samaṇ-pāḻin-mēle eṇ-kaṇḍugaṁ a-
8. pūrvva-parihāram-āge koṭṭōdu [ı*] idake paḍeyuṁ aggiṣṭageyuṁ
9. aṟava . . . . yuṁ idan-aḻdōm-Bāraṇā . . . . . .
10. varaṁ sāśi (si)-ra-kavile[2]

SUMMARY

In the fortysecond year of the victorious reign over the earth of the illustrious **Mahārājādhirāja, Paramēśvara, Bhaṭāra** Śrī**puruṣa,** when his son **Duggamāra-Eṟeyappōr** was governing **Kuvaḷāla-nāḍu-300** and **Gaṅga-6,000** and his queen **Kānci-abbe** was administering **Āgaḷi, Vella-**ś**armma** of **Maduregīḻ** was granted one *kaṇḍuga* and five *kuḷa* of paddy field above the paddy field of Canna and eight *kaṇḍuga* of garden land above the field called *Samaṇpāḻ*. The imprecatory portion is badly damaged.

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[1] After the text in *E.C.*, Vol. X.

[2] Stops here.

No. 47

SALEM PLATES OF ŚRĪPURUṢA, ŚAKA 693

Provenance : Salem, Salem Taluk and District, Tamilnadu.

References : *ARIE*, 1945, No. A-1; G.S. Gai, *E.I.*, Vol. XXVII, 145-52 and plates between pp. 148 and 149 and opp. p. 151.

Language : Sanskrit. In prose and verse.

Metres : Verses 1 and 4 : *Sragdharā*; Verse 2 : *Vasantatilaka;* Verse 3 : *Śārdūlavikrīḍitam;* Verses 5-7 : *upajāti;* Verses 8-17 : *Anuṣṭubh.*

Script : Southern characters.

Date : Śaka 693, Chandra (Bhādra)pada śu. 2, uttara-Phālgunī *nakshatra*, Friday=771 A.D., August 16.

TEXT[1]

First plate

१. सिद्धम्[2][।*] स्वस्ति[॥*] जितम्भगवतागतघनगगनाभेन पद्मनाभेन[।*]श्रीमत्जा-(**ज्जा**) **ह्नवेयकुला**मलव्यो-

२. मावभासनभास्कर[:*]स्वखाट्गै(ड्गै)क[3]प्रहारखण्डित महाशिलास्तम्भलब्धबलपराक्र-

३. मो दारुणारिगणविदारणोपलब्धव्रणविभूषणभूषितः **काण्वायनसगोत्रः** श्रीमत्**को**-

४. **ङ्गणिवर्म्मधर्म्ममहाधिराजः**[4] तस्य पुत्रः पितुरन्वागत गुणयुक्तोविद्याविनयविहित-

५. वृत्तः सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषो-

६. पलभूतो नीतिशास्त्रस्यवक्तृप्रयोक्तृकुशलो दत्तकसूत्रवृत्ते⁀प्रणेता श्रीमान्**माधव**-

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1. From the plates in *E.I.*, Vol. XXVII.
2. Expressed by symbol Gai : मों.
3. Gai : स्वखड्गैक°.
4. संधि has not been observed here.

७. **महाधिराजः**[1] तत्पुत्रः पितृपैतामहगुणयुक्तो[ऽ*]नेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिस-

Second plate : First side

८. लिलास्वादितयशा[:*] श्रीम**द्धरिवर्म्म महाधिराजः**[1] तत्पुत्रोद्विजगुरुदेवतापूजनपरो नारायण-

९. चरणानुध्यायः[2] श्रीमा**न्विष्णुगोप महाधिराजः**[1] तत्पुत्रः[1] त्र्यंबकचरणाम्भोरुहरज⌣प[3] वित्रीकृतोत्त-

१०. माङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः कलियुगबल पङ्कावसन्न धर्म्मवृषोद्धरणनि-

११. त्यसन्नद्धः श्रीमा**न्माधव महाधिराजः**[1] तत्पुत्रः श्रीम**त्कदम्ब** कुलगगनगभस्तिमालिनः **कृष्ण-**

१२. **वर्म्म महाधिराजस्य** प्रियभागिनेयो विद्याविनयातिशय परिपूरितान्तराद्मा(त्मा) निरवग्रह प्र-

१३. धानशौर्य्यो विद्वत्सु प्रथमगण्यः श्रीमा**न्कोङ्गणि महाधिराजः**[1] **अविनीत**नामा तत्पुत्रो विजृम्भ-

१४. माणशक्तित्रयः[1] **अन्दरिय**[**ल***]**तूर्प्पोरुळऱे**[4]**पेऴ**[5] **नगराद्य**नेकसमरमुखमखहुतप्रहृत-

Second plate : Second side

१५. शूरपुरुषपशूपहारविघसविहस्तीकृतकृतान्ताग्निमुखः **किरातार्जुनीय** पञ्चदश-

१६. स्स(स)र्गटीकाकारो **दुर्व्विनीत** नामधेयः[1] तस्य पुत्रो दुर्द्दन्तविमर्द्द विमृदितविश्वम्भरा धिपमो(मौ)-

१७. लिमालामकरन्द पुञ्जपिञ्जरीक्रियमाणचरणयुगलनळिनो[6] **मुष्कर**नामधेयः[1] त-

१८. स्यपुत्रश्चतुर्द्दशविद्यास्थानाधिगतविमलमतिः विशेषतो[ऽ*] नवशेषस्य नीति-

१९. शास्त्रस्यवक्तृ प्रयोक्तृ कुशलो रिपुतिमिर निकर निराकरणोदयभास्करः **श्रीत्रिक्रम**प्रथि-

२०. तनामधेयः[1] तस्यपुत्रः[1] अनेक समर सम्पादित विजृम्भितद्विरदरदनकुलिशाभिघात-

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1. संधि has not been observed here.
2. Better read चरणानुध्यातः.
3. The engraver, having originally engraved प्र seems to have made an attempt to beat out the रेफ sign.
4. This is Dravidian *ṟe*.
5. This is Dravidian *ḻ*.
6. Better read चरणनळिनयुगलो.

२१. व्रणसंरु(रू)ढभास्वद्विजयलक्षणलक्षीकृतविशाल वक्षस्थलः समधिगतसकलशास्त्रार्त्थं-

Third plate : First side

२२. तत्व(त्त्व)स्समाराधित त्रिवर्ग्गो निरवद्यचरित⌣प्रति दि[व*]समभिवर्द्धमानप्रभावो **भूविक्रम** नाम-

२३. धेयः[।*] अपि च[।*] नानाहेतिप्रहारप्रविघटित भटोर×कवाटोत्ति(त्थि) तासृक्धारा[1]स्वादप्रमत्त-

२४. द्विपशतचरणक्षोदसम्मर्द्द भीमे[।*]स(सं)ग्रामे **पल्लवेन्द्र**न्नरपतिमजयद्यो **विळन्दा**भिधाने

२५. राजा **श्रीवल्लभा**ख्यस्समरशतजयावाप्तलक्ष्मीविलासः [॥१॥*] तस्यानुजोनतनरेन्द्रकि-

२६. रीटकोटिरत्नार्कदीधितिविराजितपादपद्मः[।*]लक्ष्म्या स्वयंवृतप[ति]**र्न्नवकाम**नामा **शिष्टप्रियो**[ऽ*]

२७. रिगणदारुणगीतकीर्तिः[॥२॥*]तस्य **कोङ्गणिमहाराजस्यशिवमार**(**रा**)परनामधेयस्य पौत्रः स-

२८. मवनतसमस्तसामन्तमकुटतटघटितबहलरत्नविलसदमरधनुष्खण्ड[2]मण्डित चर-

Third plate : Second side

२९. णनखमण्डलोनारायणचरणनिहितभक्ति[:*]शूरपुरुष तुरगवरवारण घटासंघट्टदा-

३०. रुणसमरशिरसिनिहिताद्म(त्म)कोपोभीमकोपः प्रकटरति सम[3]थसमनुवर्त्तनचतुर युवति ज-

३१. नलौ(लो)कधूर्त्तोलोकधूर्त्त सुदुर्द्धरानेकयुद्धमूर्ध्नि(र्ध्न) लब्धविजयसम्पदहितगजघटाके-

३२. सरीराजकेसरी[।*]अपि च[।*]यो **गङ्गान्वय**निर्म्मलाम्बर तलव्यो(व्या)भास[न*]प्रोल्लसन्माद(र्त्त)ण्डो[ऽ*]रि भ-

३३. यङ्करः शुभकरस्सन्मार्ग्गरक्षाकरः[।*]सौराज्यं समुपेत्य राजसमितो(तौ)रा[ज*]न्गुणैरुत्तमैराजा **श्रीपुरु**-

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1. Read °तासृग्धारा.
2. Gai : **धनु×खण्ड**.
3. "Here the engraver seems to have first proceeded to carve the next letter य, since the trace of the first part of य can be seen in the place of म."—Gai.

३४. षश्चिरं विजयते राजन्यचूळामणि[:।।३।।*]कामोरामासु चापे दशरत(थ)तनयो-
विक्रमेजामदग्न्यः

३५. प्राज्यैश्वर्य्यैर्बं(ब)लारिर्बहुमहसिरवि [:*] स्वप्रभुत्वे[1]धनेशः[।*]भूयोविख्यातशक्ति
स्फुटतर-

Fourth plate : First side

३६. मखिलप्राणभाजाविधाताधात्रासृष्टःप्रजानांपतिरिति कवयो यं प्रशंसन्ति नित्यं(त्यम्)
[।।४।।*]तेन प्र-

३७. तिदिनप्रवृर्त्तं(त्त)महादानजनितपुण्याह्घोषमुखरित मन्दिरोदरेण **श्रीपुरुषप्रथमना-**

३८. मधेयेन **पृथुवीकोङ्गणि महाराजेन**[2]पुरापरित्राण सुहृत्प्रजानां शक्तित्रा(त्र)याभ्युच्च-

३९. यनिर्ज्जितारिः[।*]शुद्धैर्य्यशोभिर्व्विदितादिराजो **नन्नप्प** नामा नृपतिर्बभूव[।।५।।*]
लेभे स

४०. पुत्रं **शिवराज**माजौं(जौ)स्वखट्ग(ड्ग)वित्रासित शत्रुसैन्यं[।*] शिवोपसम्पादनत⌒
प्रजानांअन्वर्त्थंतां

४१. यस्य जगामनाम[।।६।।*]बभूव गोविन्दसमानकान्तिर्ग्गो**विन्दराज**स्तनयस्तदीयः[।*]
समंगुणोयस्य

४२. शशी(शि)प्रकाशाः मनांस्यकर्षत्सुहृदांद्विषाञ्च[।।७।।]देवी **विनयवत्या**सीत् तस्य
यस्या⌒पिताभवत्[।*] च-

Fourth plate : Second side

४३. तुर्द्दिगधिप[:*]श्रीमा**न्विक्रमादित्य** भूपतिः[।।८।।*]सुषुवे सा सती वीटुं(रं) **इन्दराजं**
यशस्विनी[।*] वापे(ते)न सदृशन्ने-

४४. षु(शु)य्य(र्य्यं)स्य संयत्सु शत्रवः[।।९।।*]अग्रजा तस्य जात्यस्य **कञ्चियब्बाम्बु**जानना
[।*]देवी देवसमा(म)स्यासीत्[3]**बुग्गमा-**

४५. **रस्य** भूभृतः[।।१०।।*]यौ दम्पतीसमालोक्य जनस्सन्दृष्टवानिव[।*]स(श)ची
व(ब)लद्विषोर्य्योगं त[था*] गौरी पिनाकिनो[:।।११।।*]

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1. Gai : रविस्‌च(श्च)प्रभुत्वे.
2. There is a spiral design here to mark the punctuation.
3. संधि has not been observed here.

४६. सो(सा)**गङ्गकुल**चन्द्रस्य तस्य वक्षोविहारिणी[।*] पद्मानारायणस्येव बभूव परमप्रिया
[॥१२॥*]गते[ऽ*]

४७. थकालेकस्मिंश्चित्[1] **इन्दराजो** दिवंययौ[।*]दिदृक्षयेव लोकानां[1]आज्जिज(र्ज्जि)-
तानां स्वकर्म्मभिः[॥१३॥*]विज्ञापि-

४८. तायपुत्राय **दुग्गमाराय** धीमते[।*]दत्तंब्राह्मणस्सा(सा)द्देव्या तवेति क्रियतामिति
[॥१४॥*]हरितगो-

४९. त्रस्य नीलकण्ट(ण्ठ)नामधेयस्य प्रावचनचरणस्य तत्पुत्राणां पञ्चानां तत्कनिष्ट(ष्ठ)
नीलग(क)ण्ठ-

Fifth plate : First side

५०. **शर्म्मणे षच्छ(द्छ)तेषु नवतित्रिसंवत्सर शक वरिषेष्वतितेषु[2] चन्द्रपवशुक्लपक्षे
द्वितीयायां तिथौ[1]उत्तर-**

५१. **फाल्गुनि(नी)नक्षत्रे शुक्ल(क्र)वारे शुक्लो(क्रो)दये पुवुकन्द विषये कोमारमंगल ना**
(ग्रा)मस्य पूर्व्वस्यान्दि-

५२. शि तटाकस्याधस्तात् खण्डुकद्वयं व्रीहिक्षेत्रं तथा पश्चिमतटाकस्याधस्तात् खण्डुकद्वयं
व्राहिक्षे-

५३. त्रं क्रमुककदलीनां योग्यं खण्डुकद्वयं क्षेत्रं प्रियङ्गु श्यामकयोग्यं अर्द्धंकरपरिमा-

५४. णंसगृहंसर्व्वपर्व्वपरिहारोपेतक्षेत्रंदत्तं[॥*] पा(फ)लकृष्ट(ष्टां)महिन्दद्यात्सवीजां-
सम्य(श्य)मा(शा)लिनीं[।*]यावत्सू-

५५. र्य्यंकृता लाके(काः)तावत्स्वर्ग्गेमहीयते।[।१५॥*] स्वदत्तां परदत्तां वा यो हरेत
वसुन्धरा[म्।*]षष्ठि(ष्टिं) वर्षं सहस्राणि विष्ठा-

५६. यां जायते कृमिः[॥१६॥*]विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः[।*]कृष्णाहि(ह)
यो[ऽ*]भिजायन्ते ब्रह्मदेयाव(प)हरिकः(काः)[3]

Fifth plate : Second side

५७. सर्व्वकलाधारभूतचित्रकलाभिज्ञेन**गुरुशिष्येण**दं शासनं लिखितं[3]

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1. **संधि** has not been observed here.
2. Read **वर्षेष्वतीतेषु**.
3. There is a spiral design here to mark the punctuation.

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhnavēya-kula** from the *Dharma-mahādhirāja* **Koṅgaṇivarma** upto the ruling king *Pṛithivī-Koṅgaṇi-Mahārāja* **Śrīpuruṣa** in much the same fashion as the Agaḷi grant and Jāvaḷi plates of Śrīpuruṣa (above, Nos. 32 and 33).

In days gone by there was a king called **Nannappa**, who was a protector of his friends and subjects, who had vanquished his enemies by virtue of being endowed with the three *śaktis* and who had been compared with the kings of yore because of his pure fame (verse 5);

he had a son, **Śivarāja** by name, who had routed the armies of his enemies with the help of his sword, and who had literally earned his name by bringing good to his subjects (verse 6);

his son was **Gōvindarāja,** whose splendour was equal to that of Gōvinda (i.e. Viṣṇu-Kṛiṣṇa) and whose qualities attracted in equal measure friends and foes (verse 7);

his queen was **Vinayavatī** whose father was the illustrious **Vikramāditya,** the lord of the four quarters (verse 8);

she gave birth to that hero who bore the name of **Indarāja**; his enemies fled from battles and were lost sight of like the wind (verse 9);

Indarāja's elder sister was the beautiful **Kāñchiyabbā** who became the queen of the king **Duggamāra** (verse 10);

on beholding these couple, people felt as if they had seen no less a pair than Śacī and Indra and Pārvatī and Śiva (verse 11);

she, who was the sweet-heart of the moon of the **Gaṅga** family was her lord's most beloved even as Padmā (i.e. Lakṣmī) was of Nārāyaṇa (verse 12);

after a lapse of time **Indarāja** attained heaven as if desirous of seeing the worlds he had made his own through his good deeds (verse 13);

the object of the inscription is to register the gift of two *khaṇḍukas* of corn field under the tank on the eastern side, two *khaṇḍukas* of corn field, two *khaṇḍukas* of land fit for growing betel-nut and plantain trees, half a *kara* of field for cultivating mustard and millet along with a house under the tank on the western side of the village **Komāramaṅgala** in **Pudukanda-viṣaya** to the brāhmaṇa **Nīlakaṇṭha-śarman,** the youngest of the five sons of Nīlakaṇṭha of the Harita *gōtra* and Prāvacana *caraṇa,* **on Friday the 2nd of the bright half of Bhādrapada when six hundred and ninetythree years of the Śaka era had elapsed, the *nakṣatra* on the day in question being Uttara-Phalguni.**

"It is not clear who the donor of the grant was. The reading *vijñapitāya putrāya Duggamārāya*, etc., in lines 47-48, has to be construed with *Śrīpuruṣa-prathamanāmadhēyena Pṛithuvī-koṅguṇi-mahārājēna* in lines 37-38. The engraver seems to have omitted something here and hence the difficulty about the *anvaya*. We may, however, interpret the whole passage as follows : At the request of his queen **Kañchiyabbā, Duggamāra** obtained the grant from his father **Śrīpuruṣa** and in turn made it over to a brāhmaṇa. The name of this brāhmaṇa and the details of the grant have been given subsequently in the text. The grant seems to have been made for the benefit of **Kañchiyabbā's** brother **Indarāja** whose death is referred to just before the grant-portion in the text."[1]

The imprecatory portion consists of two of the usual stanzas.

The charter was written by **Guruśiṣya,** who was an abode of all arts and was an expert in the art of drawing.

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[1] *E. I.* Vol. XXVII, p. 148.

No. 48

DĒVARAHAḶḶI PLATES OF ŚRĪPURUṢA, YEAR 50, ŚAKA 698

Provenance	: Dēvarahaḷḷi, Nagamangala Taluk, Mysore District, Karnataka.
Reference	: B. Lewis Rice : *E.C.*, Vol. IV, Ng. 85 and plates between pp. 234-35.
Language	: Sanskrit (prose and verse) and Kannaḍa.
Metres	: Verses 1 and 4 : *Sragdharā*; Verse 2 : *Vasantatilaka*; Verse 3 : *Śārdūlavikrīḍitam*; Verses 5-8 : *Anuṣṭubh*.
Script	: Early Kannaḍa.
Date	: Śaka 698, Regnal year 50, (776-77 A.D.).

TEXT[1]

First plate

१. सिद्धम[2][।*]स्वस्ति[।*]जितम्भगवतागतघनगगनाभेन पद्मनाभेन[।*]श्रीम**ज्जाह्नवेय-**
कुलामलव्यो-

२. मावभासनभास्करः स्वख[ा]ङ्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धपराक्रमोदारु[णा]-

३. रिगणविदारणोपलब्धव्रणविभूषणविभूषितः **काण्वायनसगोत्रः** श्रीमत्**कोङ्गणिवर्म्म-**

४. **धर्म्ममहाधिराजः** तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्त-

५. : सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनोविद्वत्कवि काञ्चननिकषोपल-

६. भूतोनीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलोदत्तकसूत्र वृत्तेः प्रण(णे)ता श्रीमान्**माधवमहा-**

७. **धिराजः** तत्पुत्रःपितृपैतामहगुणयुक्तो[ऽ*]नेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलि-

८. लास्वादितयशाः श्रीम**द्धरिवर्म्म महाधिराजः** तस्य पुत्रो द्विजगुरुदेवतापूजनपरो

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[1] From the plates in *E.C.*, Vol. IV.

[2] Expressed by symbol.

Second plate : First side

९. नारायणचरणानुध्यातः श्रीमा**न्विष्णुगोपमहाधिराजः** तत्पुत्रः त्र्यम्बकचरणाम्भो-

१०. रुहरजः पवित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्र्य क्रि(क्री)तराज्यः कलियुगबलपं[1]-

११. कावसन्नधर्म्मवृषोध(द्ध)रणनित्यसन्नद्धः श्रीमान्**माधवमहाधिराजः** तत्पुत्रः श्रीमत्**क-**
दम्बकु-

१२. **ल**गगनगभक्ति(स्ति)मालिनः **कृष्णवर्म्ममहाधिराज**स्य प्रियभागिनेयो विद्याविनयाति-

१३. शय परिपूरितान्तरात्मा निरवग्रहप्रधानशौर्य्यो विद्वत्सुप्रथमगण्यः

१४. श्रीमान्**कोंगणिमहाधिराजः अविनीत**नामा तत्पुत्रो विजृम्भमाणशक्तित्रयः **अन्दरि**

१५. **आलत्तूर्प्पोरुळऱ**[2]**पेऴ**[3]**ग**राव्य(द्य)नेक समरमुखमखहुतप्रहतशूरपुरु-

१६. षपशूपहारविघसविहस्तीकृतकृतान्ताग्निमुखः **किरान्ता(ता)र्जुनीय** पञ्चदशस्स(स)र्ग-

Second plate : Second side

१७. टीकाकारो **दुर्व्विनीत**नामधेयः तस्यपुत्रोदुर्द्दन्त विमर्द्दविमृदितविश्वम्भराधिपमौलि-
माला-

१८. मकरन्द पुञ्जपिञ्जरीकृ(क्रि)यमाणचरणयुगलनळिनो **मुष्कर**नाम[4]नामधेयः तस्य पुं-

१९. त्रश्चतुर्द्दशविद्यास्थानाधिगतविमलमतिः विशेषतो[ऽ*] नवशेषस्यनीतिशास्त्रस्य
वक्तृ-

२०. प्रयोक्तृकुशलोरिपुतिमिरनिकरनिराकरणोदयभास्करः **श्रीविक्रम**प्रथितना-

२१. मधेयः तस्यपुत्रः अनेकसमरसंपादितविजृम्भित द्विरदरदनकुलिशाघातः

२२. व्रणसंरुढभास्वद्विजयलक्षणलक्षीकृतविशालवक्षस्त(स्थ)लः समधिगतसकलशास्त्रा-

२३. र्थतत्व(त्त्व)स्समाराधितत्रिवर्ग्गोनिरवद्यचरित⏝प्रतिदिनमभिवर्द्धमानप्रभावो **भूविक्रम-**

२४. नामधेयः[।*]अपि च[।*]नानाहेतिप्रहारप्रविघटित भटोर×कवाटोत्थितासृग्धारा-
स्वा [दप्र]-

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1. The *anusvāra* is actually engraved at the beginning of the next line.
2. This is Dravidian *ṟa*.
3. This is Dravidian *ḻna*.
4. The word नाम is redundant.

Third plate : First side

२५. मु(म)त्तद्वि[पी](प)शति(त)चि(च)रणि(ण)[क्षो]द सम्मर्द्द भीमे[।*]संग्रामे **प**[1]**ल्लवेन्द्र**न्नरपतिमजयद्यो वि-

२६. ळन्दाभिधाने राजा **श्रीवल्लभा**ख्यस्समरशतजयावाप्त लक्ष्मीविलासः[॥१*॥] तस्यानु-

२७. जोनतनरेन्द्रकिरीटकोटिरत्नार्कदीधिति[वि]राजित पादपत्मः(द्मः)[।*]लक्ष्म्या स्वयंवृतपतिर्न्न**वका-**

२८. **म**नामा **शिष्टप्रियो**[ऽ*]रिगणदार(रु)णगीत कीर्तिः[॥२*॥] तस्य **कोंगणिमहा-**
[धि*]राजस्य **शिवमा**[2]

२९. **रा**परनामधे[3]यस्य **पौत्रः** समवनतसमस्तसामन्त मकुटतटघटितब-

३०. हलरत्नविलसदमरधनुष्खण्डमण्डितचरणनखमण्डलो नाराय-

३१. णनी(नि)हितभक्तिःशूरपुरुषतुरग[न](व)रवारण घटासंघट्टदारुणसमरशिरसि

३२. निहितात्मकोपोभीमकोपः प्रकट[4]रतिसमयसमनुवर्त्तनचतुरयुवति(ती)जनलो-

३३. कधूर्त्तोलोकधूर्त्तः सुदुर्धरानेकयुद्धमूर्ध्नलब्ध विजयसंपदहितगजघ-

Third plate : Second side

३४. टाकेसरी राजकेसरी[।*] अपि च[।*]यो **गंगान्वय** निर्म्मलाम्बरतलव्याभासनप्रो-
ल्लसन्मार्त्त-

३५. ण्डो[ऽ*]रिभयंकरःशुभकरस्सन्मार्ग्गरक्षाकरः[।*] सौराज्यंसमुपेत्यराज्यसमितौराज-
न्गुणैरु-

३६. त्तमैराजा **श्रीपुरुष**श्चिरंविजयतेराजन्यचूळामणिः[॥३*॥]कामोरामासुचापेदशरथत-

३७. नयोविक्क्रमेजामदग्न्यः प्राज्यैश्वर्य्यैर्बलारिर्ब्बहु महशि(सि)रवि[:*]स्वप्रभुत्वे

३८. धनेशः[।*]भूयोविख्यातशक्तिस्फुटतरमखिलप्राणभाजांविधाताधात्रासृष्टः

३९. प्रजानां पतिरितिकवयो यं प्रशंसन्तिनित्यं(त्यम्)[॥४॥] तेन प्रतिदिनप्रवृत्तमहादान
जनित-

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1. This and the preceding letters in this line appear to have been tempered with.
2. The letters शिवमा appear to have been somewhat tempered with.
3. The letters नामधे appear to have been tempered with.
4. The letter र was engraved first and then corrected to ट.

४०. पुण्याहघोषमुखरितमन्दिरोदरेण **श्रीपुरुष** प्रथम नामधेयेन **प्रि**(पृ)**थु**(थि)**वी कोङ्ग**-

४१. **णि महाराजेन** ।[1] **अष्टानवत्युत्तरेषु**[**ष***] **वृछतेषु शकवर्षेष्वतीतेष्वात्मा**(त्म)**नः प्रवर्द्ध**-

४२. **मान विजयैश्वर्य्ये संवत्सरे पञ्च**(ञ्चा)**शत्तमेप्रवर्द्धमाने मान्यपुरमधिव**-

Fourth plate : First side

४३. सति विज[2]यस्कन्धावारे श्रीमूल[3]**मूलगणा**भिनन्दित संघान्वये **एरेगित्तू**[र्ग्ग]-

४४. म्निगणे **पुलिकल्गच्छे** स्वच्छ(ञ्च)तरगुणकी(कि)र[ण*] प्रततिप्रह्लादितसकललोकः चन्द्र इवाप-

४५. रः **चन्द्रणन्दि**नामगुरुरासीत् तस्य शिष्यस्समस्त विबुधलोकपरिरक्ष-

४६. णक्षमात्मशक्तिः परमेश्वरलालनीयमहिमाकुमारवद्वि(द्द्वि)तीयः **कुमा**-

४७. **रणन्दी** नाममुनिपतिरभवत् तस्यान्तेवासीसमधिगत सकळ तत्वा(त्त्वा)र्त्थंस-

४८. मर्त्थितबुधसार्धंसम्पत्सम्पादितकीर्त्तिः **कीर्त्तनन्द्याचार्य्यो** नाममहामुनिस्समज-

४९. नि तस्य प्रियशिष्यः शिष्यजनकमलाकरप्रबोधनकः मिथ्य(थ्या)ज्ञानसन्ततसन्तत(म)स

५०. सन्तानान्तकसद्धर्म्मंव्योमावभासनभास्करः **विमळच[4]न्द्राचार्य्यौ**(र्य्येः)सु(स)म(मु) दपादि तस्य म-

Fourth plate : Second side

५१. हर्षेर्द्धम्र्मोपदेशनया[5] श्रीम**व्वाणकुल**कलः सर्व्वतपमहानदप्रवाहः महाद-

५२. ण्डमण्डलाग्रखण्डितारिमण्डलळद्रुमषण्डो **दुण्डु**प्रथम नामधेयो**नीर्गुन्दयुवरा**-

५३. **जो** जज्ञे तस्यप्रियात्मजः आत्मजनितनयविशेष निश्गे(श्शे)षीकृतरिपुलोकः लोकहित-

५४. मधुरमनोहरचरितः चरितार्त्थंत्रिकरणप्रवृत्तिः **परमगूळ**प्रथम[नाम*]धेय[:]

५५. **श्रीप्रिथुवि[6]नीर्गुन्दराजो**[ऽ*]जायतः(त) **पल्लवाधिराज** प्रियात्मजायां **सगरकु**[**ल***] तिल-

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1. This *daṇḍa* is followed by a spiral symbol.
2. These four letters are tempered with.
3. The word मूल is redundant.
4. The letter ळ, originally omitted, is inserted in the little space available between the letters म and च.
5. Read °र्द्धर्म्मोपदेशेन.
6. Read पृथिवी°.

५६. कात्म (**न्म**) **रुवर्म्मणो** जाता **कुन्दाच्चि** नामधेयाभतृ (तृं) भवनग्र (प्र) बभूवभार्य्यातया सतत-

५७. प्रवृत्तधर्म्मकार्य्यया निर्म्मिताय **श्रीपुरो**त्तरदिशमलंकुर्व्वते **लोकतिलक** नाम्ने

५८. **जिनभवनाय** खण्डस्पु (स्फु) टित नवसंस्कारदेवपूजा दान धर्म्मप्रवर्त्तनार्त्थ (र्त्थं) तस्यैव प्रि (पृ)-

Fifth plate : First side

५९. **थिवी नीर्ग्गुन्दराजस्य** विज्ञापना (न) या **महाराजाधिराज परमेश्वर श्रीजसहितदेवेन नी-**

६०. **र्गुन्दविषयान्त**‿पाति **पोन्नळ्ळि**नामग्रामस्सर्व्वं परिहारोपेतो दत्तः तस्य सीमान्त-

६१. राणि पूर्व्वस्यांदिशि[1] **Nolibeḷadā** beḷgalmoṟaḍi pūrvva-dakṣiṇasyām̐ diśi **Paṇyaṁgeṟe** dakṣīṇasyāṁ

62. diśi **Beḷgalligeṟeyābḷageṟeyā** paḷḷadā kūḍal-dakṣiṇa-paścimāyān-diśi **Jaidarā ke-**

63. **yyā** beḷgal-moṟaḍu paścimāyān-diśi **Ponkevi Toḻtuvāyarā** keṟe paścim-ōttara- syān-di(śi*)

64. puṇuseyā goṭṭegāta kal-kuppe uttarasyān-diśi **Sōmageṟeyā** paḷḷadā perm-muṟikku uttara-

65. pūrvvasyān-diśi **kaḷambarttiga**ṭṭu[।*)[2] इमान्या (न्य) न्यानि क्षेत्रान्तराणि दत्तावि (नि) [।*][3] **Duṇḍu-samudradā** vayalu-

66. ḷ-kirud-āṟamege padir-kkaṇḍugam maṇṇaṁ **Paḻeya-Erenallūra** ūrppā[4] ḷu okkaṇḍugaṁ Śrī**purada Du-**

Fifth plate : Second side

67. **ṇḍu-gāmuṇḍarā** paḍuvāy-ondu-tōṇṭa Śrī**purada** vayaluḷ **Kammarggaṭṭi-**nalli irkkaṇḍu-

68. gam kaḻani **Perggeṟeyā** keḻage aṟugaṇḍugaṁ **Erepūligeṟeyā Kōyilgoḍa**(ṭṭā) eḍe i-

69. rppattu gaṇḍugaṁ bbe(be)de aduvu Śrī**pura**dā baḍagaṇa paḍuvaṇa kōṇu-ḷḷan **Dēvaṁgēri** madamane

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[1] From here the text is in Kannaḍa.

[2] Here follows a sentence in Sanskrit.

[3] From here the text is in Kannaḍa.

[4] The letter *rppā* appears to have been tampered with.

70. o[ṁ]daṁ mūvatta ondu maneya mane.tāṇam [।*] अस्य दान[स्य*] साक्षिणः अष्टादश प्रकृ-

७१. तयः[1]

Sixth plate : First side

७२. [2]अस्य दानरय साक्षिणः **षण्णवति सहस्र विषय** प्रकृतयः[।*]यो[ऽ*[स्यापहर्त्ता लो[भा]-

७३. न्मोहात्प्रमादेन वा स पञ्चभिम्महद्भिः पातकैस्संयुक्तो भवति[।*] यो रक्षति स पु-

७४. ण्यभाग्भव[ति*।] अपि चात्र मनुगीता[:]श्लोका[:*।]स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां[।*]षष्टि व-

७५. र्षं सहस्राणि[वि][3]ष्टायां जाया[4] जायते क्रि(कृ)मिः [।।५*।।]स्वा(स्व)न्दातु(तुं) सुमहच्छख्यं(क्यं)दुःखमन्यस्य पा-

७६. लनम्[।*]दानं वा पालनं वेति दानाच्छ्रेयो[ऽ*]नु पालनम्[।।६*।।]बहुभिर्ब्ब(र्व्व)सुधा भुक्ता राजभि-

७७. स्सगरादिभि[:*।]यस्य यस्य यदा भूमिस्तस्य तस्य तदा प(फ)लम्[।।७*।।]देवस्वन्तु विषं घो[रं न]

७८. विषं विषमुच्यते[।*]विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रिकम्[।।८*।।]सर्व्वकलाधार भूत चित्रक-

७९. लाभिज्ञेन **विश्वकर्म्माचार्य्येण**ेद(दं)शासनम् लिखितम्[।*] चतुष्कण्डुक श्री(व्री)हि बीजावापमात्रं द्विकण्डु-

८०. क कङ्गु क्षेत्रं तदपि ब्रह्मदेयमिव रक्षणीयम्[5]

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1. Punctuation is marked here by a spiral symbol. After this, nearly half the plate is left uninscribed.
2. There is a spiral mark at the beginning of this line.
3. The letter वि, originally omitted, is inscribed in the little space available between the letters णि and ष्टा.
4. The letters जाया are redundant.
5. Punctuation is marked here by three spiral symbols.

SUMMARY

After hailing the god Padmanābha, the preamble introduces the king's of the **Jāhnavēya-kula** from the *Dharma-mahādhirāja* **Koṅgaṇivarma** upto the ruling king *Pṛithivī Kongaṇi-mahārāja* **Śrīpuruṣa** in much the same fashion as the other grants of that king edited above (Nos. 32, 33 and 34).

There was in the **Mūla-gaṇa, Nandi-saṅgha, Erεgittūrgaṇa** and **Pulikal-gaccha**, the preceptor **Candra-ṇandi**, a source of delight to all the people; his disciple was that doyen among ascetics **Kumāraṇandi**, a very second Kumāra (i.e. Kārttikēya) in the matter of pleasing Paramēśvara (i.e. Śiva),[1] and a protector of the learned; his disciple, who was famed for his learning, was the great ascetic **Kīrttanandy-ācārya**; his beloved disciple, who in his turn was a great master to his disciples, who dispelled the darkness of false faiths and spread true religion, was **Vimaḷacandr-ācārya.**

There was born *Nīrgunda-yuvarāja*[2] who bore the first name of **Duṇḍu,** who was the melody of the illustrious **Bāṇa** family, a flood of the great river of penance, and who had broken down the ring of his enemies with the sceptre held in his hand;

his beloved son, who had destroyed the entire world of his enemies with the help of his special knowledge of polity, whose pleasing character led to the good of the people, whose thoughts, words and deeds reflected his character, was the illustrious *Pṛithivī-Nīgrundrarāja* who bore the first name of **Paramagūḷa;**

Kundācci, the daughter of **Maruvarman** of the **Sagara** family and his queen who was the beloved daughter of **Pallavādhirāja,** became his (i.e. Paramagūḷa's) wife.

She, who was ever performing pious acts, had caused to be built, on the northern side of **Śrīpura**, a **Jaina temple** called **Lōkatilaka.**

And, for conducting repairs, renovations and worship as well as other religious acts in that temple, the *Pṛithivī-Kongaṇi-mahārāja* Śrī**puruṣa**, the *Mahārājādhirāja*, *Paramēśvara* **Jasahitadēva**[3] granted, free of all hindrances, the village of **Ponnaḷḷi** in **Nīrgunda-viṣaya**. The grant was made, at the request of **Pṛithivī-Nīrgundarāja, when six hundred and ninetyeight years of the Śaka era had elapsed, in the fiftieth year of his victorious reign**, when the king was residing in the victorious camp at **Mānyapura.**

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[1] There is a pun-here on the word Paramēśvara. While, with reference to Kumāra-Kārttikēya, the intended one is Lord Śiva, with reference to Kumāraṇandi, the intended one is the royal patron.

[2] The literal sense is 'the crown-prince of Nīrgunda'.

[3] This is the colloquial form of Sanskrit Yaśōhitadēva. Though, from the order of occurrence in the text, it is not possible to conclude so, it may be suggested, in the absence of any other possibility, that Yaśōhitadēva was only yet another name of Śrīpuruṣa who is endowed with imperial titles, as in the case of Jasahitadēva, in his stone inscriptions.

The boundaries of the gift village were—on the eastern side, the heap (or hillock) of white rocks at **Nolibeḷa;** on the south-east, the **Paṇyangeṟe** tank; on the south, the junction of the **Beḷagalligeṟe** tank and the water course leading to the **Oḷageṟe** tank; on the south-west, the heap of white rocks in the field called **Jaidarā-key**; on the west, the tank constructed by **Ponkevi Toḷtuvāyar;** on the north-west, the stone-heap in the *puṇuse* and *goṭṭegāl* localities; on the north, the big bend in the water course leading to the **Sōmageṟe** tank; on the north-east, the **Kaḷambartti** dam.

The following other lands were also given--Ten *kaṇḍugas*[1] of land in the plains (under the tank bearing the name) of **Duṇḍu-samudra**[2] for laying a garden; one kaṇḍuga of waste-land in the village **Paḷeyā-Erenallūr;** one garden to the west of (the field of) **Duṇḍu-gāmuṇḍa;**[3] two *kaṇḍugas* of paddy field in the (i.e. under the) **Kammargaṭṭu** dam, in the plain fields of **Śrīpura;** six *kaṇḍugas* under the **Perggeṟe** tank; twenty *kaṇḍugas* of sowable land in between **Erepūligeṟe** and Kōyilgoṭṭa; in the northern and western corners **Śrīpura,** one house and thirtyone house-sites.

The witnesses to this grant were the eighteen (bodies of) subjects;[4] the witnesses to this grant were the subjects of the **96,000 viṣaya**.

The imprecatory portion which follows consists of a passage in prose and four of the usual stanzas attributed to Manu.

The charter was written by **Viśvakarm-ācarya**, an abode of all arts and an expert in the art of drawing; (to him was granted) two *kaṇḍukas* of land, each of the extent of being sown with four *kaṇḍukas* of millet, and this grant should be protected as if it is a *brahmadēya.*[5]

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[1] Rice translates *padir-kkaṇḍuga* as 'twelve' *khaṇḍuga*.

[2] The tank was obviously named after Duṇḍu *alias* Nīrgunda-yuvarāja mentioned earlier in the present charter.

[3] This official Duṇḍu-gāmuṇḍa was obviously so named after his royal master Duṇḍu, mentioned earlier in the record, such instances of subordinates being named after their masters being legion in Karnatāka.

[4] Eighteen is a convention number. *Aṣṭādaśa-prakṛitayaḥ* of the present charter reminds us of the *padneṇṭu-paṭṭaṇa* of Kannaḍa inscriptions, referring to the 'Eighteen (guilds of) towns'.

[5] See above, p. 88, footnote 2.

No. 49

MANṆE PLATES OF MĀRASIṀHA, ŚAKA 719

Provenance	: Manṇe, Nelamangala Taluk, Bangalore District, Karnataka.
Reference	: B. Lewis Rice; *E.C.*, Vol. IX, Nl. 60 and plates between pp. 48-49.
Language	: Sanskrit (prose and verse) and Kannaḍa.
Metres	: Verses 1, 4, 8, 11 : *Sragdharā*; Verses 2, 5, 10; *Vasantatilaka*; Verses 3, 9 : *Śārdūlavikrīḍitam;* Verse 7 : *Śikhariṇī;* Verses 6, 12-23 : *Anuṣṭubh.*
Script	: Early Kannaḍa.
Date	: Śaka 719, Āṣāḍha śu. 5, uttarā-Bhādrapada·nakṣatra, Monday. Irregular. If *śu.* is a mistake for *ba.*, the details correspond to 798 A.D., July 8, f.d.t. 27.

TEXT[1]

First plate

१. सिद्धम्[2] [।*] स्वस्ति [॥*] जितंभगवतागतघनगगनाभेन पद्मनाभेन [।*] श्रीमा (म) - **ज्जाह्नवेयकुला**मल-

२. व्योमावभासनभास्करः स्वखड्गै (ड्गै) कप्रहारखण्डित महाशिलास्तंभलब्धबल-

३. पराक्रमो दारुणारिगणविदारणोपल[3]ब्धब्र (व्र) ण[4]विभूषण भूषितः **काण्वायनसगो-**

४. **त्र**:श्रीमत्**कोंगणिवर्म्मधर्म्ममहाधिराज**: तस्यपुत्रः पितुरन्वागतगुणयुक्तो

५. विद्याविनयविहितवृत्तः सम्यक्प्रजापालनमात्राधिगत राज्यप्रयोजनोविद्वत्कवि-

६. काञ्चननिकषोपलभूतो नीतिशास्त्रस्यवक्तृप्रयोक्तृ कुस (श) लो दत्तकसूस्त्र (त्र) वृत्तेः

७. प्रणेता श्रीमान्**माधव [म] हाधिराज**: तत्पुत्रः पितृपैतामहा (ह) गुणयुक्तो [ऽ*] नेकचातु-

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1. From the plate in *E.C.*, Vol. IX.
2. Expressed by symbol.
3. The letter ल, originally omitted, is engraved below the line.
4. The letter ण, originally omitted, is engraved below the line.

८. द्धं(द्दं)न्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशा[:*] श्रीम**द्धरिवर्म्ममहाधिराज:**
तत्पुत्रो

९. द्विजगुरुदेवतापूजनपरोनारायणचरणानुध्यात: श्रीमा**न्विष्णुगोपमहाधिराज:**

१०. तत्पुत्रस्त्र्यंबकचरणांभोरुहरज:पवित्रीकृतोत्तमांग: स्वभुज बलपराक्रे(क्र)मक्रे(क्र)य-

Second plate : First side

११. क्रीतराज्य: कलियुगबलपंकावसन्नधर्म्मवृषोद्धरणनित्य सन्नद्ध: श्रीमान्**माधवमहाधिराज:**
त-

१२. त्पुत्र[:*]श्रीमत्**कदम्बकुल**गगनगभस्तिमालिन: **क्रि(कृ)ष्णवर्म्ममहाधिराज**स्य प्रिय-
भागिनेयो वि-

१३. द्याविनयातिशयपरिपूरितान्तरात्मा निखग्रहप्रधानशौर्य्यो विद्वत्सुप्रथमगण्य: श्री[मा]-

१४. **न्कोङ्गणिमहाधिराज[:*]अविनीत**नामो(मा)तत्पुत्रो विजृम्भमाणशक्तित्रय: **अन्वरि-**
आलत्तू-

१५. **प्पोंरुळऱे[1]पेऴ्न[2]गरा**द्यनेकसमरमुख[म]खहुत प्रहतशूरपुरुषपशु(शू)पहार वि-

१६. घसविहस्ती क्रि(कृ)तान्ताग्निमुख: **किरातार्जुनीय** पञ्चदस(श)सर्गटीकाकारा(रो)
दुर्व्विनीतना-

१७. मधेय: तस्यपुत्रोदुर्द्दान्तिविमर्द्द विमृदितविश्वंभराधिपमौलिमालामकरन्दपुंजपिंजि(ज)-

१८. रि(री)कृ(क्रि)यमाणचरणयुगलनळिनो **मुष्कर**नामधेय: तस्यपुत्रश्चतुर्द्दशविद्यास्ता-
(स्था)नाधि[3]ग-

१९. तविमलमतिर्व्विशेषतो[ऽ*]नवसे(शे)षस्यनीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलोरिपुति-
मिरनिकर-

२०. निराकर[4]णोदयभास्कर: **श्रीविक्रम**प्रथित ना[म*]धेय: तस्यपुत्र: अनेकसमरसंपादित-
विजृ-

Second plate : Second side

२१. म्भितद्विरदरदनकुलिशाभिघातव्रणसंरुढभास्वद्विजय लक्षणलक्षीकृतविशालवक्षस्थल:

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1. This is Dravidian *ṟe*.
2. This is Dravidian *ḻna*.
3. The letter षि, originally omitted, is engraved below the line.
4. The letter र, originally omitted, is engraved below the line.

२२. समधिगतसकलशास्त्रार्त्थतत्व (त्त्व) [स्स]माराधिप (त) त्रिव[1]र्ग्गो निखद्यचरित [:।*] प्रथि (ति) दिनमभिवर्द्धमानप्र-

२३. भावो **भूविक्रम**नामधेयः [।*] अपि च [।*] नानाहेतिप्रहारप्रविघटितभटोरः कवाटोत्थितासृ-

२४. ग्धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्द भीमे [।*] संग्रामे**पल्लवेन्द्र**न्नरपत्ति (ति) मजयद्यो **वि-**

२५. **ळिन्दा**भिद्याने राजा**श्रीवल्लभा**ख्यस्समरस (श) तजयावाप्तलक्ष्मीविलासः [।।१*।।] तस्यानुजोनतनरेन्द्र-

२६. की (कि) रीटकोटिरत्नार्कदीधितिविराजितपादपद्मः [।*] लक्ष्म्यास्वयंवृतपतिर्न्न**वकाम** नामा**शिष्टप्रि-**

२७. **यो**[ऽ*] रिगणदार (रु) णगीतु (त) कीर्त्तिः [।।२*।।] तस्य **कोङ्गणिमहाराजस्य शिवमारा**परनामधेयस्यपौत्रः[2]

२८. समवनतसमस्तसामा (म) न्तमकुटतटघटितबहलरत्न विलसदमरधनुक्ष [ष्ख) ण्डमण्डित चरणनख [म*] ण्डलो

२९. नारायणचरणनिहि[3]तभक्ति [:*] शूरपुरुषतुरग वरवारणघटासंघट्टदारुणसमरशिरसिनि [हि*] तात्म-

३०. कोपोभीमकोपः प्रकटरतिसमयश (स) मनुवर्त्तनचतुर युवतीजनलोकधूर्त्तोलोकधूर्त्तः सुदु-

३१. र्द्धरानेकयुद्धमूर्द्धलब्धविजयसंपदहितगजघटाकेसरी राजकेसरी [।*] अपि च [।*] योगं[4]-

३२. **गान्वय**निर्म्मलाम्बरतलव्याभासनप्रोल्लसन्मार्त्तण्डो [ऽ*] रिभयंकरः सु (शु) भकरः सन्मार्ग्गं-

Third plate : First side

३३. रक्षाकरः [।*] सौराज्यंसमुपेत्यराजसमितौ राजद्गु (न्गु) णैरुत्तमै राजा **श्रीपुरुष**श्चिरं विजयते राज-

३४. न्यचूळामणिः [।।३*।।] कामोरामासुचापेदशरथतनयो विक्रमेजामदग्न्यः प्राज्यैस्व (श्व) - र्य्यैबलारि-

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1. The letter व, originally omitted, is engraved below the line.
2. The विसर्ग is actually engraved at the beginning of the next line.
3. The letter हि, originally omitted, is engraved below the line.
4. The अनुस्वार is actually engraved at the beginning of the next line.

३५. बंहु मशि[1]रवि[:*]स्वप्र[भु*]त्वे धनेशः[।*] भूयोविख्यातकीर्तिस्फुटतरमखिलप्राणभाजां विधाता धात्रा

३६. सृष्ट[:*]प्रजानांपतिरितिकवयो यं प्रसं(शं)स[2]न्ति नित्य[म्।।४*।।]स तु प्रथि(ति)दिनप्रवृत्तमहादानजनितपु-

३७. ण्याहघोषमुखरितमन्दिरोदरः **श्रीपु[रु*]ष** प्रथं(थ)म नामधेयः **प्रि(पृ)थु(थि)वी कोङ्गणि[3][म*]हाधिराजः**

३८. तत्पुत्रःप्रतापविनमितसकलमहि(ही)पालमौलिमाला लाळितचरणारविन्दयुगळो

३९. निजभुज विराजि[त*]निशित खट्ग(ड्ग)पट्ट समाक्रि(क्र)ष्टानिष्टधरापाल**बल्लभज**यश्रीसमा-

४०. लिङ्गितस्समरमुखसम्मुखागतरिपुनृपतिगजघटाकुम्भनिर्भेदश्नोच्छळितरक्तच्छटापातपा-

४१. टलित निजभुजस्तंभः आकर्ण्णसमाकृष्टचापचक्र विनिर्मुक्तनाराचपरंपरापातपातिता-

४२. रातिमण्डलो बहुसमरसमार्ज्जितजयपताकाशत[श*]बलित नभस्थलः[।*]यस्मिन्प्रयातवति

४३. कोपवशम्महीशे यान्तिक्षणादहितभूमिभुजो रणाग्रे[।*]अन्त्रावलीवलयभीषणमन्तक-

Third plate : Second side

४४. स्य वक्त्रान्थ(न्त)रंक्षतजकर्द्दमदुर्न्निरीक्ष(क्ष्य)म्[।।५*।।]स तु शिशिरकरनिकरनिर्म्मलनिजयशोराशि विस(श)दी कृतदशाशा-

४५. चक्र[म](स)मस्तचक्रवर्तिलक्षणोपलक्षितोनिरपेक्षा परोपकारसम्पादनैकव्यसनः प्र-

४६. वर्त्तितन्यायबलसमुन्मूलितकलिकालविल[सि]तो निपुणनि[जनी*]तिप्रयोगापहसित बृहस्प-

४७. तिः कुनृपतिकदम्बककपटकोटिविघ[टि]त धमविलंम(ब)न शिलास्तंभायमानचरितः सत-

४८. त प्रवृर्त्त(त्त)दानस[न्थि](न्त)र्प्पित ड्वि(द्वि)जातिलोकः[।*] प्रोन्मूलितविकार(रे)ण सर्व्वलोकोपकारिणा[।*]यस्यदाने-

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1. Read °महसि.
2. The letter स, originally omitted, is engraved below the line.
3. The letter णि, originally omitted, is engraved below the line.
4. The letter द, originally omitted, is engraved below the line.

४९. [न*]दि[प्वा](ङ्ना)गदानधाराप्यधः कृता[॥६*॥]अपि च ॥ जटानां संघातैरिह भुविकृतानूनविपदा(दां)

५०. कलानामाधारा(रो)बुधजनहित(ता)पादनपरः[।*]गुणानां सु(शु)द्धानामपिनियत-मुर्त्पं(त्प)त्तिभवा(व)नां(नं)नृपा-

५१. णां नी(ने)ता याः(यः)कविरितिमधः(तः)काव्यकुशलैः[1][॥७*॥]दु[2]र्व्वि[गा]ह फणि-सुतमतपारावारपारदृश्वा प्रमाण-

५२. शास्त्र शा[ण]निशातीकृतवीरधिषणः समाजतन्त्र तत्वा(त्त्वा)वबोध विमदीकृतबुधो हस्तिनीव[3]

५३. वक्त्रोद्भव या(य)तिप्रवरमतावबोधनर्मात(ति)र्व्विद्वन्मति वितति विकल्प(ल्पि)त यातायातविचारविच-

५४. [क्ष*]णो[ऽ*]ङ्गीकृ[त*][तु]र[ङ्ग]मागमप्रयोगपरिणतो धनुर्व्विद्यांभोरुहवनगहन विकासितविदग्ध[म]-

Fourth plate : First side

५५. रि(री)चिमालीनिजनिर्म्मितगज[द]न्तकल्पना[गमा*]नल्प चेता विराजित[4]सेतुबन्ध [निबन्ध]नानन्दितविपश्चिन्मण्ड-

५६. लस्सकलनाटकविषयसन्धिसंध्यंगादियोजनाचतुरोनिरुपमनिजरुपनिर्जितमकरध्व-

५७. जोमकरध्वजगुरुचरण सरोजविनमनपवित्रीकृतो(तो)त्त मांगो **मुदुकुन्दू**र्न्नाम ग्रामो-पविष्ट

५८. **राष्ट्रकु(कू)टचाळुक्य हैहय** प्रमुखप्रवीरसनाथ **वल्लभ सैन्य**विजयविख्यापितप्रभा-

५९. वः[।*]अपि चः(च)।[।*]**घोरा**श्वीयंसमन्तात्प्रबल मुपगतव्याप्तदिक्चक्रवाळं निर्जि-त्यानेकसंख्यैर्न्निशि-

६०. तनिजभुज[4]जोन्मुक्तनाराचजालैः[।*]देवोयःप्राज्य तेजा[त्ति](स्ति)मिरमिव मह-त्तीव्रभानुर्म्मं-

६१. यूखैं दुर्व्वारोदार पातैरुदयमभिलषन्स्वन्निवेश(शं) विवेशः(श)[॥८*॥]स तु हरिरिव सततसंभावित द्विज-

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1. The विसर्ग, originally omitted, has been subsequently inserted.
2. च् was first engraved and then corrected to दु.
3. Read विरचित as in the other plates.
4. The letter ज is redundant.

६२. पति: सहस्रकिरणइवप्रतिदिवसोचितो दयोभुजंगलोक इवविगतभयोरत्नाकर:(र)इ-

६३. वास्पृष्टकळंकोदुर्य्योधनोप्यभि:(भि)नन्दितार्जुनगुणो वाहिनीपतिरप्यजडाशय: शीतकरो[ऽ*]प्य-

६४. नालिङ्गितमलि[न*]भावो **र(रा)ष्ट्रकु(कू)ट पल्लवान्वय** तिलकाभ्यांमूर्द्धाभिषिक्त **गोविन्दराजनन्दिवर्म्माभि**

६५. धेयाभ्यांसमनुष्टि(ष्ठि)त राज्याभिषेकाभ्यांन्नि(नि)जकर घटितंपट्टविभूषितललाटपट्टोविख्या[त*]वि-

६६. [म]**लगंगान्वय** नभस्थलगभस्तिमाली **कोंगणिमहाराजाधिराजपरमेश्व**र श्री**शिवमारदेव**[:*]

Fourth plate : Second side

६७. [1]तत्पुत्रो निजभुजनिहितनिशातहेतिपातपातितारातिवर्ग्गो वर्ग्ग[त्र]योपार्ज्जितार्ज्जितोर्ज्जित-

६८. यशू(शा)स्सन्तानसन्तर्प्पितसमस्तजनहृदय:प्रभवत्कलिकालबलविवर्द्धितकलंकिक[ल][2]

६९. यनकल्यकल्याण चरित: स्ववंशविशदवियदंशुमाली समस्तनीतिशास्त्रप्र-

७०. योगप्रवीणाग्रगण्यस्तुरंगमारोहणनैपुण्यप्रि(प्री)णित क्षोणीपतिसुतसह-

७१. स्रलब्धसाधुध्वनिरनेकसंगररंगसंगमांगीकृतजयश्री सा(स)मालिङ्गितभुजंगभो-

७२. गाभभीमभुजदण्ड:[।*]यस्मिंछा(श्छा)सतिसत्यधाम्नि विमले राजन्वती मेदिनी

७३. यस्मि(स्मा)ते(त्स्थै)र्य्यमुपेत्य बृंहितबलोधर्म्मो[ऽ*]धिकं जृम्भते[।*]यस्यैवाभयदायि-

७४. तातिदयितादोश्शालिनश्शाश्वतीलक्ष्म्यायत्र यशोनिधौ पतिमतिर्ज्जाता जगद्वल्ल भे [॥६*॥]

७५. स तु पितामह इवानेकराजहंस[3]सेवित: पद्मावासश्च मधुमथन इव त्रि-

७६. लोकाधिक विक्रमाक्षिप्त बलिरिपु रहि(ही)नस्थिति रवि(ति)श्च धूर्ज्जटिरिवावि(व) न(नी)श्वरेश्वरभा-

७७. वोवीरभद्रश्च कार्तिकेयइवसकलजगदुदीरितस्वामि शब्दश्शक्तिसम्पन्नश्च महामे-

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1. There is a spiral design at the beginning of this line.
2. Read °कलंकविल-°.
3. The letter स is redundant.

७८. रुरिवस्वमहिमाधः कृतमहीभृन्मण्डलोमहासत्वश्च[।*] अपि च ।[।*]मन्वादिषोड[1]-

Fifth plate : First side

७९. षोडश[महीश[2]]गुणानुरागो यं प्राप्य विस्मृतिपदंज[ग*]तो जगाम[।*]यस्य प्रताप द[ह]नोर(ऽहि)-
८०. ति(त)बुद्धिवार्द्धावौर्व्वायितेनरपतेरतिदूरतो[ऽ*]पि[।।१०*।।] यश्च समरशिरसि रामायते परक-
८१. ळत्रेच नि[जचरणसरसिजोपजीविनि*]जनेमित्रायते रिपुतिमिरनिचये च अनेकप्रकार [र*]णरणकाद्दितान्तः कर-
८२. णानांशरणायतेसंपदां च अतिप्रभूतमतिनिकेतत[म]स्तति तिरस्कृतो(ते)प्रद्यो-
८३. तायते निखिलखिल[3]जगदनुल्लंघिताज्ञासंपत्तौ च सकल कुवलयलोचना-
८४. नन्दकरतायांद्विजेशायतेहरिवाहनविनिहितचित्तत्वे च । अपि च ।[।*]यस्यै-
८५. कस्यापिसर्व्वंजगदपि सपि[4]सरुषो नाश्रु(अ)तस्ता(स्था)तुमीष्टे दित्सा साद्भूत बुद्धे-
८६. रपि नवनिधयो यस्य नालंनृपस्य[।*]जा(जि)ह्ले[ऽ*]तीवाभिमानात्कपटविजयिनां
८७. य[:*]श्रुतेकर्न्नाधाम्नां[ज*]ज्ञे[ऽ*]वि(भि)ज्ञातकीर्ति[:*] सकलजनतानन्दनो **मारसिंहः**।।[११*।।]यश्च स-
८८. ततसंपादितकमलानन्दो[ऽ*]प्यप्रचण्डकरः पुण्यजन सत्वसमेतो[ऽ*]प्यनृशंस-
८९. मानसः मत्तमातङ्गस्कन्धलाळितो[ऽ*]प्यतिशुचिस्वभावः प्रियधनुरप्यमार्ग्ग-
९०. णःसमनुष्ठितदण्डनीतिरप्यमन्दक्रमगतिः[।*]अपि च ।। धूसरी कुरुते यस्य च-
९१. रणांभोजजंरजः[।*]प्रणतानन्तसामन्तचुडामणिमधुव्रजां(जान्)।।[१२*।.]तेन **लो**-

Fifth plate : Second side

९२. **कत्त्रि(त्रि)णेत्रा**पर नामधेयेन समधिगत **यौवराज्यपदे**न भगवत्सहस्रकिरण-
९३. चरणनळिनषट्चरणायमानमानसेन[5] तस्मिंश्चप्रसाधि(दि)ताशेषसामन्तच]क्रे]
९४. अखण्डगंगमण्डलमनुशासति श्री**मारसिंहा**भिधाने आसीत्समस्तसाम-

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1. The letters षोड are redundant.
2. The letters महीश, originally omitted, are engraved below the line.
3. The letters खिल are redundant.
4. The letters सपि are redundant.
5. Punctuation is marked here by a spiral symbol.

९५. न्त**सेनाधिपतिः** परमार्हतः परमधार्म्मिकः मन्त्रप्रभूत्साहशक्तिसम्पन्नः **श्री-**

९६. **विजयो**नाम यश्च सहस्रदीधितिरिवतिरोहितो (ता) खिळपरतेजः परतेजः

९७. प्रसरो [ऽ*] पिअसन्तापितभूतलः सुनासिरिवा[1]खण्डित सकळजनाज्ञो [ऽ*] पिअगो-

९८. त्रभेदनकरः गुहइवशक्तिसमुत्सारितारातिवर्ग्गो [ऽ*] पि अकृतबाळभाव-

९९. : शिशिरगभस्तिरिव प्रह्लादनोद्योतनसमर्त्थो [ऽ*] पिअदोषाश्रितविग्रहः वा-

१००. रिराशिरिवअपरिमितसत्वसमाश्रयो [ऽ*] पिअपंकमल ग्रि (गृ) हीतः विजतानन्द [न*]

१०१. इवअप्रतिदूरदर्शनो [ऽ*] पिअपिशिताशनः शतक्रतुरिव बुधगुरुमित्रपरिवृतो [ऽ*]

१०२. पिन (प) रदाररंतिशप्तः झषकेतनइवस्ववशीकृत सकलजनो]ऽ*] पिअप्रह्रि (ह्र) त-

१०३. बाळाबळातप [स्सी?] यश्चअमृतमयोभृत्यानां सुखमयो मित्राणां[2]

१०४. सुधामयोरामाणां उत्सवमयः प्रजानां विनय[3]मयो गुरुणां नय × ख-

Sixth plate : First side

१०५. ळद्वृत्तीनां अग्रणी रसिकानां] ंस्रष्टाकाव्यरचनानां उपदेष्टानयानांद्रष्टास्वा-

१०६. मिकार्य्याणां व्वि (वि) द्वृष्टाकृतदोषाणां यष्टा महामघानां परिमार्ष्टा पापानां[2]

१०७. प्रष्टानिर्म्माणहेतूनांपरिकृष्टाश्रितागसां [।*] अपि च ।[4] [।*] उ [द*] न्वानिवगाम्भी-
र्य्येविवस्वानिव ते-

१०८. जसि [।*] शशलक्ष्म्येव लावण्येनभस्वानिवयोबळे [।।१३*।।] मनोभूरिवसारुप्ये
मघा (घ) [वा*] निवसंपदि [।*]

१०९. सुरमन्त्रीवशास्त्रार्त्थेउशनेवचयोनये [।।१४*।।] ग्रामे पुरेनदीतीरेगिरो (रौ) द्वीपे
सरो [ऽ*] न्तिके [।*] प्राव-

११०. र्त्तयत्स्वकीत्या (र्त्या) भाम्यो [ऽ*] नेकां वसतिं प्रभुः [-।१५*।।] स **मान्यनगरे** श्रीमा-
[न्*] **श्रीविजयो** [ऽ*] कार-

१११. [य*] च्छुभं (भम्) [।*] **जिनेन्द्रभवनं** तुंगं निर्म्मळं स्वम हस्समं (सम्) [।।१६*।।]
तस्य च प्रसाधिताशेषसा-

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1. Read सुनासीर इव°.
2. The अनुस्वार is engraved at the beginning of the next line.
3. The letter य, originally omitted, is engraved below the line.
4. The letters अपि च, originally omitted, are engraved below the line.

११२. मन्तचक्रस्य श्री**मारसिंहस्या**नुज्ञया **श्रीविजयो** महानुभावः **किʊ[1]वेक्कूर**[ग्रा]-

११३. ममादाय **मान्यपुर** विनिर्म्मिताय **भगवदर्हदायतनाय** अदादिति तस्य च

११४. आयश्स्य[3] पूर्व्वस्यान्दिशि**पूलिततटाक**[:]यावत्सीमा आग्नेय्यान्दिशि अश्वत्थदक्षिण पाषाणा

११५. यावत्एवमागत्यदक्षिणान्दिशं **कुʊ°[4]गोव तटाक**स्याधस्ता(स्था)त्शिलाअश्वत्थन्यग्रा-

११६. धौ च एवमुपव्रि(वृ)त्यनववधूक्षेत्रस्य[5]दक्षिणपार्श्वे अश्वत्थस्याधस्ता(स्था)त् पाषा-

११७. णः एवमुप[ळो]क्यनैरित्यांदिशि**कच्छवतटाकं** तथा च पश्चिमस्यान्दिशि[सिन्दि]पा-

Sixth plate : Second side

११८. षाणक्षेत्रस्य पश्चिमो बृहदुपळः तथैवमागत्य[**किʊ**]**गोनति**[6]ग्रामसीम्नः

११९. पश्चिमो महोपळः उत्तरस्यान्दिशि **कुट्टतटाक**[7]पर्य्यन्ता मर्य्यादाइति[।*]अपि च[॥*]

१२०. आसीद**तोरणाचार्य्यः** **कोण्डकोन्दान्दा**[8]न्वयोत्भ(द्भ)वः[।*] सतैर्दव्विषये[9]धीमान् **शाल्म**-

१२१. **लिग्राम**माश्रितः[॥१७*॥]निराकृता(त)तमो[ऽ*]राति[:*] स्थापयन्सत्पथेजनां(नान्)[।*]स्वतेजोज्यो(द्यो)तित-

१२२. क्षोणिः चण्डार्च्चिरिव यो बभौ[॥१८*॥]तस्या(स्या)भूपु(त्पु)**ष्पनन्दी**ति शिष्यो विद्वा[न्ग]णाग्रणी[:।*]तच्छि-

१२३. ष्यश्च **प्रभाचन्द्रः**तस्येयंवसतिः कृताः(ता)[10][१९*][11] **Perjjaḍiya** keṟeya keḻage mūgaṇḍu-

124. gaṁ kaḻani mattaṁ **Baḷamaṁgalada** keṟeya keḻage mūgaṇḍugaṁ kaḻani mattaṁ **Ma**-

125. **ṇṇeya-lara** keṟeya keḻagaṇa tōṇṭamuṁ **Seregeṟeya**[12] keḻage aṟugaṇḍugaṁ ka-

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1. This is Dravidian *ṟu*.
2. The letter य, originally omitted, is engraved above the line.
3. The letters ग्रा and म are engraved below the line, the intended reading being आयग्रामस्य.
4. This is Dravidian *ṟuṁ*.
5. Rice : छेत्रस्य.
6. Rice read only the letter कि in the place-name.
7. The letter क, originally omitted, is engraved below the line.
8. The letters न्दा is redundant.
9. The intended reading appears to be सचैदद्विषये.
10. Punctuation is marked here by two spiral symbols.
11. From here a part of the text is in Kannaḍa language.
12. Rice : *gāṟegeṟeya*.

126. ḻani **kergeṟeya** keḻage aṟugaṇḍugaṁ kaḻani ɪ enettuṁ jaḍiyakke poy-[vodu] [।*]

127. i[da]ṟa **Śaka-varshaṁ eḻnūṟā-pattombattu varshamuṁ mūṟu tiṁgaluṁ A(Ā)shāḍa(ḍha) śukla-pa-**

128. **kṣadā pañcamijuṁ uttarābhādrapate(de)muṁ(juṁ) Sōma-vāramuṁ**[1] अस्य दानस्य साक्षि-

१२९. णः **षण्णवति सहस्त्रविषय** प्रकृतयः[।*]यो[ऽ*]स्याप हर्त्ता लोभात्मो(न्मो)हात्प्र-

१३०. मादेन वा स पञ्चभित्म(र्म्मं)हृत्भिः(द्भिः)पातकै[ः*]संयुक्तो भवति यो रक्षति स पुण्य[भा]-

१३१. क्भ(ग्भ)वति[।*]ग्रपि चात्र मनुगीता[ः*[श्लोका[ः।*]स्वदत्ताम्परदत्तां वा यो हरेति(त)वसुन्धरा[म् ।*]

Seventh plate

१३२. षष्ठि(ष्टि)वर्षसहस्राणि विष्ठा[यां जा*]यते क्रिमिः [॥२०*॥]स्वन्दातुं सुमहच्छक्य(क्यं)दुःख-

१३३. मन्यस्यपालनं(नम्) [।*]दानं वा पालनं वेति दा[ना*] श्चे(च्छ्रे)यो[ऽ*]नुपालनं-(नम्) [॥२१*॥]बहुभिर्ब(र्व्व)सुधा

१३४. भुक्ताराजभिस्सगराज(दि)भिः[।*]यस्य यस्य यदा भूमि[ः*]तस्य तस्य तथा(दा) फलं(लम्) [॥२२*॥]

१३५. ब्रह्मस्वन्तु विषं घोरं न विषं विषमुच्यते[।*]विष मेकाकिनंहन्ति देवस्वं

१३६. पुत्रपौत्रिकं(कम्)[2][॥२३*॥]सर्व्वंकलाधारभूतचित्रकलाभिज्ञेय **विश्वकर्म्माचार्य्ये-**

१३७. णेदंशासनंलिखितं चतुष्कण्डुक बृ(व्री)हि बीज बा(वा)पक्षेत्रं द्विकण्डु-

१३८. क कंगु क्षेत्रं तदपिदेवभोगमिति रक्षणीयः(यम्)[3]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhnavēya-kula** from the *Dharma-mahādhirāja* **Koṅgaṇivarma** to the *Pṛithivī-Koṅgaṇi-mahādhirāja* **Śrīpuruṣa** in much the same fashion as the charters of Śrīpuruṣa edited above (Nos. 32-35).

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[1] Punctuation is marked here by two spiral symbols. Above these symbols are engraved, in small size, six letters which may be read as सा(शा)ष(स)नं नि(मि)तं. From here the language is once again Sanskrit.

[2] Punctuation is marked here by a spiral symbol.

[3] Punctuation is marked here by two spiral symbols.

Śrīpurusa's son, whose feet were worshipped by all the kings who had been subdued by his valour, who had been embraced by the goddess of victory on his defeating his enemy, the **vallabha**,[1] whose pillar-like arms had become smeared with the bloods of the elephants of enemy kings, the arrows issuing from whose wielded bow had felled his adversaries, the flags of victory won in battles by whom fluttered in their hundreds in the sky, was the illustrious *Koṅgaṇi-mahārājādhirāja*, *Paramēśvara*, **Śivamāradēva**;

whenever he came to be possessed with anger in battle-fields, his enemy kings entered perforce, in a moment, the blood-thirsty month of the god of death (verse 5);

his pure fame had lighted up the ten cardinal points; he was distinguished by all the marks of an emperor; he was bent upon rendering selfless service; he had rooted out the evils of the Kali age through his administration of justice; in the matter of applied polity, he had put even Bṛihaspati to shame; true to his character, he supported *Dharma* which had been jeopardised by the acts of unworthy kings; he had pleased the world of the twice-born by his munificence;

indeed the ablutionary waters poured by him, who was the benefactor of all the people, while giving away innumerable gift, had made the pouring forth of water by the regent elephants appear insignificant (verse 6);

he was the supporter of arts which were in jeopardy, a helper of the learned; an abode of chaste qualities, a leader of kings; and himself a poet—thus did accomplished poets praise him (verse 7);

he had mastered the difficult system of Patañjali; his intellect had been sharpened by the science of logic; his knowledge of the elephant lore had dispelled the pride of the learned; he was well-versed in the school of the sage who had been born from the mouth of the female elephant; he was far-sighted in enquiring into new thoughts expressed by the learned; he was of acknowledged skill in putting to practice equestrian science; an expert in the science of archery; he was the author of a treatise on elephants; he had pleased the circle of scholars by writing a work entitled *Sētubandha;*[2] he was skilled in all matters connected with drama, such as *sandhi*, *sandhy-aṅga*, etc.; he had defeated even cupid in beauty; his body had been purified by paying obeisance to the feet of Nārāyaṇa; his greatness had become well-known by virtue of the victory he had scored at **Mudukundūr** against the **vallabha**[1] army well led by the **Rāṣṭrakūṭa, Cāḷukya, Haihaya** and other kings;

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[1] See p. 105 above, foot note 1; in this instance the *vallabha* is the then Rāṣṭrakūṭa emperor to whose defeat at the hands of Śivamāra, there is an unambiguous reference in line 58 of the tex above.

[2] Rice : 'builder of an ornament albrit.dge'

even as the Sun rises and dispels darkness, so also Śivamāra defeated and exterminated in large numbers the powerful cavalry of **Dhōra**, which had spread in all directions (verse 8);

even as Hari (i.e. Lord Viṣṇu) was ever reverenced by the lord of birds (*dvija-pati*), Śivamāra was ever reverenced by the best of *brāhmaṇas* (*dvija-pati*); like the Sun, he was duly raising every day; like the world of serpents (or birds), he was fearless; like the ocean, he was untouched by blemish; though he was a *Duryōdhana* (i.e. a great fighter), he rejoiced in *Arjuna* (i.e. pure) qualities; though a *vāhinīpati* (i.e. an ocean or a leader of the army), he was not a *jaḍāśaya*[2] (i.e. a refuge of water or a refuge of apathy); though the moon (i.e. cooler of tempers), he was free from stain (or faults);

this Śivamāra, who was the very Sun in the firmament of the **Gaṅga** family, was anointed and crowned in person by the duly crowned kings of the **Rāṣṭrakūṭa** and **Pallava** dynasties, **Gōvindarāja** and **Nandivarma** respectively;

his son, whose enemies had been felled by the sword in his arm, whose fame had been further confirmed by his pursuit of the three *vargas*, who had pleased the hearts of all people, whose character gave no quarters to the evils of the Kali age, who was the very Sun in the firmament of his family, who was the foremost expert in the application of the entire science of polity, who was cheered by princes for his skill in horse-riding, whose shoulders had been embraced time and again in many battles on his scoring victories, was the illustrious **Mārasiṁha**;

when he was reigning, the earth did have the best of kings; rejuvenated by the support of his mighty valour, *dharma* was more increasingly promoted; and Lakṣmī came to be permanently wedded to him who was a treasury of fame (verse 9);

he, like Brahmā who was ministered by royal swans and dwelt on the lotus (*padm-āvāsaḥ*), was ministered by many subordinate kings and dwelt in

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[1] As has been stated earlier (see p. 105, footnote 1 above), it was customary to refer to the emperors of Karnāṭaka during the Bādāmi Cālukya and Rāṣṭrakūṭa periods by the common appellation of *vallabha*. By *vallabhasainya*, therefore, there is here a clear reference to the imperial Karnāṭaka army, *vallabha-sainya* being of the same significance as the *Karnāṭaka-bala* mentioned elsewhere in a Rāṣṭrakūṭa charter to *E.I.*, Vol. VI, p. 210, verse 5). The *vallabha* himself is mentioned, without his name being given, as the Rāṣṭrakūṭa emperor.

[2] As per the convention *la-ḍayōr-abhēdaḥ*, *jalāśaya* in the case of the ocean and *jaḍāśaya* in the case of the army general.

Lakṣmī (*Padm-āvāsaḥ*); even as Viṣṇu filled the three worlds with his three paces (*tri-vikrama*) and overthrew Bali and reposes on the serpent, so also Mārasiṁha overthrew his powerful enemies (*bali-ripu*) through his valour (*vikrama*) and flourished in an undiminished state; like Dhūrjjaṭi (i.e. Śiva), he was an imperishable lord and was a Vīrabhadra (i.e. a firm hero); like Kārttikēya, he was hailed by all the world as *svāṁi* (i.e. lord) and was endowed with Śakti (i.e. energy); like the Mēru mountain, he had soared above the greatness of the entire circle of kings and was of great essence;

having obtained him for a king, they would have forgot the sixteen kings of yore, starting from Manu, who were of brilliant qualities; for fear of burning the earth, the flames of his valour have betaken themselves to the ocean (verse 10);

he dallies (*rāmāyatē*) at battle-front and behaves like Rāma (*Rāmāyatē*) in the case of others' wives:[1] he is friendly (*mitrāyatē*) towards those who are subject to him and he, even as the sun dispels darkness (*Mitrāyatē*), liquidates his enemies; who is at only a refuge to those who seek his protection in battle-fields and to (*pradyōtāyatē*) the objects of wealth; he dispels by his shining intelligence the darkness of ignorance in the most learned minds and, like the king Pradyōta (*Pradyōtāyatē*), his orders are obeyed everywhere; he is like the moon which gives pleasure to all the water lilies (*Dvijēśayatē*), and he is like Garuḍa (*dvijēśa*) in the matter of devotion to Hari (i.e. Viṣṇu);

before whom, when in fury, the whole world was unable to stand, to whom, while making gifts, even the nine treasures were insufficient, who regards it shameful to imitate those who won battles through treachery and who gave up their lives in battle-fields, a man of widespread fame, joy of all the world was **Mārasiṁha**;

though the Sun, causing joy to lotuses (*kamal-ānandaḥ*) is possessed of burning rays, Mārasiṁha, though causing joy to Kamalā (i.e. Lakṣmī) was not a leiser of oppressive taxes; though associated with the power of demens (actually, with the good), he was not of cruel mind; though sporting with drunken outcastes (actually, rutting elephants) he was of pure habits; though fond of being bowed to (actually, though fond of using the bow), he was without beggars; though he was holding a *daṇḍa* while administering justice, he was not of slow gait;

his feet were worshipped by feudal chiefs with their heads bent low (verse 12);

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[1] Rice lost sight of the pun in *Rāmāyate* and mistranslated as follows : "who, also, in the battle field shows himself an enemy, to wives a friend".

such was **Mārasiṁha,** otherwise known as **Lōkatriṇētra,** who was a devotee at the feet of the Sun god and who had been anointed to the post of crown-prince;

when that **Mārasiṁha,** having conquered all the feudatory kings, was ruling over the entire **Gaṅga-maṇḍala,**

there was the commander of all the feudatories, by name **Śrīvijaya,** who was devoted to the *arhat*, who was extremely righteous, who was endowed with the *mantra*, *prabhu* and *utsāha śaktis*, who, though he eclipsed, like the sun, by his own glory the glory of all others, did not distress the world; who, though he was like Indra in issuing inviolable orders, was unlike him in piercing the *gōtras* (mountains in the case of Indra and lineages in the case of Śrīvijaya); who, though like Guha (i.e. Kārttikēya), had vanquished all his enemies, did not indulge in childish acts; who, though he caused pleasure like the moon, was, unlike the moon which was affected by stain (*dōṣa*), blemishless (*adōṣ-āśrita*); who, though he was the refuge of all sorts of living beings like the ocean, was, unlike the ocean which was also contaminated with mud and dirt, very pure; who, though farsighted like the son of Vinatā (i.e. Garuḍa), was, unlike Garuḍa, a non-consumer of flesh; who, though, like Indra who, was surrounded by Budha, Guru, and Mitra, was surrounded by the learned (*budha*), the preceptors (*guru*) and the friends (*mitrā*) was not cursed for desiring others' wives; who, though like cupid who had attracted all people, had himself attracted all his subjects, did not, like cupid who was a source of distress to young women, cause such distress to them;

this Śrīvijaya was like nectar to his servants, a source of comfort to his friends, a source of welfare to young damsels, a source of gladness to his people, full of modesty towards his elders (or preceptors), prudent towards the wicked; foremost among connoisseurs, a creator of poetic works, a teacher of polity, an anticipator of his master's needs, a hater of bad deeds perpetrated, a performer of great sacrificial rites, a disliker of sinful acts, an inquirer into the cause of creation; a chastiser of sinners;

he was like the ocean in profundity, like the sun in lustre, like the moon in loveliness, like the wind (i.e. Vāyu) in strength, like cupid in beauty, like Indra in wealth; he was like Bṛihaspati in learning, and like Usana in polity. (verses 13-14);

this lord built many Jaina temples[1] in villages, towns, on river-sides, on mountains, in islands and near tanks. (verse 15);

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[1] As has been pointed out earlier (above, p. 136, foot-note 5) the word *vasati* (Kannaḍa : *vasadi*, *basadi*, *basti*) is used here to connote a Jaina temple.

that illustrious **Śrīvijaya** got an auspicious and lofty, **Jaina temple** constructed in **Mānya-nagara** (verse 16);

and he, with the consent of the illustrious **Mārasiṁha,** who had subjugated all feudatory rulers, granted to the temple of arhat built by him at **Mānyapura,**[1] the village of **Kiṟuvakkūr;**

on the eastern boundary of this revenue village was the **Pūli** tank; on the south-east the stones to the south of the *Aśvattha* tree; proceeding thus, on the south the stone, and the *Aśvattha* and *Nyagrōdha* trees below the **Kuṟuṁgōva** tank; proceeding thus, on the southern side of the *nava-vadhū* field,[2] the stone under the *Aśvattha* tree; on the south-west, the **Kacchava** tank; on the west, the big stone to the west of the **Sindipāṣāṇa** field; proceeding thus, the big stone on the west of the boundary of the **Kiṟugōnati** village; on the north the **Kuṭṭa** tank. These were the boundaries of the gift village.

There was in the **Koṇḍakonda** lineage the wise **Tōraṇ-ācārya** who was a resident of the **Śālmali** village in the same *viṣaya.* He had dispelled the darkness in the form of his (heretical) enemies and had settled people on the path of true religion; he had enlightened the world with his own glory just like the Sun. (verses 17-18);

his disciple, who was a scholar and the foremost member of his *gaṇā*[3] was **Puṣpanandi**; this Jaina temple was built for the sake of his disciple **Prabhācandra**[4] (verse 19);

three *kaṇḍugas* of paddy field under the tank of **Perjjāḍi**; three *kaṇḍugas* of paddy field under the tank of **Baḷamaṅgala**; one garden under the tank of **Maṇṇeyalar**; six *kaṇḍugas* of paddy field under the **Seregeṟe** tank; six *kaṇḍugas* of paddy field under the **Kergeṟe** tank.

[These grants were made] **on Monday, the fifth day of the bright half of Ashāḍha, when seven hundred and nineteen years of the Śāka era and three months had elapsed, and when the *nakṣatra* was Uttarā-Bhādrapada.**

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1. Same as the Mānya-nagara mentioned in verse 16 above.
2. On the one hand *nava-vadhū* could be the name of a field, symbolically connoting a field brought under cultivation for the first time; on the other, it may denote a field which had been given along with *kanyā-dāna*, such instance being not unknown in epigraphs (see, for instance, *E.I.*, Vol. XXIX, p. 208, text line 6 where the land given as a gift to a *nava-vadhū* is described as *kanya-dāna*.
3. If *vidvān-gaṇ-āgraṇīḥ* is a mistake for *vidvad-gaṇāgraṇīḥ*, it would merely mean that Puṣapanandi was foremost among scholars.
4. Lewis Rice has translated *tasy-ēvaṁ vasatiḥ kṛitā* as 'who had made his abode here'. This is unlikely. On the other hand, the *vasati* i.e. the Jaina temple appears to have been built so as to enable Prabhācandra to reside there and administer the same. The land grant recorded in lines 123-26 appears to have been made for the maintenance of Prabhācandra.

The witnesses to this grant were the subjects of the **96,000 viṣaya**.

The imprecatory portion consists of a prose passage followed by four of the usual stanzas attributed to Manu.

This charter was written by **Viśvakarmācārya** who was the abode of all art and was an expert in the art of drawing.

[He was given] a field of the extent of being sown with four *kaṇḍukas* of grain and another field of the extent of being sown with two *kaṇḍukas* of millet and this grant should be protected as if it is a *dēva-bhōga*[1].

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[1] In some cases (above Nos. 22, 42, 48) the lands granted to the writers of the Western Gaṅga charters are compared to *brahmadēyas* and in the present charter to *dēva-bhōga*. This is in order to stress the inviolable nature of the grants made and to bring home the point that whoever flouts the grants made to the writers of the charters would have, in effect, incurred the same amount of sin as in the case of destroying gifts made to brāhmaṇas and the gods.

No. 50

KOṬṬIṀBA GRANT OF YUVARĀJA MĀRASIṀHA, YEAR 3, ŚAKA 721

Provenance : Hosapeṭ, Sidlaghatta Taluk, Kolar District, Karnataka.

Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1924, pp. 72-79 and plates between pp. 76-77.

Language : Sanskrit (in prose and verse) and Kannaḍa.

Metres : Verses 1, 4, 8, 11 : *Sragdharā*; Verses 2, 5, 10 : *Vasantatilaka*; Verses 3, 9 : *Śārdūlavikrīḍitam;* Verse 7 : *Śikhariṇī*; Verses 6, 12, 16-19 : *Anuṣṭubh;* Verses 13-15 : *upajāti.*

Script : Early Kannaḍa.

Date : Śaka 721, Regnal year 3, Śrāvaṇa śu-15, Monday, Dhaniṣṭā-nakṣatra, Lunar eclipse = 799 A.D., July 22.

TEXT[1]

First plate

१. सिद्धम्[2][।*]स्वस्ति[।*]जितम्भगवता गतघनगगनाभेन पत्म(द्म)नाभेन[।*[श्रीम**ज्जाह्नवेयकुला**मलव्योमाव-

२. भासनभास्करः स्वखाट्गै(ड्गै)कप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमो दारुणारिगण-

३. विदारणोपलब्धव्रणविभूषणविभूषितः **काण्वायन सगोत्रः** श्रीमत्**कोङ्गणिवर्म्म धर्म्म-**

४. **महाधिराजः** तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्या विनयविहितवृत्तः सम्यक्प्रजा-

५. पालनं(न)मात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चन निषकोपलभूतो नीतिशा-

६. स्त्रस्यवक्तृप्रयोक्तृकुस(श)लोदत्तकसूत्रवृत्तेᳶ[3]प्रणेता श्रीमान्**माधवमहाधिरा-**

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1. From the plates in *Mys. Arch. Rep.*, 1924.
2. Expressed by symbol.
3. Sastry mistook the उपध्मानीय symbol for Dravidian ṟ.

७. जः तत्पुत्रः पितृपैतामहगुणयुक्तो[ऽ*]नेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वा-

८. दितयशाः श्रीम**द्धरिवर्म्म महाधिराजः** तत्पुत्रो द्विजगुरूदेवतापूजनपरो नारायण-

९. चरणानुध्यातः श्रीमा**न्विष्णुगोपमहाधिराजः** तत्पुत्रः त्र्यम्भ(म्ब)क चरणाम्भोरुहरज ᳶ[1]प-

१०. विन्नीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रि(क्री)तराज्यः कलियुगबलपंकावसन्नध-

Second plate : First side

११. र्म्मवृषोद्धरणनित्यसन्नर्द्धंः(द्धः) श्रीमा**न्माधवमहाधिराजः** तत्पुत्रः श्रीमत्**कदम्बकुल-** गगन-

१२. [ग*]भस्तिमालिनः **कृष्णवर्म्ममहाधिराज**स्यप्रियभागिनेयो विद्याविनयातिशयपरि- पूरिता-

१३. न्तरात्मा निरवग्रहप्रधानशौर्य्यो विद्वत्सुप्रथमगण्यः श्रीमत्**कोङ्कणिमहाधिराजः अ-**

१४. **विनीत**नामा तत्पुत्रोविजृम्भमाणशक्तित्रयः **अन्दरि आलतूर्प्पोंरलऱे[2]श्येन्नंगराज्य**(द्य) नेक-

१५. समरमुखमखहुथ(त)प्रहृतसु(शू)रपुरुषपशूपहार विघसविहस्ति(स्ती)कृतकृतान्ता- ग्निमु-

१६. खः **किरातार्जुनि(नी)य** पञ्चदशसर्गटीकाकारो **दुर्व्विनीत** नामधेयः तस्यपुत्रो दुर्द्दान्त-

१७. विमर्द्द विमृदितविश्वम्भराधिपमो(मौ)लिमालामकरन्द पुंजपिञ्जरीकृ(क्रि)यमाण चरणयुगलनळि-

१८. नोमुष्कर नामधेयः तस्यपुत्रःचतुर्द्दशविद्यास्थानाधिगतविमलमतिः विसे(शे)षतो[ऽ*] नवसे(शे)-

१९. षस्यनीतिशास्त्रस्यवक्तृप्रयोक्तृकुशलोरिपुतिमिरनिकर निराकरणोदयभासु(स्क)रः **श्रीविक्र-**

२०. **म**प्रधि(थि)तनामधेयः तस्यपुत्रः अनेकसमरस(सं)पादितविजृंभितद्विरदरदन कुलिसा(शा)-

Second plate : Second side

२१. घातः(त)व्रणसंरु(रू)ढभास्वद्विजयलक्षणलक्षि(क्षी)कृत विशालवक्षस्थलः समधिगत सकलशा-

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1. Shastry mistook the उपध्मानीय symbol for Dravidian ṛ.
2. This is Dravidian ṟe.

२२. स्वार्थतत्व(त्त्र)स्समाराधितत्रिवर्गोनिखद्य चरितः प्रथि(ति)दिनमभिवर्द्धमानप्रभावो **भूवि-**

२३. **क्रम**नामधेयः[।*]अपि च । नानाहेतिप्रहारप्रविघटित भटोर×[1]कवाटोत्थितासृग्धारा-स्वाद-

२४. प्रमत्तद्विपशतचरणक्षोदसम्मर्द्द(र्द)भीमे[।*]संग्रामे **पल्लवेन्द्रः(न्द्र)**न्नरपतिमजयद्यो विळन्दाभि-

२५. धानेराजा**श्रीवल्लभा**ख्यस्समरशतजयावाप्तलक्ष्मी विलाशः(सः) [॥१॥*]तस्यानुजो नतनरे-

२६. न्द्रकिरीटकोटिरत्नार्क्कदि(दी)धितिविराजितपाद पत्मः (द्मः) [।*]लक्ष्म्यास्स्वयंवृत-पत्ति(ति)**र्न्नवकाम**नामा

२७. शिष्टः प्रिये[ऽ*]रिगणदार(रु)णगीतकि(की)र्त्तिः[॥२॥*] तस्य **कोङ्गणिमहा-राजस्य शिवमारा**परनामधेयस्य **पौत्रः**

२८. समवनतसमस्तसामन्त मकुटतटघटिबहुलरत्नविल[2] विलसदमरधनुष्खण्डमण्डितचरण-

२९. नख[3]मण्डलोनारायणचरणनिहितभक्तिः शूरपुरुष तुरगन(व)रवारणघटासंघट्टदारुण सम-

३०. रशिरशि(सि)निहितात्मकोपोभीमकोपः प्रकटरतिसमय समनुवर्त्तनचतुरयुवतीजन लोकधू-

Third plate : First side

३१. र्त्तोलोकधूर्त्तः सुदुर्द्धरानेकयुद्धमूर्ध्नं[4]लब्धविजय सम्पदहिता(त)गजघटाकेसरी राज-केसरी[.*]

३२. अपि च । यो गंगान्वयनिर्म्मलांबरतलव्याभासनप्रोल्लसन्मात(र्त्त)ण्डो[ऽ*]रिभयंकरः शुभकरः

३३. सन्मार्ग्गरक्षाकरः[।*]सौराज्यंसमुपेत्य राजसमितौ राजन्गुणैरुत्तमै[:]राजा **श्रीपुश्चिरं** विजयते

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1. Sastry mistook the जिह्वामूलीय symbol for superscript *m*.
2. The letters विल are redundant.
3. Sastry : [क]मल.
4. Sastry : °मूर्द्ध°. Read °मूर्द्धिन°.

३४. राजन्यचूडामणि[ः॥३॥*]कामोरामासुचापेदस(श)रत(थ)तनयो विक्रमे जामदग्न्यः प्राज्यैश्वर्य्यैबलारि-

३५. र्ब्बहुमहशि(सि)रवि[ः*]श्व(स्व)प्रभुत्वे धनेसः(शः)[।*] भूयोविख्यातशक्तिस्फुटतरमखिलप्राणभाजां

३६. विधाताधात्राशिष्ट[1]प्रजानां पतिरितिकवयो यं प्रशंसन्ति नित्यं(त्यम्)[॥४॥*] सतुप्रतिदिनप्रवृत्त-

३७. महादानजनितपुण्याहघोषमुखरितमन्दिरोदरेण[2] **श्रीपुरुष**प्रथमनामधेयेन[3]**पृथु(थि)**-

३८. **श्रीकोङ्गणिमहाराजः** तत्पुत्रः प्रा(प्र)तापविनमित सकलमहीपालमौलिमालाललितचरणार-

३९. विन्दयुगलोनिजभुजविराजितनिशितकट्ग[4]पट्टसमा कृष्ट(ष्टा)निष्टधरापाल **वल्लभ**जयश्रीसमालिंगित-

४०. स्समरमुखसम्मुखागतरिपुनृपतिगजघटाकुम्भनिर्भेद नोच्छलित रक्तच्छटापातपाटलित निजभु-

४१. जस्तम्भः आकर्ण्णसमाकृष्टचापचक्रविनिर्मुत्त(क्त) नाराचपरंपरापातपातितारातिमण्डलो बहुस-

Third plate : Second side

४२. मरसमार्ज्जितजयपत(ता)काशतशबलितनभस्थलः[।*] यस्मिन्प्रयातवतिकोपवशंमहीसे(शे)यान्ति

४३. क्षणादहित भूमिभुजो रणाग्रे [।*] अन्त्रावलीवलयभीषणमन्तकस्य वक्त्रान्तरं क्षतजकर्द्दम-

४४. दुर्न्निरीक्षं(क्ष्यम्) [॥५*॥] स तु शिशिरकरनिकरनिर्म्मल निजयशोराशिविस(श)दीकृतदश(शा)शाचक्रसमस्तचक्रवर्त्तिल-

४५. क्षणोपलक्षितो निरपेक्षपरोपकारसंपादनैकव्यसनः प्रवर्त्तित न्यायबलसमुन्मूलितकलिका-

४६. लविलसितो निपुणनिजनीतिप्रयोगापहसितबृहस्पतिः कुनृपतिकदम्बककपटकोटिविघटि-

४७. तधर्म्मावलम्बन शिलास्तम्भायमानचरितः सततप्रवृत्त दानसन्तर्प्पितद्विजातिलोकः[।*]

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1. Read सृष्टः.
2. Read °मन्दिरोदरः.
3. Read °नामधेयः.
4. Sastry : कळ्ग. Read खड्ग.

४८. प्रोन्मूलितविकारेणसर्व्वलोकोपकारिणा[।*]यस्य दानेन दिन्न(ङ्ना)गदानधाराप्यधः कृता[॥६॥*] अपि

४९. च[।*]जदा(टा)नांस(सं)घातैरिह भुवि कृतानूनविपदां कलानामाधारो बुधजनहितापादनपरः[।*]गुणानां

५०. शुद्धानां(ना)मपिनियतमुत्पत्तिभवनंनृपाणां नेता यः कविरिति मत×[1]काव्यकुस(श)लैः[॥७*॥]दुर्व्विगाहफणिसु-

५१. तमतपार(रा)वारपारदृश्वाप्रमाणशास्त्रा(स्त्र)शाणा(ण)निशातीकृतधीरधिषणसामत(तं)त्र तत्वा(त्त्वा)वबोध विम-

५२. दीकृतबुधो हस्तिनि(नी)वक्त्रोद्भवयतिप्रवरमतावबोधनगभीरमतिः विद्वन्म[तिविततति] विकल्पित य[2](या)-

Fourth plate : First side

५३. त(ता)यातविचारविचक्षणो[ऽ*]ङ्गीकृततुर(रं)गमागमप्रयोगपरिणतो धनुर्व्विद्याम्भोरुहवनग-

५४. हनविकासनविदग्धमरीचिमालीनिजनिर्म्मितगजदन्त कल्पनागमानल्पचेता विरचित**सेतु-**

५५. **बन्ध**निबन्धनानन्दितविपश्चिन्म(न्म)ण्डलस्सकलनाटक विषय सन्दि(न्धि)संध्यां(ध्यं)गादि योजना चतुरो

५६. निरुपमनिजरूपनिर्जितमकरध्वजोमकरध्वजगुरुचरण सरोज विनमनपवित्रीकृतो-

५७. त्तमाङ्गः **मुदुगुन्दूर्न्**नाम ग्रामोपविष्ट **राष्ट्रकूटचाळुक्यहैहय** प्रमुख प्रवीरश(स)-

५८. नाथ **बल्लभ सैन्य** विजय विख्यापितः(त)प्रभावः[:*] अपि च । **घोराश्वीयं** समन्तात्प्र-

५९. बलमुपगतंव्याप्तदिक्चक्रवाळंनिर्ज्जित्यानेकसंख्यैर्न्निशित निजभुजोन्मुक्तनाराचजालै [:*।] देवो[ऽ*]यं प्र(प्रा)-

६०. ज्यतेजास्तिमिरमिवमहत्तीव्र भानुर्म्मयूखैः दुर्व्वारोदारपातैरुदयमभिलषंस्वन्निवेशं विवे-

६१. शः(श)[॥८*॥] स तु हरिरिव सतत संभावितद्विजपतिः सहस्रकिरणइवप्रतिदिवसोचितोदयोभु-

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1. Sastry mistook the जिह्वामूलीय symbol for superscript *m*.

2. Sastry : या°.

६२. जंगलोकइव विगतभयो रत्नाकर इवास्पृष्टकलंको दुर्य्योधनो[ऽ•]प्यवि(भि)नन्दितार्जुनगुणोवाहि[नी•]-

६३. पतिरप्यजडास(श)यः शीतकरो[ऽ•]प्यनालिंगितमलि[न•] भावो **राष्ट्रकूट पल्लवान्वय**तिलकाभ्यांमू-

Fourth plate : Second side

६४. र्ध्वा(र्द्धा)भिषिक्त **गोविन्दराज नन्दिवर्म्मा**भिधेयाभ्यां समनुष्टि(ष्ठि)त राज्याभिषेकाभ्यां निजकरघटित पट्टवि-

६५. भूषित ललाटपट्टो विख्यात विमल **गंगान्वयन**(ग)भस्ति माली **कोंगणि महाराजाधिराज परमेश्व-**

६६. **र**श्री **शिवमारदेवः** तत्पुत्रः निजभुजनिहित निशातहेति प(पा)तपातितारातिवर्ग्गो वर्गंत्रयोपा-

६७. र्ज्जि (र्ज्ज)न(ना)र्ज्जितोर्ज्जितयशास्सन्तानसन्तर्प्पितसमस्तजन हृ[द•]य[:•] प्रभवत्कलिकालबलविवर्द्धितकलकं[1]

६८. विलयनकल्यकल्याणचरितः स्ववंशविशदवियदंशुमाली समस्त नीतिसा(शा)स्त्रप्रयो[2]

६९. योगप्रवीणाग्रगण्यस्तुरंगमारोहणनैपुण्यप्रीणित क्षोणीपति सुतसह-

७०. स्रलब्द(ब्ध)शा(सा)घुध्वनिरनेकसंगरंगसशं(सी)मांगी कृतजयश्रीसमालिंगितभुजंग भोगाभभीमभु-

७१. जदण्डः[।•]यस्मिछा(श्छा)सतिसत्यधाम्मि(म्नि)विमले राजन्वती मेदिनी यस्मात्स्थैर्य्य[3]मुपेत्य व्रि(बृं)हितबलोध-

७२. र्म्मो[ऽ•]धिकंजृम्भते[।•] यस्यैवाभयदायितातिदयिता दोश्शालिनश्शास्व(श्व)ती लक्ष्म्या यत्र यशौ(शो)निधौ प-

७३. तिमतिर्ज्जाता जगद्वल्लब(भे)[॥६•॥] स तु पितामह इवानेक राजहंससंसेवितः पद्मवासश्चमधुमत(थ)न इ-

७४. व त्रिलोकाधिका(क)विक्रमाक्षिप्तबलिरिपुरहीनस्ति(स्थि)ति रतिश्च धूर्ज्जट(टि)रिवावि(व)न(नी)श्वरेश्वरभावो भी(वी)रभ-

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1. Read कलंक.
2. Read संगरांगण.
3. Sastry : यस्मिन् स्थैर्य्यं°.

४८. प्रोन्मूलितविकारेणसर्व्वलोकोपकारिणा[।*]यस्य दानेन दिन्न(ङ्ना)गदानधाराप्यधः कृता[॥६॥*] अपि

४९. च[।*]जदा(टा)नांस(सं)घातैरिह भुवि कृतानूनविपदां कलानामाधारो बुधजनहितापादनपरः[।*]गुणानां

५०. शुद्धानां(ना)मपिनियतमुत्पत्तिभवनंनृपाणां नेता यः कविरिति मत×[1]काव्यकुस(श)लैः[॥७*॥]दुर्व्विगाहफणिसु-

५१. तमतपार(रा)वारपारदृश्वाप्रमाणशास्त्रा(स्त्र)शाणा(ण)निशातीकृतधीरधिषणसामत(तं)त्र तत्वा(त्वा)वबोध विम-

५२. दीकृतबुधो हस्तिनि(नी)वक्त्रोद्भवयतिप्रवरमतावबोधनगभीरमतिः विद्वन्म[तिवितति] विकल्पित य[2](या)-

Fourth plate : First side

५३. त(ता)यातविचारविचक्षणो[ऽ*]ङ्कीकृततुर(रं)गमागमप्रयोगपरिणतो धनुर्व्विद्याम्भोरुहवनग-

५४. हनविकासनविदग्धमरीचिमालीनिजनिर्म्मितगजदन्त कल्पनागमानल्पचेता विरचित **सेतु-**

५५. **बन्ध**निबन्धनानन्दितविपश्चिन्म(न्म)ण्डलस्सकलनाटक विषय सन्दि(न्धि)संध्यां(ध्यं) गादि योजना चतुरो

५६. निरुपमनिजरूपनिर्ज्जितमकरध्वजोमकरध्वजगुरुचरण सरोज विनमनपवित्रीकृतो-

५७. त्तमाङ्गः **मुडुगुन्दूर्**न्नाम ग्रामोपविष्ट **राष्ट्रकूटचाळुक्यहैहय** प्रमुख प्रवीरश(स)-

५८. नाथ **वल्लभ सैन्य** विजय विख्यापितः(त)प्रभावः[:*] अपि च । **घोराश्वीयं** समन्तात्प्र-

५९. बलमुपगतंव्याप्तदिक्चक्रवाळंनिर्ज्जित्यानेकसंख्यैन्निशित निजभुजोन्मुक्तनाराचजालै [:*।] देवो[ऽ*]यं प्र(प्रा)-

६०. ज्यतेजास्तिमिरमिवमहत्तीव्र भानुर्म्मयूखैः दुर्व्वारोदारपातैरुदयमभिलषंस्वन्निवेशं विवे-

६१. शः(श)[॥८*॥] स तु हरिरिव सतत संभावितद्विजपतिः सहस्रकिरणइवप्रतिदिवसोचितोदयोभु-

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[1] Sastry mistook the जिह्वामूलीय symbol for superscript *m*.

[2] Sastry : या°.

६२. जंगलोकइव विगतभयो रत्नाकर इवास्पृष्टकलंको दुर्य्योधनो[ऽ*]प्यवि(भि)नन्दितार्जुनगुणोवाहि[नी*]-

६३. पतिरप्यजडास(श)यः शीतकरो[ऽ*]प्यनालिंगितमलि[न*] भावो **राष्ट्रकूट पल्लवान्वय**तिलकाभ्यांमू-

Fourth plate : Second side

६४. र्ध्वा(र्द्धा)भिषिक्त **गोविन्दराज नन्दिवर्म्मा**भिधेयाभ्यां समनुष्टि(ष्ठि)त राज्याभिषेकाभ्यां निजकरघटित पट्टवि-

६५. भूषित ललाटपट्टो विख्यात विमल **गंगान्वयन**(ग)भस्ति माली **कोंगणि महाराजाधिराज परमेश्व-**

६६. **रश्री शिवमारदेवः** तत्पुत्रः निजभुजनिहित निशातहेति प(पा)तपातितारातिवर्ग्गो वर्ग्गत्रयोपा-

६७. र्ज्जि(र्ज्ज)न(ना)र्ज्जितोर्ज्जितयशास्सन्तानसन्तर्प्पितसमस्तजन हृ[द*]य[ः*] प्रभवत्कलिकालबलविवर्द्धितकलकं[1]

६८. विलयनकल्यकल्याणचरितः स्ववंशविशदवियदंशुमाली समस्त नीतिसा(शा)स्त्रप्रयो[2]

६९. योगप्रवीणाग्रगण्यस्तुरंगमारोहणनैपुण्यप्रीणित क्षोणीपति सुतसह-

७०. स्रलब्द(ब्ध)शा(सा)धुध्वनिरनेकसंगरंगसैशं(सी)मांगी कृतजयश्रीसमालिंगितभुजंग भोगाभभीमभु-

७१. जदण्डः[।*]यस्मिंछा(श्छा)सतिसत्यधाम्मि(म्नि)विमले राजन्वती मेदिनी यस्मात्स्थैर्य्यं[3]मुपेत्य ब्रि(बृं)हितबलोध-

७२. म्र्मो[ऽ*]धिकंजृम्भते[।*] यस्यैवाभयदायितातिदयिता दोश्शालिनश्शास्व(श्व)ती लक्ष्म्या यत्र यशौ(शो)निधौ प-

७३. तिमतिर्ज्जाता जगद्वल्लब(भे)[॥६*॥] स तु पितामह इवानेक राजहंससंसेवितः पद्मवासश्चमधुमत(थ)न इ-

७४. व त्रिलोकाधिका(क)विक्रमाक्षिप्तबलिरिपुरहीनस्ति(स्थि)ति रतिश्च धूर्ज्जट(टि)रिवावि(व)न(नी)श्वरेश्वरभावो भी(वी)रभ-

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1. Read कलंक.
2. Read संगरांगण.
3. Sastry : यस्मिन् स्थैर्यं°.

४८. प्रोन्मूलितविकारेणसर्व्वलोकोपकारिणा[।*]यस्य दानेन दिन्न(ङ्ना)गदानधाराप्यधः कृता[॥६॥*] अपि

४९. च[।*]जदा(टा)नांस(सं)घातैरिह भुवि कृतानूनविपदां कलानामाधारो बुधजनहितापादनपरः[।*]गुणानां

५०. शुद्धानां(ना)मपिनियतमुत्पत्तिभवनंनृपाणां नेता यः कविरिति मत×[1]काव्यकुस(श)लैः[॥७*॥]दुर्व्विगाहफणिसु-

५१. तमतपार(रा)वारपारदृश्वाप्रमाणशास्त्रा(स्त्र)शाणा(ण)निशातीकृतधीरधिषणसामत(तं)त्र तत्वा(त्त्वा)वबोध विम-

५२. दीकृतबुधो हस्तिनि(नी)वक्त्रोद्भवयतिप्रवरमतावबोधनगभीरमतिः विद्वन्म[तिविततिं]विकल्पित य[2](या)-

Fourth plate : First side

५३. त(ता)यातविचारविचक्षणो[ऽ*]ङ्कीकृततुर(रं)गमागमप्रयोगपरिणतो धनुर्व्विद्याम्भोरुहवनग-

५४. हनविकासनविदग्धमरीचिमालीनिजनिर्म्मितगजदन्त कल्पनागमानल्पचेता विरचित **सेतु-**

५५. **बन्ध**निबन्धनानन्दितविपश्चिन्‌म(न्म)ण्डलस्सकलनाटक विषय सन्दि(न्धि)संध्यां(ध्यं)गादि योजना चतुरो

५६. निरुपमनिजरूपनिर्ज्जितमकरध्वजोमकरध्वजगुरुचरण सरोज विनमनपवित्रीकृतो-

५७. त्तमाङ्गः **मुदुगुन्दूर्ग्रा**म ग्रामोपविष्ट **राष्ट्रकूटचाळुक्यहैहय** प्रमुख प्रवीरश(स)-

५८. नाथ **वल्लभ सैन्य** विजय विख्यापितः(त)प्रभावः[:*] अपि च । **घोराश्वीयं** समन्तात्प्र-

५९. बलमुपगतंव्याप्तदिक्चक्रवाळंनिर्ज्जित्यानेकसंख्यैन्निशित निजभुजोन्मुक्तनाराचजालैः[:*।] देवो[ऽ*]यं प्र(प्रा)-

६०. ज्यतेजास्तिमिरमिवमहत्तीव्र भानुर्म्मयूखैः दुर्व्वारोदारपातैरुदयमभिलषंस्वन्निवेशं विवे-

६१. शः(श)[॥८*॥] स तु हरिरिव सतत संभावितद्विजपतिः सहस्रकिरणइवप्रतिदिवसोचितोदयोभु-

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1. Sastry mistook the जिह्वामूलीय symbol for superscript *m*.

2. Sastry : या°.

६२. जंगलोकइव विगतभयो रत्नाकर इवास्पृष्टकलंको दुर्य्योधनो[ऽ*]प्यवि(भि)नन्दितार्जुनगुणोवाहि[नी*]-

६३. पतिरप्यजडास(श)यः शीतकरो[ऽ*]प्यनालिंगितमलि[न*] भावो **राष्ट्रकूट पल्लवान्वय**तिलकाभ्यांमू-

Fourth plate : Second side

६४. र्ध्वा(र्द्धा)भिषिक्त **गोविन्दराज नन्दिवर्म्मा**भिधेयाभ्यां समनुष्टि(ष्ठि)त राज्याभिषेकाभ्यां निजकरघटित पट्टवि-

६५. भूषित ललाटपट्टो विख्यात विमल **गंगान्वयन**(ग)भस्ति माली **कोंगणि महाराजाधिराज परमेश्व**-

६६. **रश्री शिवमारदेवः** तत्पुत्रः निजभुजनिहित निशातहेति प(पा)तपातितारातिवर्ग्गो वर्ग्गंत्रयोपा-

६७. र्ज्जि (र्ज्ज)न(ना)र्ज्जितोर्ज्जितयशास्सन्तानसन्तर्प्पितसमस्तजन हृ[द*]य[:*] प्रभवत्कलिकालबलविवर्द्धितकलकं[1]

६८. विलयनकल्यकल्याणचरितः स्ववंशविशदवियदंशुमाली समस्त नीतिसा(शा)स्त्रप्रयो[2]

६९. योगप्रवीणाग्रगण्यस्तुरंगमारोहणनैपुण्यप्रीणित क्षोणीपति सुतसह-

७०. स्रलब्द(ब्ध)शा(सा)धुध्वनिरनेकसंगरंगसँशं(सी)मांगी कृतजयश्रीसमालिंगितभुजंग भोगाभभीमभु-

७१. जदण्डः[।*]यस्मिच्छा(श्छा)सतिसत्यधाम्मि(म्नि)विमले राजन्वती मेदिनी यस्मात्स्थैर्य्य[3]मुपेत्य ब्रि(बृं)हितबलोध-

७२. र्म्मो[ऽ*]धिकंजृम्भते[।*] यस्यैवाभयदायितातिदयिता दोश्शालिनश्शास्व(श्व)ती लक्ष्म्या यत्र यशौ(शो)निधौ प-

७३. तिमतिर्ज्जाता जगद्वल्लब(भे)[॥६*॥] स तु पितामह इवानेक राजहंससंसेवितः पद्मवासश्चमधुमत(थ)न इ-

७४. व त्रिलोकाधिका(क)विक्रमाक्षिप्तबलिरिपुरहीनस्ति(स्थि)ति रतिश्च धूर्ज्जंट(टि) रिवावि(व)न(नी)श्वरेश्वरभावो भी(वी)रभ-

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1. Read कलंक.
2. Read संगरांगण.
3. Sastry : यस्मिन् स्थैर्य्यं°.

Fifth plate : First side

७५. द्रश्च कात्थि (र्त्ति) केय इव सकलजगदु [दी*] रितस्वामि स (श) ब्दशक्तिसम्पन्नश्च महामेरुरिवस्वमहि-

७६. माघः कृतमहीभि (भृ) न्मण्डलोमह (हा) सत्वश्च [।*] अपि च । मन्वादिशो (षो) ङस (श) महीशगुणानुरागो यं [प्रा]-

७७. प्य तिस्मि[1]पदं जगतोजगाम [।*] यस्यै (स्य) प्रतापदहनो [ऽ*] हितबुद्धिवार्द्धावौर्द्धा (र्ध्वा) यते नरपतेरतिदूरतो [ऽ*] पि [॥१०*॥]

७८. यश्च समरशिरसि र (रा) मायते परकळत्रे च ।[2] निजचरण सरसिजोपजीविनिजने मित्रायतेरिपुतिमिर-

७९. निचये च अनेकप्रकाररणरणकाद्दितान्तः करणानांशरणायते संपा (प) दा च अति प्रभूत-

८०. मतिनिकेत त[3] तमस्तति तिरस्कृतेप्रद्योतायतेनिखिलजगदनुल्लंघिताज्ञासंपातौ च स-

८१. [क] ल कुवलयलोचनानन्दकरता (त्ना) य (यां) द्विजेसा (शा) यते हरिवाहन विनिहित चित्तत्वे च [अपि च [।*]

८२. यस्यैकस्यापि सर्व्वंजगदपि सरुषो नाग्रतस्ता (स्था) तुमिष्टे दित्सा साद्भूतबुद्धि (द्धे) रपिनवनिघ (ध) यो य-

८३. स्या (स्य) नालं नृपस्य [।*] जिह्लेति (ती) वाभिम (मा) नां (ना) त्कपटविजयिनां य [:] श्रुतेर्नाकिधर्म्मा[4]जज्ञे [ऽ*] भिज्ञात कीर्त्तिस्सकलजन-

८४. तानन्दनो **मार्रसिंघः** [॥११॥*] यश्च सतत संपादित कमलानन्दो [ऽ*] प्यप्रचण्डकरः पुण्यजनसत्वसमेतो [ऽ*]-

८५. प्यनृशंसमानसः मत्तमातङ्गस्कन्दलाळितो [ऽ*] प्यतिशुचि स्वभावः प्रियधनुरप्यमार्ग्गणः सम-

Fifth plate : Second side

८६. नुष्टि (ष्ठि) न (त) दण्डनीतिरप्यमन्दक्रमगतिः [।*] अपि चः (च) [।*] धूसरीं कुरुते यस्य चरणां भोजजं रजः [।*]-प्रण-

८७. तानन्तसामन्त चूळामणि मधुव्रजानां (न्) [॥१२*॥] तेन **लोकत्रे (त्रि) णेत्रा**परनामधे-येनसमधिगत **यौव**-

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[1] Read विस्मृति°.

[2] This *daṇḍa* is redundant.

[3] The letter त is redundant.

[4] Read °धाम्नां.

८८. **राज्य**पदेन भगवत्सहस्रकिरणचरणनळिनषट्चरणायमान मा[न*]सेनः(न)[1] आ(अ)भूत्भा(द्भू)रद्वा-

८९. जकुले यतात्म(त्मा)**ताऴ[2]ध्य[3]** नाम(मा) नरदेवपूज्याः(ज्यः)[।*] शास्त्राम्(स्त्रां)भुराशेᳶष्परपारद्रि(दृ)श्वा स(श)त(ता)ध्वरे

९०. हु(हू)त सहस्रनेत्र[ः॥१३*॥]तस्मात्पयोजादिव पत्म(द्म) जन्मा **पोन्नेऱ[5]** नाम(मा)भु(बु)धगीतकीर्त्ति[ः।*]व(ब)भूव वा-

९१. ग्मी(ग्मी) द्विजव्रि(वृ)न्दपूज्याः(ज्यः) त्रै(त्रयी)लतोपाश्रयकल्पबृ(वृ)क्षः[॥१४*॥] तस्यात्मज[ः]**श्रीधर**नामधेयो द्वि-

९२. जेन्द्रपूज्यो[न]रकस्यहन्ता[।*]लक्ष्मीनिवासोरुभुजान्तर[ङ्गो]व(ब)भूव चक्रक्करम[6] प्रभावः[॥१५*॥] त-

९३. स्मै श्री(प्र)घु(भू)त विधिविहिताधि(ध्व)राय तेत्रिय[7]चरणाय प्रावचनकल्पाय **मान्यापुर**मधिवस-

९४. ति[8] विजयस्कन्धावारे श्रीमतदा**य्यु[9]वराज मारसिंह**[ः*] **एकविंशत्युत्तरेषु सप्तस(श)तेषु शकवरिषे-**[10]

९५. **षु समतीतेषु आत्मन[ः*]प्रवर्द्धमान संवत्सरेषु तृ(त्रि)षु समतीतेषु श्रावण पौर्ण्णमास्यां सोमवा-**

९६. **रे धनिष्टानक्षत्रेसोमग्रहण वेलाय(यां)मान्याविषये कोट्टिंब** नाम ग्रामं सर्व्वंवा(बा)-ध(धा) परि-

Sixth plate : First side

९७. हारोपेतमदात्[।*] अस्य सीमान्तराणि पूर्व्वंश्या(स्या)न्दिशि **मागगेऱे[11]** दक्षिणस्या-न्दिशि **सीसल्गुण्डि** प-

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1. Punctuation is marked here by a spiral symbol.
2. This is Dravidian *ḻa.*
3. Sastry : योऴध्य.
4. Sastry mistook the *upadhmāniyja* symbol for the Dravidian superscript *ṟ* and corrected it to *r*.
5. This is Dravidian *ṟ*.
6. Read चक्रांकसम°.
7. Read तैत्तिरीय°.
8. Sastry reads ते and corrects it to त.
9. Read श्रीमद्यु°.
10. Read शकवर्षे.
11. This is Dravidian *ṟe*. Sastry : मगगेऱे.

९८. शिचमश्या(स्या)न्दिशी **नेऱि[1]ल्तोऱ[2]** उत्तरस्यान्दिशि **बाऴो[3]ब्बे अरेयाळतेऱे[4] कोहऴिं[5]**
पिङ्गि[6] नाल्वतेष्टऱ[7]-

९९. **ळ्** कु(कू)डित्तु[8] अस्यदानस्य साक्षिणः **षण्णवतिसहस्र विषय** प्रकृतयः[।*]यो
[ऽ*]स्यापहर्त्ता लो-

१००. भान्मोहात्प्रमादेन वा स पञ्चभिर्म्महद्भिः पातकैं[ः*]संयुक्तो भवति[।*]यो रक्षति
स पुण्यभाग्भव-

१०१. ति[।*] अपि चात्रं(त्र)मनुगीता[ः]श्लोका[ः*]॥ स्वदत्तां परदत्ता(त्तां) वा यो
हरेत वसुन्धरा[म् ।*]षष्टिं वर्षं सह-

१०२. स्राणि विष्टायां जायते क्रिमिः ।[।१६*॥] स्वन्दातुं सुमहच्छक्यं दुःखमन्यास्य(र्त्थं)
पालनं[।*] दा-

१०३. नं वा पालनं वेति धा(दा)नाच्छ्रे यो[ऽ*]नुपालनं(नम्)।[।१७*॥]बहुभिर्ब्वं(र्व्व)
सुधाभुक्ता राजभिस्सगराधि(दि)भिः[।*]यस्य

१०४. यस्य यदा भूमिस्तस्य तस्य तदा प(फ)ल[म्]।[१८*॥] ब्रह्मस्वन्तु विषं घोरं न
विषं विषमुच्यते [।*]विषमे-

१०५. काकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकं(कम्)[8] [१९*॥]सर्व्वकलाधारभूत चित्रकला-
भिज्ञेन **विश्वकर्म्मा**-

१०६. **चार्य्यं(र्य्ये)**णेदं शाशा(स)नं लिखितं[9] अपि च **पऱु[10]वि विषये पऱु[11]वि महातटाकस्य
अध**-

Sixth plate : Second side

१०७. स्ता[द्*]द्वादशनिवर्त्तनं वृ(व्री)हिक्षेत्रं द्वादश निवर्त्तनां(नं)कृष्णभूमी(मि)ञ्च
प्रददौ[11]

---

1. This is Dravidian *ṟi*.
2. Sastry : नेऱतोऱ.
3. This is Dravidian *ḻo* misread by Sastry as *ṟo*.
4. This is Dravidian *ṟe*. Sastry : मगगेऱ.
5. This is Dravidian *ḻiṁ*.
6. Sastry : कोपाळिपिळिग.
7. Sastry : गाल्वतेण्टाऱ°.
8. Punctuation is marked here by a spiral symbol.
9. Punctuation is marked here by two spiral symbols.
10. This is Dravidian *ṟu*.
11. Punctuation is marked here by three spiral symbols.

१०८. कुऱु[1]**वले विषये**[2] [वय्देउ]त्सहितो[3] आलूर्न्नाम ग्रामः उदकपूर्व्वकमदाय(यि)प्रथं-(थ) [मं*][4] mūḍaṇa sīme O[5]-

109. **kkōḍāla**[6] temkaṇa paḷḷaṁ **Kuṟulaṁgāla**[7] paḷḷaṁ kandaḷmoṟaḍi teṁkāy-pola elle Ā[**li**]**ba**[**ggi**]ḍi-

110. yā baḍagay-oḷbe **Gāluranmaḷtibe** puṇise nāyveḷa puṇise **Pūlikkeṟe** kadaṁkanmoṟaḍi

111. [G][8] **Komaramaṁgalakkeṟe** paḷḷam **Pulpaḍin**-paḍuvāy-oḷbe pasuṇḍi geṟeyā teṁkā-

112. y-Kaḍegōḍu pallegeṟeyā paḷḷaṁ **Kaḍavappaḍiyā** paḍuvāy-oḷbe **Taḷḷaḷi**[9] **geṟe**-

113. yā va(pa)ḷḷame idaṟā[10] padeyaṁ besadavage are āl-teṟuvodu[11]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhanavēya-kula** from the *Dharma-mahādhirāja* **Koṅgaṇivarma** up to the crown prince **Mārasiṁha** in much the same fashion as the Maṇṇe plates (above No. 49).

There was in the lineage of Bhāradvāja, **Tāḷayya** who was worshipped by the lord of men; he had seen the farthest shore of the ocean of learning and had performed a hundred religious sacrifices (verse 13);

from his was born **Pommēṟa,** whose fame was sung by the wise, who was eloquent, who was worshipped by the twice-born, and who was the wish-fulfilling tree supporting the creeper of the three *vēdas* (verse 13);

his son, Śrīdhara by name, was worshipped by the twice-born, had destroyed hell, had accommodated Lakṣhmī between his shoulders, and was as powerful as Viṣṇu (verse 14);

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1. This is Dravidian *ṟu*.
2. These seven letters, originally omitted, are engraved above the line.
3. Sastry reads वय्द्रूत्सहितो and corrects is to वय्देउन्सहितो.
4. The text from here is in Kannaḍa.
5. Sastry : दि°.
6. Sastry : कोपाल.
7. Sastry : कुऱुळगोंगाला.
8. Sastry : बादि.
9. Sastry : तळ्ळागति.
10. Sastry : पळ्ळमेंबदऱु.
11. Punctuation is marked here by a spiral symbol.

to him who had performed sacrifices according to rules, and who belonged to the Taittirīya-caraṇa and Prāvacāna-kalpa, the crown prince **Mārasiṁha**, while he was residing at **Mānyāpura** gave away, free of all hindrances, the village named **Koṭṭiṁba** in **Mānyā-viṣaya on the occasion of lunar eclipse which occurred on the full-moon day on Monday in the month of** Śrāvaṇa **when three years of his reign had elapsed and also when seven hundred and twentyone years of the Śaka era had expired;**

the boundaries of the gift village were as follows: on the east, **Māgageṟe**: on the south **Sīsal-guṇḍi**; on the west **Neṟiltoṟe**; on the north **Bāḻobbe**, **Areyāḷateṟe** and **Kōhaḷiṁgiṅgi** which were included in the Fortyeight division;

the witnesses to this grant were the subjects of the **96,000 viṣaya**.

The imprecatory portion which follows consists of a prose passage and four of the usual stanzas attributed to Manu.

The charter was written by **Viśvakarmācārya**, the abode of all arts and an expert in the art of drawing.

Also, the crown-prince granted twelve *nivartanas* of corn field and twelve *nivartanas* of black soil under the great tank at **Paṟuvi** in **Paṟuvi-viṣaya;** the village of **Ālūr**, along with (the hamlet)**Vaydēüt**, in **Kuṟuvaḷe-viṣaya** was also granted[1].

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[1] The Kannaḍa portion of the text, engraved in lines 108-13 seems to have been a later addition in the same characters in which the charter proper is engraved. This portion enumerates certain boundaries in the course of which a number of localities such as Okkōḍāla, Kuṟuḷaṅgāla, Pūlikkeṟe, Komaramaṅgalakkeṟe, Pasuṇḍigeṟe, Kaḍegōḍu, Kaḍavappāḍi, Taḷḷaḻgere, etc. are mentioned.

No. 51

BASAVAṬṬI INSCRIPTION OF ŚRĪPURUṢA, ŚAKA 722

Provenance	: Basavaṭṭi, Chamarajanagar Taluk, Mysore District, Karnataka.
Reference	: M.H. Krishna : *Mys. Arch. Rep.*, 1933, pp. 236-39, No. 38 and plate opp. p. 236.
Language	: Kannaḍa.
Script	: Early Kannaḍa.
Date	: Śaka 722, Pauṣa, Sunday, Solar eclipse. If the Śaka year 722 is taken as a mistake for 712, the details regularly correspond to 791 A.D., January 9.

TEXT[1]

1. Svasti [।*] **Saka[2]-nṛipa-kāl-ātīta-saṁvatsara-sataṅgaḷ[2]-e-**
2. **ḻū(ḻu)nūṟa irppatt-eraḍane varisha**[ṁ] pravarttise Śr**īpuru[sadē]-**
3. **va-Permmāḍi Prithuvī[3]-Koṅguṇivarmma-dharmma-mahā[rā]-**
4. **jādhirāja-paramēśvaraṁ** prithuvī[3] rājyaṁ geyyuttamire **Ta-**
5. **ḷavanapura**doḷ-iḻdu **Pauṣa-māsam-Āditya-vāraṁ sūryya-**
6. **grahaṇadoḷ Armmeḷeyapḷḷi Kuṟipaṭṭiyoḷ-ā Kali-**
7. **paṭṭoḍeya Kuṟiṁba-gāvuṇḍaṁgaṁ Kaṭakayagaṁ** biṭṭeraḍu-gga(ga)ṁ[ḍu]-
8. gaṁ maṇṇa-deṟey-okkal-ellā kālakkaṁ kuṟiṁba-deṟe
9. yaṁ parihāraṁ biṭṭar [।*] I(Ī)teṟeyaṁ koṇḍavar-Bbāraṇā-
10. siyuvaṁ basadiyuvaṁ kavileyuvan-aḻida brahmāti[4] ya-
11. n-uṇḍōn [।।] **Kalipaṭṭoḍeyara**(r) bi-

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[1] From the plate in *Mys. Arch. Rep.*, 1933.

[2] The writing of *Śaka*, *śata*, etc., in Kannaḍa with the palatal *ś* replaced by dental *s* is a common feature.

[3] This is a common way of spelling *prithivī* in Kannaḍa inscriptions.

[4] Read *brahma-hatye°*.

12. ṭṭar [1*] **Dugganṇa Visva(śva)ka[rmmā] ryya**. .
13. ndu geydu kante kkaḷvāḷa...
14. geydu dattamaṁ koṭṭar. . . .
15. . . .[1] kaḷvar-onnade i(ı)suvar-ellō[ruṁ] . . .

SUMMARY

When the Śaka year seven hundred and twentytwo was current,

while the *Pṛithivī-Koṅguṇivarma-dharma-mahārājādhirāja Paramēśvara* **Śrīpuruṣa** was ruling over the earth, and was residing at **Taḷavanapura,**

on the occasion of a solar eclipse which occurred on Sunday in the month of Pauṣa, Kalipaṭṭoḍeya granted[2] to **Kuṟimba-gāvuṇḍa** and **Kaṭakaya,** for all times to come, income in the form of land tax on two *kaṇḍugas* of land in **Kuṟipaṭṭi** (a hamlet) of **Armeḷeyapaḷḷi** and also granted the income from the tax on shepherds.

Whoever should misappropriate this gifted tax income would have, in effect, incurred the sin of destroying Vārāṇasī, the Jaina temple, and tawny cows and of killing *brāhmaṇas*.

[The epigraph was written by] **Dugganṇa-viśvakarm-ārya.**

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[1] There is a circular symbol here.

[2] Gopal *et al.* take Kalipaṭṭoḍeya Kuṟimba-gāvuṇḍa to be the full name of one of the donees. But it is clear from lines 11-12 that the grant was made (*biṭṭar*) by Kalipaṭṭoḍeya.

No. 52

AGARA INSCRIPTION OF ŚRĪPURUṢA

Provenance : Agara, Yelandur Taluk, Mysore District, Karnataka.
Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1916-17, p. 31 and plate opp. p. 38.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Śrīpuruṣa**- . .
2. rājar prithuvi[2]-rājya keye . .
3. [va]ra . ṟ-antaḥpura **Vine** .
4. **tin-Immaḍi Maḻaveḷḷūr-āḷe** [ke].
5. [stha]nā mane-oḍeor Amasu . .
6. ya nālvadinvarkkuṁ Ondu tiṅgaḷke[3]
7. parvvam-biṭṭi ille koḍekku[4] marameṟi . .
8. eḻtu koḷa ille irppadinvarā e[ḻtu]
9. koḷa ille tale-ppoṟeyarkku suṅka . .
10. ttu sarv[v]aparihāra vi . . . . ḻi[5].
11. n-mahāpātakan-alla[6] . . . .
12. . . . vōn . . . .
13. . . . .

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[1] From the plate in *Mys. Arch. Rep.*, 1916-17.
[2] Read pṛithivī°.
[3] Narasimhāchar : Ondun-diṅgaḷge.
[4] Narasimhachar : kūḍekku.
[5] Narasimhachar : ḻe.
[6] Narasimhachar : alte.

SUMMARY

When the *[Mahā]rāja* **Śrīpuruṣa** was ruling over the earth and when, of his harem, **Vine[ya]tin-Immaḍi**[1] **was** administering **Maḷavellūr**, a certain donor (name lost) exempted the 'Forty' of Amasu[. .] from forced labour (?) and impressment of bullocks on festival days for one month and also exempted the 'Twenty' from impressment of bullocks and remitted tolls on head loads.

---

[1] The word *immaḍi*, meaning 'two-fold' or 'twice' in Kannaḍa, is appended to proper names to indicate the junior status of a person or the fact that that person is the second of that name in that family. The exact significance of this word *immaḍi* being appended to the name Vineyatin in the present inscription as well as to the name of Rēvakan-immaḍi, daughter of Rāṣṭrakūṭa Amōghavarṣa Baddega and queen of W. Gaṅga Būtuga II (see, e.g., No. 138 below, text line 92) is, however, not known.

No. 53

ARAḶASANDRA INSCRIPTION OF ŚRĪPURUṢA

Provenance : On a piece of stone on the site of the deserted village to the south of Araḷasandra, Nelamaṅgala Taluk, Bangalore District, Karnataka.

Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1926-27, pp. 34-35.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svasti[।*] Śrīpuruṣa-mahārā-
2. jādhirāja paramēśvara bhaṭā-
3. rar pṛithivī-rājyam geye Muthūra . .
4. Kovaḷāla-nāḍu-mūnūṟuṁ Gaṅgaṟu
5. . . . . . nāḍ-aravattuman-āḷuttire . . . .
6. . . . . . avarā binnapaṁ geyye Īśvara-bhaṭā-
7. rarige koṭṭodu modal kaṭinoḷ irkka-
8. ṇḍuga kaḻani . . . .
9. . . . . . . ḷidōn . . . .

SUMMARY

When the *Mahārājādhirāja*, great lord Śrīpuruṣabhaṭāra was ruling over the earth and when Muthūra[. .] was administering Kovaḷāla-nāḍu-300, Gaṅgaṟū

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1. After the text published in *Mys. Arch. Rep.*, 1926-27.

[sāsira][1] and . . . . . nāḍu-60, on . . . . . having made a request, he granted to **Īśvara-bhaṭāra** to *kaṇḍugas* of paddy field under the first dam.[2] The imprecatory portion is worn out and lost.[3]

---

[1] Gaṅgaṛusāsira or Gaṅga-6,000 formed the core of the Gaṅga kingdom, the whole extent of which was a 96,000 division.

[2] *Modal-kaṭ*[*ṭ**]*inoḷ* has been taken here to mean under or irrigated by the first dam. For the word *kaṭṭu* meanig 'dam', see Kittel's *Kannaḍa-English Dictionary*, s.v.

[3] Shama Sastry has misinterpreted the record to mean that Śrīpuruṣa himself was administering the three divisions named in lines 4-5 of the text. This is incorrect for the inscription contains a clear reference to Śrīpuruṣa's rule over the earth. Muthura[. .] should therefore be taken to be the administrator of the divisions, a conclusion fully supported by the construction of the relevant sentences in the text.

No. 54

ARALUKŌṬE INSCRIPTION OF ŚRĪPURUṢA

Provenance : On two stones lying in the site of the deserted village Aralukōṭe, Srinivaspur Taluk, Kolar District, Karnataka.

Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1923-24, p. 82, No. 85.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svasti[|*] Śrīman **Śrīpuruṣa-**
2. **mahārājar** pṛithuvī-rājyaṁ
3. geye **Durggamār-Eṟeyappa**
4. **Kovaḷāḷa-nāḍ**-āḷe **Vaddipe-**
5. **ṇimaneyu** bēḍikoṇḍu paṭṭaṁga-
6. ṭṭi koṭṭudu sarvva-parihāram
7. padir-kkaṇḍuga kaḷani koṭṭar ida-
8. n-aḷivon pañca-ma[hā]pā-
9. takan-akku (||*)

SUMMARY

When the illustrious *Mahārāja* **Śrīpuruṣa** was ruling over the earth and **Durgamāra-Eṟeyappa** was administering **Kovaḷāla-nāḍu**, **Vaddipeṇimane** after supplicating to the king and after getting himself anointed, made a grant of 10 *khaṇḍugas* of paddy field free of all hindrances. Whoever flouts this grant would incur the five great sins.

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[1] After the text Published in *Mys. Arch. Rep.*, 1923-24.

No. 55

BISSANAHAḶḶI INSCRIPTION OF ŚRĪPURUṢA

Provenance : Bissanahaḷḷi, Mulbagal Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Mb. 255.
Language : Kannaḍa and Sanskrit (only imprecatory verses).
Metres : Verses 1-2 : *Anuṣṭubh.*
Script : Kannaḍa.
Date : Undated. In characters of the middle of the 8th century A.D.

TEXT[1]

1. Svasti (।*) Śrīmat Śrī**puruṣa-mahā-**
2. **rājādhirāja-paramēśvara-bha**ṭā-
3. **ra** pṛithu(thi)vīrājyaṁ-geye avarā ma-
4. gandir-**Duggamāra-Eṟeyappōn-Ko-**
5. **vaḷāla-nāḍu-mūnūṟuṁ Gaṅg-aṟu-**
6. **sāsira**mum-āḷuttire **Kaṁpilige**
7. paḍevōdalli **Komālarā** maga-
8. n-**Pāṇḍappa** kāḷegaduḷ-sattalli
9. avange **Duggamārarā** keyda prasā-
10. dam-appadu Sāntanūruṁ Ereḍiyū-
11. ruḷuṁ ondu tūmbu kaḷaniyuṁ avara
12. maneyuṁ **vāḷ-gaḷcu** prasādaṅ-geyadār (।*)
13. idu ślōkam (।*) स्वदत्तं (तां) परदत्तं (तां) वा

१४. योहरेति (त) वसुन्धरा [म् ।*] षष्टि
१५. वर्षं [सह] स्राणिविष्टायांजायतेक्रिमि: [।। १*।।]

---

1. After the text in *E.C.*, Vol. X.

१६. . . . वसुधा भुत्वा (क्ता) रा-
१७. . . . गरादिभि [: ।*] यस्य यस्य
१८. . . भूमित (स्त) स्य तस्य तदा
१९. [॥ २* ॥] . . . .

SUMMARY

While the illustrious **Mahārājādhirāja**, **Paramēśvara**, **Bhaṭāra Śrīpuruṣa** was ruling over the earth;

and his son **Duggamāra-Eṟeyappōn** was **governing** **Kovaḷāla-nāḍu**-300 and **Gaṅga-6,000**,

when the army had marched against **Kampili**,

Pāṇḍappa, the son of **Komālar**, having (fought and) died,

Duggamāra granted to him (i.e. his dependants) the village of Sāntanūru, one *tūmbu* of paddy field in Ereḍiyūru, and one house-site as **vāḷgaḷcu**.

The grant portion is followed by two well-known imprecatory stanzas in Sanskrit.

No. 56

DĒVALĀPURA INSCRIPTION OF ŚRĪPURUṢA

Provenance : Dēvalāpura, Mysore Taluk, Mysore District, Karnataka.
Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1916, p. 37 and pl. opp. p. 44.
Language : Kannaḍa.
Script : Kannaḍa.
Date : In characters of the middle of the 8th century A.D.

TEXT[1]

Front side of the slab

1. [Svast]i (।*) Śrīpuruṣa-mah[ā]-
2. rajar-pṛithu(thi)vī-rājyaṁ key(e) A-
3. (ra)ṭṭ(iti)rar-mmagandir[2] Sīṅga(ḍi Se)-
4. mboḷ-āḷe[3] Araṭṭitīrar Kūḍalū(r-āḷe)
5. Goṭṭemaḍi-ōḍeyōr pērāḷadana key(e)[4]

Back side of the slab

6. . .[5] Araṭṭiga-taḷara Kūḍalūr-āḷutt-iḻdu[6]
7. Nokki-ūroḷe Aggaḍi[kaḷesa] koṭṭa
8. nelan-Tenanda[ruṁ] Kāḷeṟuru[ṁ] sākṣi (।*) Kūḍalū-
9. [r]-Poṅgularu[ṁ*] Eḷamandiyaru[ṁ] Badiriyaru[ṁ]

---

[1] From the plate in *Mys. Arch. Rep.*, 1916.

[2] Narasimhachar : *...ra mmagandir*.

[3] Narasimhachar : *Sīṅgadīkṣar-bbāḷāḷ*.

[4] Narasimhachar : *perāḷvina keya*. *Pēr-aḷdana*(=Skt. *mahāprabhutva*) is actually 'the holding of the office of *mahāprabhu*'.

[5] There are traces of one or two letters here.

[6] Narasimhachar : *Kūḍalūrā vṛitti*.

10. Madugaruṁ inebbaruṁ[1] sākṣi āge koṭṭadu [|*]
11. ārān-keḍiśı(si)dōn Vāraṇāsiyu[ṁ*] śā(sā)sira kavile
12. śā(sā)sira pārvara konda kole[-pātakan*] akka(kke) keḍiśi(si)dōnuṁ
13. kēḍu-vēḍidōnu[ṁ] ki[t*]tōnuṁ[2]
14. oḍamba[ḍā*] dōnu[m] [||*]

SUMMARY

While the king (mahārāja) **Śrīpuruṣa** was ruling over the earth, **Sīṅgaḍi**, the son of **Araṭṭitīrar**, was administering **Sembo!**, **Araṭṭitīrar** was administering **Kūḍalūr** and Goṭṭemaḍi-oḍeya was holding the office of **pēr-āḷdana,**

while **Araṭṭiga-taḷara** was administering **Kūḍalūr**, **Aggaḍi** granted land in Nokki-ūr with Tenandar and Kāḷerur as witnesses. The grant was made with Poṅgular of Kūḍalūr, Eḷamandiyar, Bidiriyar and Madugar as witnesses.

Whoever flouts this grant would have committed in effect the sin of destroying Vārāṇasi, one thousand tawny cows and one thousand brāhmaṇas. (The flouters of this grant will be) those who destroy it, those who mean ill, those who fell (the inscribed slab and, thereby, the grant) and those who disobey (the stipulations of the grant).

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[1] Narasimhachar : *Kōnabbaruṁ*. *Inebbaruṁ* means 'all the persons mentioned above'.

[2] Narasimhachar : *otōnu*.

No. 57

DĒVARAHAḶḶI INSCRIPTION OF ŚRĪPURUṢA

Provenance	: Dēvarahaḷḷi, Gundlupet Taluk, Mysore District, Karnataka.
Reference	: M.H. Krishna : *Mys. Arch. Rep.*, 1930, No. 36 and plates; B.R. Gopal *et al.* : *E.C.*, Vol. III (Revised edn., 1974), Gu. 207.
Language	: Sanskrit (verse) and Kannaḍa.
Metre	: Verses 1-2 : *Anuṣṭubh*.
Script	: Kannaḍa.
Date	: Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svasti[।*] śrīmatu कोङ्गणिमा (र्मा) धवश्चैव[2]
2. ष्णुगोत्तमः [।*] माधवो (व) र (श्चा) विनीतश्च दुर्व्विनी . . . .[3]
3. विक्रमश्च बुग्गश्च शिवमारस्तथैव च [।*][4] **Koṁgoṇi**......
4. **Pṛithu**(thi)vī-rājyaṁ keye **Durvvinīt-Eṟe-appō**r ko......
5. sarupuḻkiṟidederu eydagidie oru......
6. ṟi nāmandādigaḷ-upagoḷatt-Eḻpadinvaru nara......
7. mokkaraman-oḍedoḍ-eppeḍettadu **Puṇisūr**-ppola......
8. nellu pāṇḍiyuv-aḷevadu sarvva-parihāra-ttoṭṭa-pa......
9. keḍisuvōnu koḷvōnu pañca-mahā-pātakan-akke[।*] okka......
10. luḷid-uṇḍu kāḍuvōṁg-idu kaṇgeṭṭu toḻkuttuva......

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[1] From the plate in *Mys. Arch. Rep.*, 1930.

[2] The lost letters may be restored as आर्यश्च वि-

[3] The lost letters may be restored as तश्च मुष्कर: [।।1*।।]श्री.

[4] The second *ślōka* ends with the first half only. The rest of the text is in Kannaḍa.

SUMMARY

The readings in lines 5-10 are extremely doubtful and the purport of the record is by no means clear. Krishna and B.R. Gopal *et al.* give the contents of this record as if it is available in full whereas, in reality, the right side of the slab is broken away and the lines are not running. The record seems to refer to some battle and to the grant of some land, probably as compensation.

The first three lines of the text give the Gaṅga genealogy as **Koṅgaṇi, Mādhava**, [**Ārya**], **Viṣṇugōttama**, **Mādhava**, **Avinīta, Durvvinīta,** [**Muṣkara**], [śrī]-**vikrama**, **Dugga** and **Śivamāra**;

there is then a reference to **kongoṇi** [**Muttarasa** ?]'s rule over the earth and a certain **Durvinīta Eṟeyappor** is mentioned immediately after the ruling king.

No. 58

DIMBĀLA INSCRIPTION OF ŚRĪPURUṢA

Provenance : Dimbāla, Srinivaspur Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Sp. 65.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the middle of the 8th century A.D.

TEXT[1]

1. Svasti[।*] Śrīman-Śrī**puruṣa**-
2. **mahārājar** pṛithu(thi)[vī-rājyaṁ]
3. geye **Duggamar-Eṟe-appa**
4. **Kovaḷāla-nāḍ**-āḷe-Vejja-Pe
5. rasar **Rōṇūr**-aḷe **Sagara-Mikk**ā-
6. ṇe mane-oḍeōrendu paṭṭaṁ-ga-
7. ṭṭi koṭṭudu sarvva-pariri yāram
8. okkaṇḍugaṁ kaḷani koṭṭar [।*] ita(da)-
9. n-aḻivōn-pañca-mahāpā-
10. takan-akum [॥*]

SUMMARY

When the illustrious **Mahārāja** Śrī**puruṣa** was ruling over the earth, **Duggamāra-Eṟeyappa** was governing **Kovḷāla-nāḍ**u and Vejja-Pe . rasa was administering **Rōṇūru**, Sagara–Mikkāṇe was anointed with the title *mane-oḍeyōr* (Lord of the House) and was granted one *kaṇḍuga* *of paddy field free of all encumbrances. Whoever flouts this grant would have, in effect, committed the five great sins.

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[1] After the text in *E.C.*, Vol. X.

No. 59

HAḶĒKOPPA INSCRIPTION OF ŚRĪPURUṢA

Provenance : On a stone in the wet land of the Tōṭi at Haḷēkoppa, Mulbagal Taluk, Kolar District, Karnataka.

Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1922-23, p. 64, No. 53.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 8th century A.D,

TEXT[1]

1. Svasti [।*] Srī (Śrī)**puruṣa-mahārājarā**
2. mmaṁ prithuvī[2]-rājyam geyye
3. mādā . . . ṇḍa bē-
4. ḍi-koṇḍu **Naṅgaliya**
5. Seṭṭiü **Pettada keṟeya**
6. . . ḷage mātege dēva-
7. bhōgam padir-kkoḷa
8. kaḷan-iṟisidoṁ [। *]
9. idan-aḻidoṁ Vāraṇā-
10. siyan-aḷidom [।।*]

SUMMARY

When the *Mahārāja* Śrī**puruṣa** was ruling over the earth, on. . . . . . ṇḍa making the request, **Naṇgaliya** Seṭṭi made a grant of ten *koḷa* of land under the **Pettada-keṟe** tank as *dēva bhōga* to the goddess (? *māte*). Whoever flouts this grant would have destroyed Vāraṇāsi.

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[1] After the text published in *Mys. Arch. Rep.*, 1922-23.

[2] *Read pṛithivī°*.

No. 60

HEBBAṬA INSCRIPTION OF KOṄKANI MUTTARASA

Provenance : Hebbaṭa, Srinivaspur Taluk, Kolar District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1916-17, p. 31 and plate opp. p. 38.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Koṅgaṇi**–
2. **Muttarasar** koṭṭatu(du)
3. **Perppaṭṭa-polam** [।।*]

SUMMARY

This is the Perpaṭṭa field granted by the illustrious Koṅkaṇi-Muttarasar.

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[1] From the plate in *Mys. Arch. Rep.*, 1916-17.

No. 61

HIRĒGUṆḌAGAL INSCRIPTION OF ŚRĪPURUṢA

Provenance : Hihērguṇḍagal, Tumkur Taluk, Tumkur District, Karnataka.
Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1910, page 18 and plate opp. p. 22.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svasti[।*] śrī-Śrī**puruṣa-mahārāja-**[2]
2. r-pṛithu(thi)vī-rājyaṁ geye **Sīya-gellan**
3. **Maṟugare-nāḍu-mūnūṟū(ṟu)m-**āḷe **Muṟukoḍe A-**
4. **ṇṇiya Piñcanūrā** ēṟinuḷḷ-eṟidu bīḻdār **Kaṇṇa-**
5. **rasaru**ḷ idarke [civāni] kaḻani vāḻgaḻcu koṭṭodu [।*]

SUMMARY

When the *Mahārāja* Śrī**puruṣa** was ruling over the earth, and **Sīya-gella**[3]

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1. From the Plate in *Mys. Arch. Rep.*, 1910.
2. Read *mahārāja-*
3. *Kella*, °*gella* as the surname of a family or families of feudatory chieftains occurs from early times in coastal Karnataka and the neighbourhood. The Halmiḍi Kannaḍa inscription (c. 450 A.D.; *Mys. Arch. Rep.*, 1936, pp. 72 ff.) mentions a certain Kella-bhaṭāri and the Honnavar plates of Kadamba Ravivarman (*Ep. Ind.*, Vol. XXXVII, pp. 33-34) refer to the chieftain Chitrasēna-mahā-kella. For more information on this surname, see K.V. Ramesh : *A History of South Kanara*, Dharwar, 1971, pp. 88 and note, 113.

was administering **Maṟugare-nāḍu-300**,[1] **Mūṟukoḍe**[2] **Aṇṇiya** fought in the battle of **Piñcanūru** and fell. In appreciation, a paddy field belonging to **Kaṇṇarasa** was granted as *vāḷgaḻcu*.

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[1] This division appears to be the same as the Marukare-viṣaya Nos. 9 and 13 above, the Marugare-rāṣtra of No. 16 above and the Marugare-viṣaya of No. 42 above. The practice of giving numerical values to territorial divisions became very popular in Karnāṭaka from the second half of the 8th century onwards, with the advent of the Rāṣṭrakūṭas.

[2] The deceased hero Aṇṇīga's prefix *Mūṟukoḍe* is of considerable interest. *Mūṟu-Koḍe* or *mukkoḍe* meaning 'triple umbrella' is of Jaina import and boundary stones for lands donated to the Jainas were sometimes referred to in Kannaḍa inscriptions as *mukkoḍe-kal* i.e. 'boundary stone bearing the mark of the triple umbrella'. It is, however not possible to conclude if, in the inscription under study, the prefix *Mūṟukoḍe* has anything to do with Jainism.

No. 62

HOḶALI INSCRIPTION OF ŚRĪPURUṢA

Provenance : On two pieces of stone lying in front of the house of Sītārāma-bhaṭṭa at Hoḷali, Kolar Taluk, Kolar District, Karnataka.

Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1926-27, p. 84, No. 86.

Language : Kannaḍa

Script : Kannaḍa

Date : Undated. In characters of the 8th century A.D.

TEXT[1]

First Piece

1. Svasti [|*] Śrīpuruṣa-mahā-
2. rājar pṛithivī-rājyaṁ
3. . . . . nāḍa

Second Piece

4. māḻpa okkalledā . . . . .
5. ra Avantiya . . . . .
6. ṭṭapaṭṭu kāroḷmara-
7. ḍu koṭṭu keṟe kiḻa
8. . . . orkkaṇḍuga kaḷa[2]

SUMMARY

When the *Mahārāja* Śrīpuruṣa was ruling over the earth, some grants of land seem to have been made (details lost). One *kaṇḍuga* of paddy field thus granted seems to have been located under a tank.

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[1] After the text published in *Mys. Arch. Rep.*, 1926-27.

[2] Continuation lost.

No. 63

HOṀMA INSCRIPTION OF ŚRĪPURUṢA

Provenance : Hoṁma, Chamarajanagar Taluk, Mysore District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. IV, ch. 63; B.R. Gopal *et al.* (Revised edn. 1975), ch. 147.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of about the middle of the 8th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Koṅguṇi-Muttarasa-**Śrī**puru-**
2. **ṣa-mahārā[jā]dhirāja-paramēśvara-**
3. **bhaṭar** pṛithu(thi)vī-rājya keye **Poḷma-Vinī-**
4. **tīśvararkku**ṁ sarvvaparihāraṁ koṭṭar-mmaṇṇuṁ mane-
5. yuṁ tōṭṭakkaṁ **Dēvēndra-tammaḍigaḷā Muddegaṇa-**
6. **rā** gōṣṭi(ṣṭhi)-dharmmaṁ **Maḷtuvaru**ṁ Dēvēndraruṁ ve-
7. le koṇḍu vāṇiga-tōṭṭam ten-kaṇḍamuṁ vaḍa-kaṇḍamuṁ
8. **Vinītīśvararkka**ṁ poydār **Māṁda-ten-nandārkkaru**ṁ **Mā-**
9. **rāṭṭa-ten-nandārkkaru**ṁ āvarakuṁbu poydār-ppannirvva-
10. rā ēḷvarā poyda dharmmam-idon-keḍisidon
11. pañca-mahāpā]taka]n-appōn [।*] **Dēvendrarā** markkaḷe[2] ra-
12. kṣisuve(va)n(r) ॥

SUMMARY

When the *Mahārājādhirāja*, the great lord, the illustrious **Koṅguṇi-Muttarasa-Śrīpuruṣa** was ruling over the earth—a grant of land, house and garden,

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1. After the text published in *E.C.*, Vol. IV.
2. Read *makkaḷe*.

free of all liabilities, was made by the community led by **Dēvēndra-tammaḍigaḷ** and **Muddegaṇar**, to the god **Poḷma-Vinīttīśvarar**; **Maḷtuvar** and **Dēvēndrar** purchased the southern and northern pieces of the merchants' garden and granted them to the same deity **Vinīttīśvara**; **Mānda-ten-nandārka** and **Mārāṭṭa-ten-nandārka** granted (the field called ?) *āvarakuṁbu*; the grants made by the 'Twelve' and the 'Seven'.[1] Whoever flouts this grant would have committed the five great sins. The grant shall be protected by the son of **Dēvēndra**.

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[1] More likely, the ablution for the grant was poured by the 'Twelve' and the 'Seven'.

No. 64

HONNUḌIKE INSCRIPTION OF ŚRĪPURUṢA

Provenance : Honnuḍike, Tumkur Taluk, Tumkur District, Karnataka.

Reference : Lakshminarayana Rao : *Studies in Indian Epigraphy* (Journal of the Epigraphical Society of India), Vol. I, pp. 17-20 and plate.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the middle of the 8th century A.D.

TEXT[1]

1. ...[2] Śrīpuruṣa-mahārājar Koṅgeṇi rā-
2. [jyaṁ ge]ye avarā kiṟu-tandeyar
3. Śivamāra-Eṟeyappōr-Ponniḍukiyā Bhaṭṭārakige
4. suggiyuḷ-vēḻvalli vappa ponn-ādad-ellaṁ koṭṭaridām-a-
5. ḻivōr-Vāraṇāsiyā sāsirvvar-pārvvaruṁ sāsira kavileyuṁ konda rī-
6. [tiy]-akkuṁ kādoḍ-ōḻun-tale abhivṛiddhi salguṁ nālvadinvaruṁ nakara-muṁ
7. [paḻḻi]yum...vaḻiyā mahājanamuṁ prajeyuṁ nakki[3] śāsana
8. ...vaḻi vandu ɪ enebaruṁ puyya......rivanu

SUMMARY

While the *Mahārāja* Śrīpuruṣa was ruling over the Koṅgeṇi kingdom, his younger paternal uncle named Śivamāra-Eṟeyappōr granted to the goddess of Ponniḍuki the income in gold from out of all the income that was to be received at the time of harvest.[1]

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[1] From the plate in *Studies in Indian Epigraphy*, Vol. I.

[2] The lost letters may be restored as *Svasti* [1 *].

[3] Read *sākki* for *sākṣi*.

Those who flout this grant would have committed sin similar to that of killing one thousand brāhmaṇas and one thousand tawny cows at Vārāṇasi. If this grant is protected, prosperity will accrue to the seven succeeding generations of such protector.

The 'Forty',[2] the Nakara[3] (guild of merchants), the village, the *mahājanas* and the citizens are the witnesses to the grant.

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1. N.L. Rao has taken the expression *suggiyuḷ-vēḷvalli* to mean 'at the time of making sacrificial offerings during the harvest', obviously relating *vēḷvalli* to *vēḷvi* which means in Tamil, 'sacrificial ritual'. On the other hand *suggiyuḷ-vēḷvalli* should be understood in the sense of 'as ordered to be levied during the harvest', *vēḷvalli* being related to *pāḻvalli* meaning, among other things, 'as ordered'.
2. The 'forty' obviously was some local guild.
3. *Nakara* and *Seṭṭikāṟa* were powerful merchant guilds in some parts of medieval Karnāṭaka. For more information of a comparative nature on these guilds, see K.V. Ramesh, *A History of South Kanara*, Dharwar, 1971.

No. 65

HUḶḶĒNAHAḶḶI PLATES OF ŚRĪPURUṢA

Provenance : Huḷḷēnahaḷḷi, Mandya Taluk, Mandya District, Karnataka.
Reference : R. Shama Shastry : *Mys. Arch. Rep.*, 1927, pp. 105-10 and plates between pp. 104-05 and 106-07.
Language : Sanskrit (prose and verse) and Kannaḍa.
Metres : Verses 1 and 4 : *Sragdharā*; Verse 2 : *Vasantatilaka*; Verse 3 : *Śārdūlavikrīḍitam*; Verses 5-7 : *Anuṣṭubh*.
Script : Early Kannaḍa.
Date : Undated. In characters of the 8th century A.D.

TEXT[1]

First plate

१. स्वस्ति[।*]जितं भगवता गतघनगगनाभेन पत्म(द्म) नाभेन[।*]श्रीमत्जा**(ज्जा)** **ह्नवेयकुला**मलव्योमावभा-

२. सनभास्कर: स्वखट्गै(ड्गै)कप्रह(हा)र खण्डितमहाशिलास्तम्भलब्धबलपराक्रमो दारुणारिगण-

३. विदारु(र)णोपलब्ध व्रणविभूषणविभूषित: **काण्वायन सगोत्रः** श्रीमत् **कोंगुणिवर्म्मध-**

४. **र्म्म महाधिराजः** तस्य पुत्र: पितुरन्वागत गुणयुक्तो विद्याविनयविहितवृत्त[:]सम्यक्प्र[जा]-

५. पालनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपल भूतो नीतिशास्त्रस्य वक्तृ प्र-

६. योक्तृकुशलो दत्तकसूत्रवृत्ते≍[2]प्रणेता श्रीमान्**माधव महाधिराजः** तत्पुत्र: पितृ-

७. पैतामहगुणयुक्तो[ऽ*]नेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादित-

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1. From the plates in *Mys. Arch. Rep.*, 1927.
2. Shastry mistook the उपध्मानीय symbol for Dravidian ṟ.

Second plate : First side

८. यशाः श्रीमत्[1]**हरिवर्म्ममहाधिराजः** तत्पुत्रः द्विजगुरु देवतापूजनपरो नारायण-

९. चरणानुध्यात श्रीमत् **विष्णुगोपमहाधिराजः** तत्पुत्रः त्र्यम्बकचरणाम्भोरुह् रज-

१०. ᳶ[2]पवित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयकीतराज्य[:*] कलियुगबलपंकावसन्न धर्म्म-

११. वि(वृ)षोद्धरणनित्यसन्नद्धः श्रीमान्**माधव महाधिराजः** तत्पुत्रः विद्याविनयातिशय-

१२. परिपूरितात्मा[3] निरवग्रहप्रधानशौर्य्यः श्रीम**दव(वि)नि(नी)त** नामधेयः तस्य पुत्रः विजृ-

१३. म्भमाणशक्तित्रयः **अन्दरि आलत्तूर्प्पोरुळఱपेఱे**[4](ఱ)[5][**ग***]**राद्य**नेक समरमुखमख-

१४. हुतप्रहतशूरपुरुष पशूपहारविघसविहस्ति(स्ती)कृतान्ताग्निमुखः **किरातार्ज्जुनीय** प-

Second plate : Second side

१५. ञ्चदशस्स(स)र्गटीकाकारः **दुर्व्विनीत** नामधेयः तस्य पुत्रः दुर्द्दान्तविमर्द्द विमुदित विश्वम्भ-

१६. राधिपमौलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगल नळिनः **मुष्करना**-

१७. मधेयः तस्य पुत्रः चतुर्द्दशविद्यास्थानाधिगतविमल मतिः विशेषतो[ऽ*]नवशे-

१८. षस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलोरिपुतिमिर निकरनिराकरणोदय भास्क-

१९. रः **श्रीविक्रम** प्रथितनामधेयः तस्य पुत्र[:*] अनेकसमर संपादितविजृम्भितद्विर-

२०. दरदना(न)कुलिशाभिघातः(त)व्रणसंरुढभाश्व(स्व)द्वि जयलक्षण लक्षीकृतविशाल-

२१. वक्षस्त(स्थ)लः समधिगतसकलशास्त्रार्त्थतत्व(त्त्वः) सम(मा)राधित त्रिवर्ग्गः निरवद्यचरितᳶ[6]प्रति-

Third plate : First side

२२. दिनमभिवर्द्धमानप्रभावो **भूविक्रम** नामधेयः[।*]अपि च[।*]नानाहेतिप्रहार प्र-

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1. संधि has not been observed here.
2. Shastry mistook the उपध्मानीय symbol for Dravidian ṟ.
3. Better read °परिपूरितान्तरात्मा as in other charters.
4. This is Dravidian ṟe.
5. This is Dravidian ḻga to be corrected to ḻna.
6. Shastry mistook the उपध्मानीय symbol for Dravidian ṟ.

२३. विघटितभटोरः कवाटोथि(त्थि)त(ता)सृक्धा(ग्धा)रा श्वा(स्वा)दप्रमत्तद्विपशत-
चरणक्षोदसम्मर्द्द भीमे[।*]

२४. संग्रामे**पल**(ल्ल)**वेन्द्रन्न**रपतिमजयद्यो **विळन्दा**भिधाने राजा **श्रीवल्लभाक्य**(ख्य)
स्समर-

२५. स(श)तजयावाप्तलक्ष्मीविशालः[1][।।१*।।]तस्यानुजोनत नरेन्द्रकिरीटकोटिरत्नार्क्क-

२६. दीधितिविराजित प(पा)दपत्मः(द्मः) [।*]लक्ष्म्यास्वयंवृतपति**र्नवकाम**नामासृ**(शि)**
ष्टप्रियो[ऽ*]-

२७. रिगणविदारुणगीतकीर्तिः[।।२*।।]तस्य **कोंगुणिमहाराजस्य** **शिवमार**(रा)परनामधेय
[स्य*]

२८. पौत्रः समवनतसमस्तसामन्तमकुटघट्टितबहलरत्न विलसदमरधनु-

Third plate : Second side

२९. ष्क(ष्ख)ण्डमण्डितचरणनखमण्डलः नारायण[2]चरण निहितभक्तिः शूरपुरुषतुर-

३०. ग नरवारणघट्टा(घटा)संघट्टदारुणसमरसि(शि)रशि(सि) विहितात्मकोपोभीमकोपः

३१. प्रकटरतिसमयश(स)मनुवर्त्तनचतुरयुवति(ती)जन लोकधूर्त्तो लोकधूर्त्तः सुदु-

३२. र्द्धरानेक युद्धमूर्द्धलब्धविजयसंपदहितगजघटाकेसरी रा-

३३. ज केसरी[।*]अपि च[।*] यो **गंगान्वय**निर्म्मलांबरतल व्याभासनप्रोल्ल-

३४. सन्मात्त(र्त्त)ण्डो[ऽ*]रि भय(यं)करः सु(शु)भकर स(स्स)न्मार्गरक्षाकरः[।*]
सौराज्यं समुपेत्यराजस-

३५. मितौराजा(ज)न्गुणैरुत्तमै राजा **श्रीपुरुष**श्चिरं विजयते राजन्य चूळामणि[ः।।३*।।]

Fourth plate : First side

३६. कामोरामासु चापे दशरथतनयो विक्रमे या(जा)मदग्न्यः प्राज्यैश्वर्य्ये व(ब)लारि-

३७. बंहुमहसि रवि[ः*]श्च(स्व)प्रभुत्वे धनेशः[।*]भूयो विख्यातशक्तिस्पु(स्फु)टतरम-
खिलप्राणभा-

३८. जा(जां)विधाता धात्रासृष्ट[ः*]प्रजानां पतिरिति कवयो यं प्रशंसन्ति नित्यं(त्यम्)
[।।४*।।]स तु प्रतिदिन प्रवृ-

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[1] Read लक्ष्मीविलासः

[2] The letter ण, originally omitted, is engraved below the line.

३९. त्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरेण[1] **श्रीपुरुष** प्रथम नामधे-

४०. य: **पृथिवीकोंगुणिमहाराजाधिराज:**[2] **Bāṇa-vaṁś**-ōtbha(dbha)va-śrī-**Diṇdigarar-Kkaṟvappu-nāḍu sāsira-**

41. d-**Oḷnūḷumān**(?)-āḷuttiḷdu[3] Śrī**puruṣa-mahārājarge** binnappa[ṁ] geydu **dakṣiṇāyana-viṣupa**-tat-[4]kā-

42. laduḷ sugōtraṁ Gārgya-**Janārddanā**(na)stasya **Kēśava-bhaṭṭasya** nāmata[ḥ*]sarvvaśāstrasya jānāti[5]

Fourth plate : Second side

43. Kausi(śi)ka-gōtra **Nāga-śarmma** pravara Kāśyapa-gōtras-ch-ēti[6] i(ī)muvargga[ṁ] mūṟu-bhāgam-āge **Kova-**

44. **ḷeveṭṭu** nāma grāmaṁ(maḥ) brahmadēyaṁ(yaḥ) dattaḥ [।*] **Diṇḍige-nāḍiyaruṁ Kaundaḍ**iyuṁ perggaḍettanaṁ geye **Nagarūra**

45. **Beḷḷiyaruṁ Maravūra Vaṇṇākaruṁ Kallaḍupina Mādadiyum Mōdūra Jiyavāyaruṁ** nara-sākṣi,

46. Padeyaṁ mūṟu mā(ma?)ne ॥[7] si(sī)māntaraṁ mūḍāy-**gḷageṟeya** pādarie[8] ante bandu keṟeyalku(kū)-

47. di pervvaḷḷame sandu pāḍuvāy-nōḍi pervuṇusee[9] temkāy tale-moṟaḍe **Bedirkeṟee**[10] **Moda-**

48. **lemaḍu**ve paḍuvay-**Veḷgoḷa**-kāluṁ(lu)veva (y-a)duvuṁ oḷagāge toṟee[11] baḍagāy-**Kadavigeṟee**[12]

49. ante vandu **Mañjal-toṇee**[13] **Baḷoḷbe e**[14] sandu **Soral-moṟadie**[14] ante bandu **Bannigārla kuppe-**

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1. Read °मन्दिरोदरः
2. There is a floral design here to mark the Punctuation and this is followed by the Kannaḍa portion of the text.
3. Shastry corrects this to *d-eḷnūrumān-āḷuttiḷdu*.
4. Shastry : *viṣupatat*°.
5. This line is full of grammatical errors.
6. Upto this the text in this line is full of grammatical errors.
7. Shastry : mūrum āse ll.
8. Read padari[y*]e.
9. Read pervuṇuse[y*]e.
10. Shastry : Bedikere e. Read Bedirkeṟe[y*]e.
11. Read *toṟe*[y*]*e*,
12. Read *Kadavigeṟe*[y*]*e*.
13. Read °*toṇe*[*]*e*.
14. Read °*moṟaḍi*[y*]*e*.

Fifth plate : First side

50. ye Vā(Bā)ḻoḻve(ḻbe)ye sandu pādariyuḷ-kūḍiltu sīme[1] स्वदत्तं (त्तां) परदत्ता-(त्तां) न्वा (वा) यो

५१. हरेति (त) ब (व) शु (सु) न्धरा (राम्) [।*] षष्टि (ष्टिं] वरिष[2] सहस्राणि विष्टांयं (यां) जा [य*] ते कृमि [:*] ॥ [५*॥] बहुभिर्व्व-

५२. सुधाभुक्तं (क्ता) राजभिश (स्स) गराज (दि) भि [:*।] यस्य यस्य यन्ना (दा) भूमित (स्त) स्य तस्य तदा प (फ) लं (लम्) [॥६*॥]

५३. ब्रह्मश्व (स्व) न्तु विषं घोरं न विषं विषमुस्य (च्त) ते [।*] विषमेकाकिनं हन्ति ब्रह्मश्वं (स्वं)

५४. पुत्रपौत्रिकं (कम्) ॥। [७*॥]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhanavēya-kula** from the *Dharma-mahādhirāja* **Koṇguṇivarma** upto the ruling king **Pṛithivī-Koṇguṇi-mahārāja Śrīpuruṣa.**

When the illustrious **Diṇḍigarar** of the **Bāṇa** family was administering **Oḷunūḷu** in **Kaṟvappu-nāḍu-1000,**[3] he made a request to (i.e. obtained the consent of) **Śrīpuruṣa-mahārāja** and granted, on the occasion of **Viṣupa-saṇkrānti,** one portion each to the three brāhmaṇas, **Janārdana** of Gārgya-gōtra, **Kēśava-bhaṭṭa** who was well versed in all the sciences and belonged to the Kauśikagōtra and **Nāga-śarman** of the Kāśyapa-gōtra, after diving into three portions the village of **Kovaḷaveṭṭu.**

When **Diṇḍige-nāḍiyar** and **Kaundaḍi** where holding the office of *Perggaḍē*, **Beḷḷiyar** of **Nagarūru, Vaṅṅākar** of **Maravūru, Mādaḍi** of **Kallaḍupu,** and **Jiyavāyar** of **Mōdūru** acted as human witnesses to this grant. Three houses were also granted (?)

The boundaries (of the gift village) were as follows — On the east, the *Pādari* tree of the **Olageṟe** tank; proceeding thus and joining the tank, proceeding all the big water course towards the west, the huge tamarind tree; in the south, the main hillock, the **Bedirkeṟe** tank and the pool called **Modaḷe-**

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[1] There is a spiral symbol here to mark the punctuation and it is followed by the imprecatory verses in Sanskrit.

[2] Read °वर्ष°.

[3] If Shama Shastry's emendation of the text in line 41 is accepted, it will mean that Diṇḍigarar was governing the division called Kaṟvappu-nāḍu-7000.

maḍuvu; in the west, the canal of the **Veḷgoḷa** tank and the river; in the north, the **Kadavigeṟe** tank; proceeding thus, the localities called **Mañjaḷ-tōṇe** and **Baḻoḻbe** and the hillock called Soral; proceeding thus, the heap called **Bannigārla-kuppe** the locality called **Bāḻoḻbe,** joining the *Pādari* tree.

This is followed by the imprecatory portion made up of three of the usual stanzas.

No. 66

KALLŪR INSCRIPTION OF ŚRĪPURUṢA

Provenance : Kallūr, Srinivaspur Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Sp. 20.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the middle of the 8th century A.D.

TEXT[1]

1. Svasti [।*]] Śrīmat
2. **Śrīpuruṣa-mahā-**
3. **rājar** pṛithivīrā-
4. jya keye **Maṁduvūrā**
5. toṟū koḷvalli vī-
6. ḷdōr **Perāṇkōvar** [।*]
7. avage padi tūpu
8. kaḷani netta[r*]-paḍi [।*]
9. idak-aḷivō[n*] pañca-
10. mahāpātakan-akku [॥*]

SUMMARY

When the illustrious **Mahārāja Śrīpuruṣa** was ruling over the earth, **Perāṇkōvar** (fought and) fell in the cattle raid on **Maṁduvūru**. To him was granted ten *tūpu* of paddy field as *nettar-paḍi*. Whoever flouts this grant would have, in effect, committed the five great sins.

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[1] After the text in *E.C.*, Vol. X.

No. 67

KAMARAVAḶḶI INSCRIPTION OF ŚRĪPURUṢA

Provenance : Kamaravaḷḷi, Gundlupet Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. IV, Gu. 88; B.R. Gopal *et al.* : *Ibid.*, Vol. III (Revised edn., 1974), Gu. 67.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Śrīpuruṣa** pri(pṛi) . [2]
2. vī-rajya keye **Ākkakailūr** makandir **Mā-**
3. **dappanna Ariūra**da aggiraver perggaḍeta-
4. na keye **Ariūr-ppannirvvaru Toṟekkārāṭṭi**ü
5. **Pekkavi**yu **Muvolpōge**yu **Kūḍalūr**u i-
6. nettum-ūr nere-sā(śā)sanam-āge kudiyya ko...
7. lu . den-iḷdu itta maṇa **Āṟalūr**a ganā
8. vaḷi **Guṇasāgara-tammaḍigaḷge** koṭṭa dā .
9. idān[3]-aḷittōn sāsirvar pārvaru sāsira kavile
10. sasirva[r*] ri(ṛi)ṣiyaru ko..........
11. ......prittelge rakṣimakku......
12. ...koṭṭa pa(pha)lam-akku......

SUMMARY

The text is indifferently engraved. There is much Tamil influence. Seems to register the grant of the villages **Toṟekkārāṭṭi, Pekkavi, Muvolpoge** and

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] The lost letter may be restored as *thi*.

[3] Read *idān*.

Kūḍalūr by the **'Twelve'** of **Ariūr** as *nere-śāsana*[1] to **Guṇasāgara-Tammaḍigaḷ** when **Mādappanna** the son of **Akkakailūra** was holding the office of the *perggaḍe*[2] of **Ariūr** while the illustrious **Śrīpuruṣa** was ruling over the earth. The imprecatory portion, which is damaged, seems to say that the flouter of the grant would have incurred the sin of destroying one thousand brāhmaṇas, one thousand tawny cows and one thousand ascetics.

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[1] The term *neṟe-śāsana*, by no means of frequent occurrence, appears to have been used here in the sense of a full-fledged grant i.e. a grant made without any reservation whatsoever. *Nere-śāsana* may, therefore, be taken as an equivalent expression for *sarva-mānya* and *sarva-namasya*.

[2] For information on the designation *perggaḍe*, see below, p. 535, footnote 3.

No. 68

KUPPEPĀḶYA INSCRIPTION OF ŚRĪPURUṢA

Provenance : On a stone in Channappa's field at Kuppepāḷya, Magadi Taluk, Bangalore District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1914-15, p. 41 and plate opp. p. 44.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. [**Śrīpu**]………
2. …avarā magandi[r]
3. **Śivamār-Eṟeappōr-Kuṇuṁgil-nāḍ-āḷe**
4. **Bisigūr**-uḷ-bāḻva prajeg-ellaṁ koṭṭodu
5. kaṭṭ-āṇe maryyādi kārāṇme[2] koṭṭār-ida-
6. n-aḻivōn-pañca mahāpātakam-akkun [॥*]

SUMMARY

When [the *Mahārāja*] **Srīpuruṣa** [was ruling over the earth], and while his son **Sivamāra-Eṟeyappōr** was administering **Kuṇuṁgil-nāḍu**, he (i.e. Sivamāra) granted, as a mandatory[3] arrangement the right of cultivation[1] to all the subjects inhabiting **Bisigūr**,

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[1] From the plate in *Mys. Arch. Rep.*, 1914-15.

[2] Narasimhachar : *kāraḷme*.

[3] Narasimhachar has taken Kaṭṭāṇe to be the proper name of a person whom he makes the donor. On the other hand, *kaṭṭāṇe* is made up of *kaṭṭu* (=binding) and *āṇe* (from Sanskrit *ājñā*=order) and should be understood in the sence of 'mandatory order'.

whoever destroys this arrangement would have, in effect, committed the five great sins.

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[1] Narasimhachar has not explained the technical term *kārāḷme*. This term is made up of *kāru* (=plough share) + *āḷme* (=ownership, proprietorship, etc.). In numerous Tamil inscriptions the term *kārāṇmai* occurs in the meaning of 'right of ploughing' and of a tax collected from those who hold such right.

No. 69

MAḌIVĀḶA INSCRIPTION OF ŚRĪPURUṢA

Provenance : Maḍivāḷa, Srinivaspur Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Sp. 57.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the middle of the 8th century A.D.

TEXT[1]

1. Svasti [l*] **Śrīpuruṣa-mahārāja** pṛi[thivīrā]-
2. jyaṁ-geye avarā magandi(r*]-**Duggamār-Eṟe[ya]-**
3. **ppō**[**r***]**-Kovaḷala-nāḍu-mū nūṟuṁ Gaṁg-aṟu sāsi[ramuṁ]**...
4. taya-nāḍu-panneraḍu **Beḷattū**[**r***]**-nāḍu** [vimala]...
5. yuṁ **Pulvaki-nāḍu-sāsiramu**[ṁ*] **Bepōḍu-sāsiramu**[ṁ]...
6. **nāḍ**-aṟuvattumān-āḷuttire **Śrīvallava** Ko......
7. ḷuttire **Śrīvallava** binnappaṁ-geye Kerā.........
8. ttoṇḍīśvaradā bhaṭāraṁge **Duggamār-Eṟe**[ya]-
9. **ppō**[**r***]-koṭṭōdu modal-kaṭṭinuḷḷi...
10. ṇḍuga mū...goḷuḷ-okka......
11. i(ī) dha[r*]mmam-āgi mū-gaṇḍuga
12. ....padi-kaṇḍuga[2]

SUMMARY

Incomplete. When the **Mahārāja** Śrī**puru**ṣa was ruling over the earth, and his son **Duggamār-Eṟeyappōr** was governing, among other districts, **Kovaḷāla-nāḍu-300**, **Gaṁga-6,000**, **Beḷatūru**-nāḍu, **Pulvaki-nāḍu-1,000** and **Bepōḍu-1000**,

At the request of Srī**vallava**, who was administering Ko.........,**Duggamār-Eṟeyappōr** made a grant of some lands (details given but not legible) to the god (*bhaṭāra*) of the Śiva temple called...*ttoṇḍīśvara*.

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1. After the text in *E.C.*, Vol. X.
2. Stops here.

No. 70

MĒDUTAṀBIHAḶḶI INSCRIPTION OF SRĪPURUṢA

Provenance : Mēdutaṁbihaḷḷi, Kolar Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Kl. 229.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the middle of the 8th century A.D.

TEXT[1]

1. Svasti[।*] Śrīpuruṣa-**mahārā-**
2. **jādhirāja-paramēśvara-bha-**
3. **ṭaru** pṛithu (thi)vī-rājyaṁ-geye **Puttūrā**
4. **Jeṭṭa[n-ūrā]**ḷutt-iḷdu Puttūr-Attāṇi-
5. ge ay-dūmbu kaḷaniyuṁ ay-dūmbu tōṭṭa-
6. ppaṭṭuṁ koṭṭar-idan-aḷivor-ppañca-ma-
7. hā-pātakar-appar [l*] parihāra

SUMMARY

When **Mahārājādhirāja, Paramēśvara** Śrī**puruṣa** was ruling over the earth.

Jeṭṭan of **Puttūr**, while he was administering the village, donated to Attāṇi of Puttūr, 5 *tūmbu* of paddy field and 5 *tūmbu* of garden land. Whoever flouts this grant would have, in effect, committed the five great sins.

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[1] After the text published in *E.C.*, Vol. X.

No. 71

NARASIMHARĀJAPURA PLATES OF ŚRĪPURUṢA

Provenance : In the possession of the *paṭṭācārya* of the Singanagadde Jaina *maṭha* at Narasimha-rājapura, Chamarajanagar Taluk, Mysore District, Karnataka.
Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1920, p. 23 and plate facing p. 28.
Language : Sanskirt (prose and verse) and Kannaḍa (prose and verse).
Metres : Verse 1 : *Āryā*; Verse 2 : *Śārdūlavikriḍita*; Verse 3 : *Vasantalilakā*; Verses 4-5 : *Kanda*; Verse 6 : *Anushṭubh.*
Script : Kannaḍa.
Date : Undated. In characters of the 8th century A.D.

TEXT[1]

First plate

१. स्वस्ति । जयति जगदेकभानुः स्याद्वादगभस्तिदीपितं येन । परसमयतिमिरप-
२. टलसाक्षात्कृतसकलभुवनेन ॥[१*॥]निर्ग्रन्थव्रतचारि स्य(सू)रिवचनान्निस्त्रिंश य-
३. ष्ट्याकृती यो दुश्छेदमखण्डयत्पृथुशिलास्तम्भञ्जयाभ्युद्यतः[।*]जातस्तस्य
४. कुलेकुलाचलसभः **काण्वायनान्वागतः** श्रीमान्**कोङ्गणि राज** इत्यसदृश-
५. स्तद्वंशजाः क्षत्रियाः ॥[२*॥]एवमादिष्वनेकनृपतिवृषभेष्वतिक्रान्तेषुतद-
६. न्वयेविक्रमत्रयवशीकृतराजलोको **माधवमहाधिराज**स्तत्पुत्रः

Second plate : First side

७. हरिरिववशीकृतरिपुरक्षोगणः **हरिवर्म्ममहाधिराज**स्तत्प्रियतन-
८. यः विष्णुरिव व्याप्त भुवनो **विष्णुवर्म्ममहाराज**स्तस्य द्वितीयइव

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1. From the plate in *Mys. Arch. Rep.*, 1920.

९. माधवो **माधवमहाधिराज**स्तपुत्रः **अविनीत**नृपति मण्डले**ष्ववि**-
१०. **नीत**स्तत्पुत्रः दुर्व्विनीतकलौ **दुर्व्विनीत**: अकार्य्येष्वविनीतो **मुष्कर**स्त-
११. त्पुत्रः तस्य विक्रान्तानेकपराक्रमः **श्रीविक्रम**स्तत्पुत्रः सकलगुण-
१२. गणाधिष्ठानं श्रीमान्**श्री**[1]**पुरुष**:[।*]रक्षेत्प्रबुद्धसरसी रुह्चारुनेत्रः

Second plate : Second side

१३. श्रीभीमकोपनृपतिः पृथिवीमनन्याम्[।*]युद्धेषु यस्य बहुशो निशितासि-
१४. कृत्तमातङ्गशोणितजलस्नपिताजयश्रीः ॥[३*॥] तदनुकूलवर्त्तिष्वग्रगण्यः
१५. **पसिण्डि गङ्गान्वयो नागवर्म्मा गङ्गराज**इतिकृताभिषेकः तत्स्यालः
१६. **कदम्बकुल**भास्करः श्रीतुळुग[2] **अडि**नामा चाभ्यान्**तगरे जनपदे मल्लव**-
१७. **ल्ली**नाम ग्रामो दत्तः उदकपूर्व्वम् **तोळ्ळग्रामचैत्यालय**स्य तज्जनपदवा-
१८. सिनः ।।।[3] Nirmmala-Kōśika-vaṁśan-dharmma-parancā(ñ-cā)ru-**Maṇali-mane-oḍeyōn**-valaṁ [। *]

Third plate : First side

19. Dhammā (rmma)-kṣētr-ōcitamān-samyagdarśana-viśuddhan-uṁvaḷig[4]-ittān [॥ 4* ॥] Mukham-āge **Toḷḷa-**
20. **r-oḍeōr**[5]-sukhāḍya (ḍhya) r-eḷpatt-aṟu pradhānarum-oḍā (ḍa) nē [।*] Nikhilaṁ sākṣigal-avarē su-
21. karade nara-śāsanaṁgal-āydōr-enduma । (। 5* ॥][6] Sva-dattaṁ (ttām) para-dattaṁ (ttām) vā yō harēti (ta)
22. vasundharā [m ।*] Ṣaṣṭim varṣa sahasrāṇi viṣṭāyā[ṁ]jāyate krimi [ḥ*] ॥ [6* ॥]
23. **Śāntisēna-abbegaḷḷ**-ittadu । **Perbbāliyā** vaḷi । Namō Jinēbhyaḥ [॥*]

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1. Read श्रीमान् श्री° or श्रीमांश्श्री°.
2. What is engraved right on top of the letter ळ looks very much like the letter ग.
3. From here part of the text is in Kannaḍa verse.
4. Read *uṁbaḷig-*
5. Read *oḍeyōr-*
6. Here follows one imprecatory verse in Sanskrit followed by a short passage in Kannaḍa and obeisance to the Jinas in Sanskrit.

SUMMARY

Victorious is the sole sun of the world who, by emitting the rays of the *syādvāda* doctrine and dispelling the darkness of heretical faiths, has brought realisation to the entire world (verse 1);[1]

In the family of the one who had cut down, with his sword, the stone pillar at the instance of an observer of the Nirgrantha vow,[2] was born the illustrious and incomparable **Koṅgaṇirāja** of the **Kāṇvayaṇa** lineage whose descendants were of the warrior caste (verse 2);

Many such excellent kings of that family having passed away, there was in that dynasty **Mādhava-mahādhirāja**[3] who had subdued the world of kings through his three-fold prowess; his son, who, like Hari, had subdued his enemies, was **Harivarma-mahādhirāja**; his beloved son, who, like Viṣṇu, had pervaded the whole world, was **Viṣṇuvarma-mahārāja**; his son, who was like the very second Mādhava, was **Mādhava**[4]**-mahādhirāja**; his son was **Avinīta**, who was unyielding to the ring of arrogant enemy rulers; his son was **Durvinīta**, who was relentless only towards the wicked Kali; his son who was intolerent of evil deeds, was Muṣkara;[5] his son was the valiant **Śrīvikrama**; his son, who was the abode of all good qualities, was the illustrious **Śrīpuruṣa**.

May that king **Bhīmakōpa** (i.e. Śrīpuruṣa), who was the undisputed ruler of the earth and who had bathed the goddess of victory with the blood of the elephants of enemy forces, protect this world (verse 3);

The fore-most among his well-wishers was **Nāgavarma** of the **Pasiṇḍi-Gaṅga**[6] family who had been anointed as **Gaṅgarāja**;

By him and by the illustrious **Tuḷuga-aḍi**, who was of the **Kadamba** lineage and was **Nāgavarma's** sister's husband, was jointly granted the village of **Mallavallī** in **Tagarejanapada** to the **caityālaya** of **Toḷla** village.

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1. Here is another rare departure from the usual reference to the god Padmanābha with which the Western Gaṅga charters usually commence.
2. This fact is usually attributed to Kongaṇirāja who is himself given the credit of being the progenitor of the Western Gaṅga family in their charters.
3. He is not one of the later descendants but the son of Koṅgaṇivarma, as is known from a number of Western Gaṅga charters.
4. Harivarma, Viṣṇuvarma (properly Viṣṇugōpa) and Mādhava II are compared with Viṣṇu on the strength of their names being those of that god.
5. In the description of Avinīta and his son Durvinīta, there is an attempt to explain away the rather unpleasant import of their names (see above, p. 149, footnote 3); in the description of Muṣkara, the word *avinīta* has been brought into use, on the strength of which it may be suggested that Muṣkara also bore the name of Avinīta after his grandfather, a very common practice.
6. *Pasiṇḍi* is a Telugu-word meaning 'gold'. The significance of referring to Nāgavarma's family as 'Golden Gaṅga' is not known.

The inhabitants of that *janapada* [were witnesses to this grant*];

The pleasing **Manaḷimane-oḍeyōn** of the pure lineage of **Kōśika,** who was righteous minded and was rendered pure by the study of the *darśanas,* granted the field called *Dharma-kṣētra* as a rent free plot of ground (probably to the same *caityālaya*) (verse 4);

The witnesses to this grant were the seventysix *pradhānas*[1] led by **Toḷḷar-oḍeyōr** (verse 5).

This is followed by a solitary imprecatory verse in Sanskrit.

The gift of **Śāntisēna-abbegaḷ**; the gift of **Perbbāli.**[2]. Obeisance to the Jinas.

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[1] The 76 *pradhānas* are referred to as the 76 *sandōr* in the Narasiṁharājapura, plates of Śivamāra II (No. 85 below).

[2] The context in which Śāntisēne-abbegaḷ and Perbbāli are referred to is not clear. It is possible that the *abbe* was instrumental in the making of the first grant by Nāgavarma and Tuḷuga-aḍi and that Perbbāli was instrumental in the making of the second grant by Maṇalimane-oḍeyōn.

No. 72

PĪLAVARA INSCRIPTION OF MUTTARASAR

Provenance : Stone lying in the midst of a prickly bush near Pīlavara, Bowringpet Taluk, Kolar District, Karnataka.
Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1924-25, p. 66, No. 73.
Language : Kannaḍa (except the imprecatory verse in Sanskrit).
Metre : Verse 1 : *Anuṣṭubh*.
Script : Kannaḍa.
Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svastya(sti[।*]A)śēṣa-bhuvana-vidita-**Gaṅg-ānvaya**-stūyamāna-mānō-
2. daya-śrīvibhava **Muttarasar**……m **Āvanya-nāḍu mūvattu**…
3. panneraḍum āḷuttire **Mahāvali-Bāṇarasara** magan…vōgi **Maṇayatūr** iṟivā-
4. g-alliyā okkal **Nanneyara** magan **Aṇṇa-gāvuṇḍan**-iṟidu
5. biḻda……………
6. pattu kaḻani ka…sarvva-parihāraṁ prasādaṁ geyadār-i-
7. dān-aḷivon pañca-mahā-pātakan-akkuṁ [।*] Svadattaṁ(ttāṁ)-para-dattaṁ(ttāṁ) vā yō ha-
8. rēta vasundharām [।*] shaṣṭhi(ṣṭi)-varsha-sahasrāṇi viṣṭhāyaṁ jāyatē
9. krimiḥ [॥*1॥]…………

SUMMARY

While **Muttarasar** of the **Gaṅga** family which was famous the world over was administering……………,**Āvanya-nāḍu 30** and………12, …………, the son of **Mahāvali-Bāṇarasa** having proceeded to **Maṇayatūr** and laid siege to it, **Aṇṇa-gāvuṇḍa**, the son of **Nanneya,** a resident of that village, fought and fell. [To him] was granted ten *kaḻani* of land free of all hindrances. Whoever flouts this grant will have committed the five great sins.

The record ends with one of the usual imprecatory stanzas.

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[1] After the text published in *Mys. Arch. Rep.*, 1924-25.

No. 73

RĀMĒNAHAḶḶI INSCRIPTION OF ŚRĪPURUṢA

Provenance	: Rāmēnahaḷḷi, Kolar Taluk, Kolar District, Karnataka.
Reference	: B.L. Rice : *E.C.*, Vol. X, Kl. 11.
Language	: Kannaḍa.
Script	: Kannaḍa.
Date	: Undated. In characters of the middle of the 8th century A.D.

TEXT[1]

1. Svasti [|*] Śrī- **Koṁgoṇi-mahārāja-Śrīpuruṣar** pṛithu(thi)-
2. vī-rājya-geye **Lōkādity-Eḷa-arasa[r*] Kkaḍaṁbūr-ā-**
3. ḷe **Lōkā[di*]ty-E]ḷa-arasa[r*]**-ttammā varṣana-**Kkāttige** ka[2] **Puli-**
4. **kkuṟukki-bhaṭārakke** poyda pon-nūṛu-gadyāṇame Si-
5. kka-Bānūra…nūṟa koṭṭu maṇṇaṟe koṇḍa kaḻani u-
6. ṇḍu karatti kaḻani ka beṇḍi kaṇḍalu māḍi padinē-
7. [ḷvambumoppaḷḷiya señjevaḷḷakkaḷ] padi-tūṁbu Mo-
8. ṟaśalūra maḻtiyuḷḷ-ay-dūbu[ṁ] intu tāge [mūṟaḍi]-
9. tūṁbuṁ dēvabhōgaṁ ī kaḻani-phalamā[n*]-koṇḍu beḷesi Nā-
10. gommeyuṁ sāle uḷuvudu [|*]idarkke sākṣi Beḷatū-
11. rā mahājanamuṁ Kaḍatūrā mahājanamuṁ Kaḍaṁbū-
12. rā nālvadinvaruṁ [|*] ī arta(rtha)mā(n*]-koṇḍu salisuvō-
13. nā pādam-enna tale-mēgaṇavu [|*] idan-aḻi-
14. dōn-pañca-mahāpātakan-akku………………r-ēḷu
15. ……………beḷugeydora……………
16. koṭṭu toppa…………

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[1] After the text in *E.C.*, Vol. X. The readings in many places, as given by Rice, are extremely doubtful and do not make any sense.

[2] The letter *-ka* is redundant.

SUMMARY

When the illustrious **Koṅgoṇi-mahārāja Śrīpuruṣa** was ruling over the earth and **Lōkāditya Eḷa-arasa** was governing Kaḍaṁbūr, ḷōkāditya Eḷa-arasa gave, in the month of **Kārttika,** to the god **Pulikkuṟukki-bhaṭāra,** one hundred gold *gadyāṇas*. It appears that some pieces of lands (details given but not clear) were purchased with that money and being enjoyed as *dēvabhōga*. The gift lands appear to have been entrusted to Nāgomma for cultivation. The witnesses were the *mahājanas* of Beḷatūru and Kaḍatūru and the forty (*mahājanas*) of Kaḍaṁburu. The grant portion is followed by imprecatory passages most of which is illegible.

No. 74

ŚIVĀRA INSCRIPTION OF ŚRĪPURUṢA

Provenance ; Śivāra, Malur Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Mr. 96 and plate opp. p. 2.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the middle of the 8th century A.D.

TEXT[1]

Above the sculptural panel

1. Svasti [|*] Śrīmat **Pṛithu(thi)vī-Koṅgoṇi-Muttarasar** Śrī**puruṣa-mahārāja[r] Nellivara** makaḷam[2]
2. **Kalikaṅgarān**-eṟid-ōḍisi **Gañje-nāḍar-Kalidōṟagaḷuṁ** Go[ṁ]**buḷki-arasaruṁ** paḍedu[du*] vāḷ-gaḷcu[3] [Vī]**yavura** [|*]

Below the panel

3. idān-aḷivōn-pañca-mahāpātakan-ak[k*]um [|*] kaṇḍuga kaḷani idān-vare-dōnge koṭṭadu [|*] **Amōgha-**[4]
4. **Koṇe**[5]**-ttaccan**-magan-**Eḷeyōn-Mādan-taccan**-ava[n]-pesar-**Ajjan**-idān-aḷiyalke [sūḷūḷu]

SUMMARY

[During the reign of] the illustrious **Pṛithivī-Koṅgoṇi-Muttarasa,** the **Mahārāja** Śrī**puruṣa, Kalidōṟagaḷ** of **Gañje-nāḍu** and **Goṁbuḷki-arasar** fought and

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1. From the plate in *E.C.*, Vol. X.
2. Rice : *°mahārājarkkakallidharamakāḷakanna.*
3. Rice : *°vaḷuvi°.*
4. Rice : *idānvare panna koṭṭa kelamepa* which makes no sense.
5. The intended word seems to be *Koṅgoṇi.*

routed **Kalikaṅgar**, the son of **Nellivara** and obtained the village of **Vīyavura** as *vāḷ-gaḻcu*.

Whoever flouts this grant would have in effect committed the five great sins.

One *kaṇḍuga* of paddy field was donated to the writer of the epigraph. He (i.e. the writer) was **Eḷeyōn-Mādan-taccan**, who had **Ajjan** for his name, and who was the son of **Amōgha-Ko[ṅgo]ṇi-taccan**.

No. 75

ŚIVĀRAPAṬṬANA INSCRIPTION OF ŚRĪPURUṢA

Provenance : Śivārapaṭṭana, Kolar Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Kl. 7 and plate opp. p. 2.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the middle of the 8th century A.D.

TEXT[1]

1. Siddham[2] [।*] Svasti [।*] **Śrīpuruṣa-mahārājar-**
2. pṛithu(thi)vīrājyaṁ-geya(ye) **Kūḍalūrppāḍi-**
3. **oḍeya Nandikāḍanā Eṟamāganā** vyava-
4. hārad-antaraṁ sālam-illāmekk[u] sākṣi **Lōkāditya**
5. **Eḷa-arasar**-mmagandir-**Mmallaḍiyuṁ Kaḍabūrā Nā-**
6. **lvadinvaru[m]-Iḍattūru nāvida**[3] **Paṁdavu[ṁ]**
7. aṟiya(ye) īreḍettara poruḷ-taṭṭ-uṟavu nī-
8. gittu[4] [॥*]

SUMMARY

When the illustrious **Mahārāja** **Śrīpuruṣa** was ruling over the earth, **Mallaḍi**, the son of **Lōkāḍitya-Eḷa-arasa**, the forty (mahājanas) of **kaḍabūru** and **Paṁda,** the barber of **Iḍattūru**, bear witness to the fact that no debt was outstanding in the dealing between **Nandikāḍa**, the *oḍeya* of **kūḍalūrppāḍi** and **Eṟanāga**; (and) to the knowledge (of these people), there is discontinuance of material enmity and relationship between the two parties.

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1. From the plate in *E.C.*, Vol. X.
2. Expressed by a symbol.
3. Rice strangely enough translates this word as 'renowned'.
4. Rice could not make any sense out of lines 7-8.

No. 76

TAGGALŪRU INSCRIPTION OF ŚRĪPURUṢA

Provenance : Taggalūru, Gundlupet Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. IV, Gu. 86; B.R. Gopal *et. al.* : *Ibid.*, Vol. III (Revised edn., 1974), Gu. 42.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Śrīpuruṣa** pri(pṛi)thi-
2. vī-rājya-geye **Vyeḷakaḷnādara(r) Taḷgi-**
3. yūr-āḷa(ḷe) Āvukka i(ī)y-u(ū) re-
4. paṇupullu idakke sākṣi Ā-
5. **maccar Telambayar Karāsar** Ragga
6. . sar . neccōr Dhareḷa . kandatambe

SUMMARY

The text is indifferently written and the purport is not clear. Seems to record some grant made probably by **Āvukka** when **Vyeḷakaḷnāḍar** was governing **Taḷgiyūr** while the illustrious **Śrīpuruṣa** was ruling over the earth. Among the witness are named **Āmaccar**, **Telambeyar** and **Karasar,** the other names being lost.

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

No. 77

TAGGALŪRU INSCRIPTION OF ŚRĪPURUṢA

Provenance : Taggalūru, Gundlupet Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. IV, Gu. 87; B.R. Gopal *et. al.* : *Ibid.*, Vol. III (Revised edn., 1974), Gu. 43.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 8th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Komgu**.[2]
2. **rāja Śripuruṣa** pṛi...[3]
3. rājya keye.
4. **Vinōdi-Maṇaleyara Taḷiyūr**[4]-**āḷva**...
5. ja . maṅgalada **Garaḷ-ōja** ara.
6. koṭṭa me . teḷge kalapuve kalave .
7. ṅgaka...mbeya **Bī(Bhī)maya** gaṁda(dha)kkaṁ koṭṭa
8. ali . . te . pañca-mahā-pātaka
9. du... aṭṭuveṁ . paṁ
10. ....

SUMMARY

The text is indifferently written and hence the purport not clear. Seems to record some grant made by **Garal-**ōja and another gift offering sandal paste made by **Bhīmayya** when **Vinōdi-Maṇaleyara** was administering **Tāḷiyūr** while the illustrious, **Komguṇirājā**-Ś**rīpuruṣa** was ruling over the earth.

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] The lost letter may be restored as *ṇi*.

[3] The lost letters may be restored as *thivī*.

[4] Evidently a mistake for Taḻgiyūr.

No. 78

TALLAPAḶḶI INSCRIPTION OF MUTTARASAR

Provenance : Tallapaḷḷi, Bowringpet Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Bp. 13.
Language : Kannaḍa (except the imprecatory verse in Sanskrit).
Metre : Verse 1 : *Anuṣṭubh.*
Script : Kannaḍa.
Date : Undated. In characters of the middle of the 8th century A.D.

TEXT[1]

1. Svastya(sti[।*]A)śēṣa-bhuvana-vidita-**Gaṅg**-ānvaya-stūyamāna-mānō-
2. daya-śrī-vibhava-**Muttarasar-Eḷenagar-nnāḍ-eḷpattum-Āvanya-nāḍu-mūvattuṁ Poṁkundu**
3. **panneraḍum**-āḷuttire **Mahāvali-Bāṇarasara** mēge paḍe vōgi **Koyattūr-iṟi-**
4. dalli **Kōgaḷiya** okkal śrī-**Ermmeyara** maga **Bolva-Gaṁga-gāmuṇḍan-iṟidu**
5. biḷdan-ātaṁge **Pālpaduvinuḷ**-paḍuvaṇa keṟeyuḷ Tāmarekaṭṭin-keḷage mū-
6. vattu goḷoṁ-kaḷani kalnāḍu sarvva-parihāra prasādaṁ-geydār [।*] idan-aḷi-
7. vōn-pañca-mahāpātakan-akkuṁ । स्वदत्त(त्ता)म्पर दत्तं(त्तां) वा यो हरेति(त)
8. वसुन्धरा]म्[।*]षष्टिं वर्षं सहस्राणिविष्टायां जायते क्रिमिः[॥१*॥]
9. **Tāyalūr-kkammārar**-magan **Pēraṇṇan**-negaḷdān [॥*]

SUMMARY

When the illustrious **Muttarasar** of the world famous **Gaṅga** family was ruling over **Eḷenagar-nāḍu-70**, **Āvanya-nāḍu-30** and **Poṁkundu-12**, he led an expedition against **Mahāvali-Bāṇarasa** and infested **Koyattūr**, when **Bolva-gaṅga-gāvuṇḍa,** son of **Ermmeyar**, a tenant of **Kōgaḷi** fought and himself fell.

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[1] The same inscription is very unsatisfactorily edited by R. Shama Sastry in *Mys. Arch. Rep.*, 1924-25, p. 66, No. 30 wherein the findspot is given as Pīlāvara. The text given above is based on the ones in *E.C.*, Vol. X and *Mys. Arch. Rep.*, 1924-25.

To him was granted as *kalnāḍu,* free of all hindrances, thirty *koḷa* of paddy field under the sluice called Tāmarekaṭṭu of the western tank in **Pālpaduvu**. Whoever flouts this grant would have, in effect, committed the five great sins.

The inscription was probably engraved by **Pērannan,** the son of the black-smith of **Tāyalūr.**

No. 79

NAVALAI INSCRIPTION [OF ŚIVAMĀRA II], YEAR 17

Provenance : Navalai, Harur Taluk, Dharmapuri District, Tamil Nadu.
References : K.G. Krishnan : *EI.*, Vol. XXXVIII, pp. 279-80 and plate facing p. 278.
Language : Tamil.
Script : Vaṭṭeḻuttu.
Date : Regnal year 17. About the 9th century A.D.

TEXT[1]

1. [Śrī. . .[paru]markku **yaṇḍu padinē[ḻā]vadu Gaṅga-nā-**
2. **ḍun Koyiṟūr-nāḍum Kuvaḷāla-nāḍum Kovunūr-nāḍum E-**
3. **yiṉa-nāḍum Puṟa[ma]lai-nāḍum Tāyaṉūr-nāḍum** āḷā
4. nīṟka Kō**īndaraiyaṉ** āyiraṅ-kuduraiyoḍu va-
5. ndu **Vaḍa-Vellūr** eṟi . . ṟu[2] kudirai kutti
6. paṭṭāṉ **Pūṅ-**
7. **guḍi Vaḍuga**[ṉ]

SUMMARY

In the **17th year of** the reign of the illustrious [**Śivamāra**]**varman**, while the king was ruling over **Gaṅga-nā**ḍu, **Koyiṟūr-nāḍu, Kuvalāla-nāḍu, Kovūnūr-nāḍu, Eyiṉa-nāḍu, Puṟamalai-nāḍu** and **Tāyanūr-nāḍu, Kōīndaraiyan** (i.e. Gōvindarāja) came with thousand horses and attacked **Vaḍr-Vellūr** and, on that occasion, **Pūnguḍi Vaḍugaṉ** stabbed (some) horses and himself fell.

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[1] After the text and plate in *EI.*, Vol. XXXVIII.

[2] This may be restored as *eṟinda ñāṉṟu.*

No. 80

ARAḶASANDRA INSCRIPTION OF ŚIVAMĀRA

Provenance	: On a piece of stone on the site of the deserted village close by Araḷasandra, Nelamangala Taluk, Bangalore District, Karnataka.
Reference	: R. Shama Sastry : *Mys. Arch. Rep.*, 1926-27, p. 35.
Language	: Kannaḍa.
Script	: Kannaḍa.
Date	: Undated. In characters of the first half of the 9th century A.D.

TEXT[1]

1. Svasti[।*] śrī-**Śivamāra**......
2. **hārājaṁ** pṛithivī-rājyam geye **Mutūru**...
3. ...**Mādammaṁ** gaṇḍaroḷ gaṇḍaṁ[2]

SUMMARY

When the illustrious *Mahārāja* **Śivamāra**...............was ruling the earth, **Mutūru**...........**Mādamma**, the hero among heroes.........

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[1] After the text published in *Mys. Arch. Rep.*, 1926-27.

[2] Continuation lost.

No. 81

MĀḌIGERE INSCRIPTION OF ŚIVAMĀRA

Provenance : On a stone lying on the side of a well belonging to Sonnapareḍḍi to the south of the village Māḍigere, Chintamani Taluk, Kolar District, Karnataka.

Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1923-24, p. 47, No. 46.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the first half of the 9th century A.D.

TEXT[1]

1. Svasti[।*] śrī-**Koṅguṇi-mahārājādhirāja-paramēśvara** śrī-Ś**ivamāra-bhaṭārar** jagav-ellavan-āḷutt-ire **Toṭṭūramaḷiyu-**
2. ḷ-iṟdu piḍivalli śrī-**Pallava-kulatilakan** vayiraṁ kaṭṭi eṟidu saggālayakēridam [।*] **Javayyanuṁ** Āṇ**ḍayyanuṁ**
3. bāḷugaḷcu mecci bādhā-parihāram-āgisi maṇṇu kaḷani koṭṭudu [।*] idaṅgādoṅg-Aśvamēdhada phalam-a-
4. kku idān-aḷivon Vāraṇāsiyuḷ pārvvaraṁ konda pātakan-akku [।।*]

SUMMARY

While the illustrious *Koṅguṇi-mahārājādhirāja*, the great lord, **Sivamāra-bhaṭāra** was ruling over all the world, when he attempted to lay siege and capture **Toṭṭūrammaḷi**, the illustrious **Pallava-kula-tilaka,**[2] professing great

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1. After the text published in *Mys. Arch. Rep.*, 1923-24.
2. It is not possible to decide whether Pallava-kulatilaka is here employed as the proper name of the hero or as his title. In the latter case, it will have to be conceded that the hero's proper name is not mentioned in the record. The Noḷamba Pallavas are known to have assumed the epithet *Pallava-kula-tilaka.*

valour, fought and attained the heavens. In appreciation **Javayya** and **Āṇḍayya** gave as *bāḷu-gaḻcu,* free of hindrances, one *kaḻani*[1] of land.

Whoever protects this grant would gain the merit of having performed the horse sacrifice; whoever flouts the same would incur the sin of having killed *brāhmaṇas*[2] in Vārāṇasi.

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[1] The word *kaḻani* meaning a field, in particular a paddy-field, is a Tamil word which has found its way into the Kannaḍa inscriptions of those dynasties, including the Western Gaṅgas, whose possessions lay close to the Tamil country. In Kannaḍa inscriptions the word occurs also as a land-measure as is the case in the present epigraph.

[2] The word used in the text for the brāhmaṇa is *pārva* (=Tamil *pārppān*, Telugu *pāṟa*) from the root *pār* 'to see', *pārva* meaning *draṣṭāra* or 'seer'.

No. 82

MĒDUTAṀBIHAḶḶI INSCRIPTION OF ŚIVAMĀRA

Provenance : Mēdutambihaḷḷi, Kolar Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Kl. 231.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the first half of the 9th century A.D.

TEXT[1]

1. Śrīmat **śrī-Siva[māra-Koṅguṇi-ma]-**
2. **hārāja** pṛithu(thi)vīrājyaṁ geye **Puttūr-uḍe[ya*]** Śi-
3. **vamārammaṁ Duṇḍagerggaṁ Nallattūr-oḍeö(yo)-**
4. [r*]ggaṁ mana-baḷe(lā)gamuṁ ay-dūmbu vede-**ka-**
5. ḷaniyu[2][ṁ] eḷ-tuṁbu bāḷe-tōṭṭapaṭṭu bra-
6. hmadēyaṁ koṭṭōdu sarvva-bādhā-pari-
7. hāra [।*] idān rakṣippōrā pā[daṁ]
8. enna tale mēle [॥*]

SUMMARY

When the illustrious **Koṅguṇi-mahārāja Sivamāra** was ruling over the earth, **Śivamāramma,** the **oḍeya** of **Puttūr** granted to **Duṇḍager** and **Nallaṭṭūr-oḍeyōr,** a house site, a field of the extent of being sown with 5 *tūṁbus* of seeds and seven *tūṁbus* of garden land, as *brāhmadēya*[3] rendered free of all hindrances. The imprecatory passage says that the feet of whosoever protects the grant would be borne on the head of the donor.

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[1] After the text in *E.C.*, Vol. X.

[2] Rice reads *meda-kaḷani* and wrongly interprets it to mean 'soft rice-land'.

[3] The usage of this technical expression reveals that the donors, Duṇḍager and Nallattūr-oḍeyār were *brāhmaṇas*.

No. 83

MŪḌAHAḶḶI INSCRIPTION OF KOṄGUṆI-ARASA (ŚIVAMĀRA II)

Provenance : Mūdahaḷḷi, Nanjangud Taluk, Mysore District, Karnataka.
Reference : Lewis Rice : *E.C.*, Vol. III, Nj. 192; B.R. Gopal *et. al.* : *Ibid.*, (Revised edn., 1974) Nj. 192.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Koṅguṇi-arasa**
2. prithuvī[2] rājya keye **Eḍetoṟe**[3]-
3. **nāḍu-sāsirake** nell-akki so[llage]
4. **Vediṟu**[**r***] । svargastaṟe sari . .
5. viṭṭan ihaḷeya

SUMMARY

When the illustrious **Koṅguṇi-arasa** was ruling over the earth, one *sollage* of paddy from **Eḍetoṟe-nāḍu-1000** was given to some deity (?) of **Vedirūr** by the king.[4]

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] Read *pṛithivī*.

[3] Rice and B.R. Gopal *et. al.* : *eḍe te.*

[4] Rice and B.R. Gopal *et. al.* conclude that the inscription records a grant of paddy to the thousand.

No. 84

MŪḌAHAḶḶI INSCRIPTION OF ŚIVAMĀRA (II)

Provenance : Mūḍahaḷḷi, Nanjangud Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. III, Nj. 127; B.R. Gopal *et. al.*, : *Ibid.* (Revised edn., 1974), Nj. 193.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Koṅguṇi-arasar**
2. **Śivamārar** pṛithu(thi)vī-rājya keye
3. **Eḍetoṟe-nāḍa**......mikka nella-a-
4. kki..................sana
5. ....ma
6. ....ḷātige
7. ....idān
8. aḻidōn pañca-mahā-pātakan-akke

SUMMARY

Badly worn out. Refers to **Koṅguṇi-arasa Śivamāra's** rule over the earth and to **Eḍetoṟe-nāḍu**. All other details are lost.

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

No. 85

NARASIMHARĀJAPURA PLATE OF ŚIVAMĀRA

Provenance	: In the possession of the *paṭṭācārya* of the Siṅganagadde Jaina : *maṭha* at Narasimharājapura, Chamarajanagar Taluk, Mysore District, Karnataka.
Reference	: R. Narasimhachar : *Mys. Arch. Rep.*, 1920, p. 24 and plate opp. p. 28.
Language	: Kannaḍa (prose and verse) with the exception of one imprecatory verse in Sanskrit.
Metres	: Verse 1 : *Anuṣṭubh;* Verse 2 : *Mahāsragdharā.*
Script	: Kannaḍa.
Date	: Undated. In characters of the first half of the 9th century A.D.

TEXT[1]

[Engraved on the second side of the third plate of the Narasimharājapura plates of Śrīpuruṣa, No. 52 above.]

1. Svasti [।*] Śrīmat **Śivamārar**-pṛithu(thi)vī-rājyaṁ keye **Viṭṭarasaṁ**[2] **Sindanāḍ-eṇcāsirakkaṁ**-eṟetanaṁ key[du]
2. [3]**Tagare-nāḍ-eṟpa(ḷpa)ttumān**-āḷvandu **Toḷḷarā cēdiyakke** karimāniyaṅkoṭṭ[ā]r [।*] adarkke **Toḷḷarā Kōsigaru**[ṁ]
3. eḷpattaru-sandōruṁ sākṣiyu[।*]nara-śāsanam-āge idān-aḷidōn-pañca-mahāpātaka-saṁyuktan-akkuṁ [।*]
4. Niravadyan-**Kṛiṣṇanā** nal-sutan-uru-**Raviyā** sūnu **Kāmālayaṅga**(ṅgā) varaputranch(ñ-**C**)**ēdavarmma**ṅga(ṅg-a)malatanayanca(ñ-cā)ru-**Kādamba**-rājya-
5. kk[।*]arhan-śrī-**Mādhavēndranga**(ṅg-a)nagha-tanayan-**Viṣṇurājan**-mahēcchan sthira-**Toḷḷar-cēdiyakk**-endurutara-karimān-ākhyamān-ottu koṭṭam[4] [2*॥]

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1. From the plate in *Mys. Arch. Rep.*, 1920.
2. The letter *saṁ*, originally omitted, has been engraved below the line.
3. On the left margin, in front of line 2, is engraved a spiral symbol, possibly standing for *Siddham.*
4. Punctuation is marked here by a special symbol.

SUMMARY

While the illustrious **Śivamāra** was ruling over the earth, and while **Viṭṭarasa**, having taken over as the chieftain[1] of **Sinda-nāḍu-8000**, was administering **Tagare-nāḍu-70**, he made a grant of black-soil land[2] to the *cēdia* i.e. *caitya*) of **Toḷḷar**. To this the witnesses were **Kōsigar** (the son of, or belonging to) **Toḷḷar** and the 76 *sandōr*.[3] Whoever flouts this grant would have incurred the five great sins. [Here follows one of the usual imprecatory verses in Sanskrit.]

Verse 2 : Blemishless was **Kṛiṣṇa**; his good son was **Ravi**; his son was **Kāmālaya**; his son was **Cēdavarman**; his son, who was entitled to the **Kādamba** kingdom, was **Mādhavēndra**; his son was **Viṣṇurāja**[4] who made the *kari-māna* grant to the *Cēdiya* of **Toḷḷar**.

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[1] *Eṟe-tana*, derived from the word *eṟe* (Tamil : *iṟaivan*, Kannaḍa *eṟeya*) means the 'office of chieftain'.

[2] In lines 2 and 6 of the text above, the land-gift is termed respectively as *kari-māniya* (=°*mānya*) and *kari-māna* in which *kari* actually stands for *kari-maṇ*=black soil.

[3] In No. 71 above, the 76 *sandōr* are mentioned as the 76 *pradhānas*. It is likely that *sandōr* is the same as Tamil *śāṉṟōr* meaning 'the learned', 'the great'.

[4] While in line 1 of the text above, the donor is named as Viṭṭarasa, the Kannaḍa form, in line 6, his name occurs in its original Sanskrit form as Viṣṇurāja. A well known instance of Sanskrit Viṣṇu getting corrupted to *Viṭṭa* Biṭṭa is to be found in the reference to Hoysaḷa Viṣṇuvardhana in inscriptions as Biṭṭidēva.

No. 86

NARASIMHARĀJAPURA PLATES OF ŚIVAMĀRA

Provenance : In the possession of the *paṭṭācārya* of the Singanagadde Jaina *maṭha* at Narasiṁharājapura, Chamarajanagar Taluk, Mysore District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1920, p. 24 and plate opp. p. 28.

Language : Kannaḍa (except two imprecatory verses which are in Sanskrit).

Metres : Verses 1-2 : *Anuṣṭubh.*

Script : Kannaḍa.

Date : Undated. In characters of the first half of the 9th century A.D.

TEXT[1]

[Engraved on both sides of the fourth plate strung together with the Narasimharājapura plates of Śrīpuruṣa and Śivamāra (above, Nos. 71 and 85)].

Fourth plate : First side

1. Svasti [।*] Śrīmat **Śivamārar**-pṛithu(thi)vī-rājya keye avarā māmagaḷ-**Vijayaśakti-arasar-ko**-
2. ṭṭadu **Dēvigeṟe**[y*]ā keḻage aṟu-gaṇḍugaṁ vedema[ṇ*]ṇuṁ **Koḻumuṁśiya** ondu pāḷi[y*]uṁ
3. **Mudamīriyā** uñcamuṁ koṭa(ṭṭar) ॥ **Ayyagā**daruṁ **Ājagīyaruṁ Toḷiya-vaḷiyaruṁ Māmaṁ**
4. **ḍūraruṁ Go**[ṭṭa]**māṇiyar**uṁ **Kiṟiya-Gāmigar**uṁ **Siṁda-Gāmigar**uṁ **Poliki-Gāmiga**-
5. ruṁ **Gaṁgeye-ayvadinvar**uṁ kāpuṁ sākṣigaḷum-āge ma[t*]tuṁ **Pervoguḷiyā Ma**-
6. **hājanamu**ṁ **Gaṁgarasarā** magan-**Koṭugiḻipōnu**[ṁ] **Marggeoḍe**-[y*]**ōruṁ Kiṟu-Vugu**-
7. **liyā Viṇeyaruṁ** Mā[ṁ]**guḍiyā Nāḍaruṁ** enevaruṁ

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[1] From the plate in *Mys. Arch. Rep.*, 1920.

Fourth plate : Second side

8. kāpuṁ sākṣiyum-āge ko[ṭ*]ṭadu **Mūḻivaḻḻiyā Cēdiyake** [।*] idā-

9. n-aḻidōr-pañca-mahāpātaka-saṁyuktana (r-a)kkuṁ [।*][1] स्वदत्तं(त्तां) परदत्तं(त्तां) वा यो रु(ह्)रेति(त)

10. वसुन्धरा[म्*।]षष्ठिं(ष्टिं) वर्षं सहस्राणि विष्ठायां जायते क्रिमि:[॥१*॥] देवस्वं तु वि-

11. षं घोरं न विषं विषमुच्यते[।*]विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रिकं(कम्) [॥२*॥][2]

SUMMARY

While the illustrious **Śivamāra** was ruling over the earth, his uncle **Vijayaśakti-arasa** made a grant of six *kaṇḍuga* of sowable land under the tank called **Dēvigeṟe**, a jungle tract[3] in **Koḻunuṁśi** and the grains (to be collected) from (?)[4] **Mudanīri** to the *Cēdiya* (i.e. *caitya*) of **Mūḻivaḻḻi**. The witnesses and protectors of this grant were **Ayyagāḍar, Ājagīyar,** those of the lineage of **Toḻiya,** Māmaṇḍūrar, **Goṭṭamāṇiyar, Kiṟiya-Gāmigar, Siṁda-Gāmigar, Poliki-Gāmigar,** and the 'fifty' of **Gaṁgeye** and, again, the witnesses and protectors of this grant were the *mahājanas* of **Pervoguḷi, Koṭugiḻipōn,** the son of **Gaṅgarasar, Marggeoḍeyōr, Viṅeya** of **Kiṟu-Vuguḷi** and **Nāḍar** of **Māṁguḍi.**

Whoever flouts this grant would incur the five great sins.

The record ends with two of the usual imprecatory verses in Sanskrit.

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1. The rest of the text is in Sanskrit verse.
2. There are two more lines in this plate, followed by five more lines on one side of a fifth plate, in indifferently engraved Kannaḍa characters of a later period. The **Kannaḍa** text in this part is not related to the grant recorded above.
3. The word *pāḻi* does not make sense in the context in which it occurs. I have, therefore, taken it to be a variant of *pāḍi* meaning 'jungle tract'.
4. The expression *Mudanīriya uñca* is difficult to interpret, *Uṁcha* means 'gathering grains' and the epigraphical usage *uñcha-vṛitti* is understood in the sense of 'living or livelihood by picking up grains or corns'. I have taken *uñca* occurring in the present record as variant of *uñcha*.

No. 87

SAṄKĒNHAḶḶI INSCRIPTION OF ŚIVAMĀRA

Provenance : Saṅkēnhaḷḷi, Tumkur Taluk, Tumkur District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1910, p. 18 and plate opp. p. 22.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the first half of the 9th century A.D.

TEXT[1]

1. Svasti [।*] śrī-Si(Śi)**vamāra-mā(ma)**-
2. [hā]**dhirājar**[2]-prithuvi[3]-rājyaṁ geye
3. **Balave(va) rmmarasar** kāḷegadoḷ[4] eṟidu
4. [v]iḻd[ār][5]

SUMMARY

When the illustrious *Mahādhirāja* **Śivamāra** was ruling over the earth, **Balavarmmarasa** fought in the battle and fell.

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[1] From the plate in *Mys. Arch. Rep.*, 1910,

[2] Narasimhachar : *māharajar.*

[3] Read *pṛithivī*-°

[4] Final *ḷ* is engraved below the letter *do.*

[5] Narasimhachar has not read the letters in this line.

No. 88

ŚRAVAṆABEḶGOḶA ROCK INSCRIPTION OF ŚIVAMĀRA

Provenance : On the rock to the north-west of the Chandranāthasvāmi-basadi on the smaller hill (Chikkabeṭṭa) at Śravaṇabeḷgoḷa, Chennarayapatna Taluk, Hassan District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1911, p. 33 and plate opp. p. 35.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. **Si[Śi]vamārana**
2. basadi

SUMMARY

The *basadi* of **Śivamāra**.

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[1] From the plate in *Mys. Arch. Rep.*, 1911.

No. 89

VIJAYĀPURA INSCRIPTION OF ŚIVAMĀRA

Provenance	: On a stone built upside down into the west wall of the Arkēśvara temple at Vijayāpura, T. Narsipur Taluk, Mysore District, Karnataka.
Reference	: R. Narasimhachar : *Mys. Arch. Rep.*, 1912, p. 32 and plate opp. p. 36.
Language	: Kannaḍa.
Script	: Kannaḍa.
Date	: Undated. In characters of the first half of the 9th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Koṅgoṇi**[2]**-Muttarasar**[3] **Śiva**......[4]
2. [ṭṭā]**rar**-pṛi[5]thuvi[6]-rājyaṁ ki(ke)ye Ma**ṇala-arasa**......
3. Kūmbaḍi **Kiḻale-nāḍ**-āḻe **Kulattūr-oḍe**......
4. di **Kiṟupeḻnagar**-āḻe **Kiṟupe[ḻna]**......
5. nnirvvarkkam-pun-pulam-ella pattondi vi......
6. Idān-aḻippōn-pañcamahāpātaka............
7. [nta]n okkal-kula-nāsa(śa)m-aruvōn ka[va]......
8. ya vā[ḻva] gauṇḍanga[ṁ] āmūḷuṟe ॥[7]......
9. . . Piriyān-aṇman-varedōn āva......
10. . . kaḻ-kudādōṁgaṁ aduve............

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[1] From the plate in *Mys. Arch. Rep.*, 1912.

[2] Narasimhachar : Koṅguṇi.

[3] Narasimhachar : Muttarasara.

[4] A few letters seem to be lost in all the lines along the right margin.

[5] There is an unnecessary *ī-mātrā* on top of the letter *pṛi*.

[6] Read pṛithivī.

[7] Punctuation is marked here by a special mark.

SUMMARY

When the illustrious *Koṅgoṇi-Muttarasar*[1] **Sivamārabhaṭṭāra** was ruling over the earth, **Manala-arasa** was governing **Kūmbaḍi** and **Kiḻale-nāḍu,** and a certain person (name lost) was administering **Kiṟupeḷnagara,** a remission of one tenth of the tax income in the form of gold as well as land[2] was granted to the *mahājanas* of **Kiṟupeḷnagara**.

Whoever destroys this grant would have committed, in effect, the five great sins and if the flouter is a tenant (i.e. of the land granted), his progeny will cease to exist.

The epigraph was written by **Piriyān.**

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[1] *Muttarasar* is the Kannaḍa rendering of Sanskrit *Vṛiddharāja*.

[2] In the text *pun-pulam-ella pattondi vi[ṭṭār]* (line 5 of the text), *pun-pulam* should be understood as *pon* (gold)-*pulam* (field). The term *pattondi* meaning 'one tenth' is of early occurrence in Kannaḍa and is met with in the Halmiḍi inscription of the middle of the 5th century A.D. (*Mys. Arch. Rep.*, 1936, p. 76), the earliest available Kannaḍa inscription.

No. 90

PERJJARAṄGI GRANT OF RĀJAMALLAI, YEAR 1
[ŚAKA*] 741

Provenance : Sāligrāma, Editore Taluk, Shimoga District, Karnataka.

Reference : *Mys. Arch. Rep*., 1942, pp. 208-31 and plates XIX and XX.

Language : Sanskrit (prose and verse).

Metres : Verses 1, 4, 8 and 10 : *Sragdharā*; verses 2, 5 and 9 : *Vasantatilaka*; verse 3 : *Śārdūlavikrīḍitam*; verses 6, 13-16 : *Anuṣṭubh*; verse 7 : *Śikhariṇī*; verse 11 : *Indravajrā*: verse 12 : *Pṛithvī*.

Script : Early Kannaḍa.

Date : (Śaka*) 741, Regnal year 1, Solar eclipse (819-20 A.D.).

TEXT[1]

First plate

१. स्वस्ति[।*]जितम्भगवतागतग(घ)नगगनाभे[न*] पत्म(द्म)नाभेन । श्रीम**ज्जान्न-**
(ह्न)**वेयकुलाम-**
२. लव्योमावभासनभास्करः स्वखा[2]कप्रहारखण्डित महाशिलास्तम्भलब्ध ब-
३. ल पराक्रमो दारुणारिगणविदारणोपलब्ध भ्र(व्र)ण विभूषणविभूषितः का-
४. ण्वायनसगोत्रः श्रीम**त्कोङ्गणिवर्म्मधर्म्ममहाधिराज** स्तस्य पुत्रः पितुरन्वा-
५. गतगुणयुक्तो विद्याविनयविहितवृत्तः सम्यकप्रजापालनमात्राधिगत राज्य-
६. प्रयोजनो विद्वत्कविक(का)ञ्चननिकषोपलभूतो नि(नी)ति शास्त्रस्य वक्तृप्रयोक्तृ
७. कुशलो दत्तकसूत्रवृत्ते‿प्रणेता श्रीमान्माधवमहाधिराजः तत्प(त्पु)त्रः पितृ[पै]-
८. तामहगुणयुक्तो[ऽ*]नेक चातुर्द्दन्तयुद्धावाप्तचतुरुदधि सलिलास्वादित यशाः श्री-
९. **मद्धरिवर्म्म महाधिराजः** तत्पुत्रो द्विजगुरुदेवतापूजनपरो नारायणचरणा(ण)नि-

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1. From the plates in *Mys. Arch. Rep*., 1942.
2. This is Dravidian *ḻge*. Read ड्गे.

१०. हितभक्तिः श्रीमत्वि(द्वि)**ष्णुगोपमहाधिराजः** तत्पुत्रः त्र्यम्बकच[र*]णाम्बो(म्भो)रुहरज‿पवि-

११. त्रीकृता(तो)त्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः कलियुगबलपङ्का-

१२. वसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्**माधव महाधिराजः** तत्पुत्रः श्रीम-

Second plate : First side

१३. **त्कदम्बकुल**गगनग[भ*]स्तिमालिनः **कृष्णवर्म्म महाधिराज**स्य प्रियभागिनेय्यो

१४. विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रह प्रधानशौर्य्यो विद्वत्सु प्प्र(प्र)-

१५. थमगण्यः श्रीमान्**कोङ्गणिमहाधिराजःअविनीत**नामा तत्पुत्रो विजृम्भमाण शक्त(क्ति)त्र-

१६. यः **अन्दरि आलत्तूर्प्पोरुळற[1]पेற[2]गरा**द्यनेक समरमुखमक(ख)हुतप्रहतशूरपु-

१७. रुषपशूपहारविघसि(स)विहस्तीकृत क्रि(कृ)तान्ताग्नि मुखः **किरा[3]तार्जुनीय** पञ्चद-

१८. शस्सर्गटीकाकारो **दुर्व्विनीत**नामधेयः तस्य पुत्रो दुर्द्दान्तविमर्द्द विमृदितवि-

१९. श्वम्भराधिपमौलिमालामकरन्दपुञ्ज(ञ्ज)पिञ्ज(ञ्ज)री क्रियमाण चरणयुगल न-

२०. ळिनो **मुष्कर**नामधेयः तस्य पुत्रश्चतुर्द्दशविद्यास्थानाधिगतविमलमतिः

२१. विशेषतो[ऽ*]नवशेषस्य नीतिशास्त्रस्य वक्तृ प्रयोक्तृ कुशलो रिपुतिमिरनिकर निरा-

२२. करणोदय भास्करः **श्रीविक्रम** प्रथित नामधेयः तस्य पुत्रः अनेक स-

२३. मरसम्पादित विजृम्भितद्विरदरदनकुलिशाभिघातः(त)व्रणसंरूढभास्वद्विजय-

२४. लक्षणलक्षीकृतविशालवक्षस्थलः समधिगतसकल शास्त्रार्त्थतत्व(त्त्व)स्समाराधित-

Second plate : Second side

२५. त्रिवग्गो(र्गो) निरवद्यचरित[:*]प्रतिदिनमभिवर्द्धमानप्रभावोभूविक्रम ना-

२६. मधेयः[।*]अपि च [।*]नाना हेतिप्रहार प्रविघटित भटोर×कवाटोत्ति(त्थि)तासृग्धारा-

२७. श्वा(स्वा)द प्रमत्तद्विपशतचरणक्षोदसम्मर्द्द(र्द्द)भीमे[।*] संग्रामे **पल्लवेन्द्र**न्नरपति-

२८. मजयद्योविळन्दाभिधाने राजाः(जा)**श्रीवल्लभा**क्य(ख्य)स्समरशतजयावाप्त लक्ष्मी-वि[ला]-

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1. This is Dravidian *ṟe*.
2. This is Dravidian *ḻna*.
3. There is an unnecessary *u-mātra* attached to the letter रा.

२९. स.[।।१*।।]तस्य(स्या)नुजो नत नरेन्द्रकिरि(री)ट कोटि रत्न(त्ना)र्क्कदीधिति- विराजितपादपत्मः(द्मः) [।*]लक्ष्मया स्वा(स्व)यं

३०. वृतपतिर्न्नवकाम नामा **शिष्टप्रियो**[ऽ*]रिगणदारण गीतकीर्त्ति[:।।२*।।]तस्य **को-**

३१. **ङ्गुणि महाराजस्य शिवम(मा)**रापरनामधेयस्य पौत्रः समवनतसम-

३२. स्थ(स्त)सामन्तमकुटतटघटितबहलरत्नविलसदमर धनुक(ष्ख)ण्डमण्डितचरण-

३३. नर[1]रवमण्डलो नारायण चरणनिहितभक्तिः शूर पुरुषत(तु)रगवरवार-

३४. णघटासंघट्टदारुणा(ण)समरशिरस(सि)विहितात्म कोपोभीमकोपः प्रकट-

३५. रति समय समनुवर्त्तन चतुर युवति जन लोक धूर्त्थो(र्त्तो) लोकधूर्त्थोः(र्त्तः)सुदुर्द्ध (र्द्द)-

३६. रानेक युद्धमूर्ध्नं लब्ध विजय सम्पदहित गज[घ*]टा केसरी राजकेसरि (री) [।*]अपिच[।*]यो

Third plate : First side

३७. **गङ्गान्वा(न्व)य** निर्म्मलाम्बरतल व्याभासन प्रोल्लसत्मा(न्मा)र्त्तण्डो[ऽ*]रि भयङ्करः शुभ-

३८. करः(र)स्सन्मार्ग्गं रक्षाकरः[।*]सौराज्य(ज्यं)समुपेत्य राजसमितो(तौ) राजन्गुणै- रुत्तमै राजा

३९. **श्रीपुरुष**श्चिरं विजयते राजन्य चूळामणिः [।।३*।।] कामो रामासु चापे दशरत (थ) त-

४०. नयो विक्रमे जामदग्न्यः प्राज्यैश्वर्य्ये बलारिर्ब्बंहु महसि रभिः (विः) स्व प्रभुत्वे

४१. धनेसः (शः)[।*] भूयो विख्यातशक्तिस्फुटतरमखिल प्राणभाजा(जां)विधा[ता*] धात्रा सृष्ट[:*]प्र-

४२. जानाम्पतिरिति कवयो यं प्रशंसन्ति नित्यः (त्यम्)।। [४*।।)स तु प्रतिदिन प्रवि(वृ) त्त महा-

४३. दानजनितपुण्याहघोषमुखरितमन्दिरोदरेण[2] **श्रीपुरुष** प्रथम[नाम*]धे-

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[1] The letter र is redundant.

[2] Read °मन्दिरोदर:

४४. **घे[1] येन[2] पृथु (थि)वि(वी) कोङ्गणि मह(हा)र(रा) जः** तत्पुत्रः प्रतापविनमित
सक[ल*]महि(ही)पाल

४५. मौलि माला ला[ळि*]त चरण (णा)रु(र)विन्द युगलो न (नि)ज भुजविराजित
निशित खट्ग(ङ्ग) पट्ट-

४६. समाकृष्ट (ष्टा)निष्टधरावल्लभ जयश्रि(श्री) समालिंगित समरमुख सम्मुखागत

४७. रिपुनृपति गलघटाकुम्भनिर्भेदनोच्छालित रक्त च्छटापात पाटा(ट)लित निजभु-

४८. जस्तम्भः आकर्ण्णं समाकृष्ट च(चा)पचक्रविनिमु(र्मु)क्त नाराचपर[3] परंपरापातिता-

Third plate : Second side

४९. रातिमण्डलो बहुसमर समार्ज्जित जयपताकाशत शबलित नभस्तलः[।*]

५०. यस्मिन्प्रयातवति कोपवसं(श)म्ममहीशे यान्दि(न्ति) ष(क्ष)ण(णा)दहितभूमिभुजो
र[णा]-

५१. ग्रे[।*]अन्त्रावलि(ली)वलयभि(भी)षणमन्तकस्य वक्त्रान्तर(रं)क्षतजकर्द्दम दुन्नि-
(र्न्नि)री-

५२. क्षः(क्षम्) [।।५*।।] स तु शिशिरकरनिकरनिर्म्मला(ल)निजयशोराशिविशदीकृत-
दशाशा[चक्रस्समस्त*] चक्रव-

५३. र्त्तिलक्षणोपलक्षितो निरपेक्षपरोपकारसंपादनैक व्या(व्य)सनः प्रवर्त्तित न्या-

५४. यबलसमुन्मूलितकलिकालविलसितोनिपुणनिज नि(नी)तिप्रयोगापहृ-

५५. सितो(त)बृहस्पति[:*]कुनृपतिकदम्बक[क*]पट कोटिविघटित धर्म्मावलम्बन-

५६. शिलास्तम्भायमानचरितः सततप्रवृत्तदान सन्तर्प्पितद्विजातिलोकः[।*]प्रो-

५७. न्मूलितविकारेणसर्व्वलोकोपकारिणा[।*]यस्य दानेन दिग्ना(ङ्ना)ग दानधाराप्यधः

५८. कृतः(ता) [।।६*।।]अपि च[।*]जदा(टा)नां संघातैरपि(ह)भुवि कृतानून विपदा
(दां)का(क) ल (ला) नामाधारो

५९. बुधं(ध)जन ह(हि)तापादनपरः[।*]गुणा(नां)शुद्धानामपि नियतमुत्पत्तिभवन(नं)
नृपा-

६०. णा[न्ने]ता यः कविरित(ति)मत[:*]क(का)व्य कुशलः(लैः) [।।७*।।]दुर्व्विगाह
प(फ)णि सुतमत पारावारपारा(र)–

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[1] The letter घे is redundant.

[2] Read °नामधेय:

[3] The letters पर are redundant.

Fourth plate : First side

६१. दृस्वा (श्वा) प्रम (मा) णशास्त्रशाणनिशातीकृतधीर धिषण [:*] सामजतन्त्रतत्वा (त्त्वा) वबोध-

६२. विमळीकृतबुधो हस्तिनि (नी) वक्त्रोत्भ (द्भ) वयति प्रवरमतावबोधगभीरमतिः विद्व-

६३. न्मतिवित [ति*] विकल्पित य (या) त (ता) या [त*] विचार विचा (च) क्षणो [ऽ*] ङ्गीकृततुरङ्गमागमप्रयोग-

६४. परिणतो धनुर्विद्याम्भोरुहवनगहनविक (का) सन विदग्धमरीचिमालि (ली) निज-निर्म्मित-

६५. गजदन्त कल्पनाग [मा*] ना (न) ल्पचेता विरचित **सेतुबन्ध** निबन्धनानन्दित विपश्चिम (न्म) ण्डल-

६६. स्सकलनाटकविषयसन्दि (न्धि) सन्ध्यंगादियोजना चतुरो निरुपम निजरूपनिर्ज्जि-

६७. त मकरध्वजो मकरध्वजगुरुचरण सरोजविनमन पवित्रीकृतोत्तमाङ्ग [:*]

६८. **मुदुगुन्दू**र्न्नाम ग्रामोपविष्ट **राष्ट्रकूट चालुक्य हैहय** प्रमुखप्रवीरसना-

६९. थवल्लभसैन्यविजयविख्यापित प्रा (प्र) भ (भा) वः [।*] अपि च ॥ धोराश्वीयं समन्तात्प्रब-

७०. लमुपगतं व्याप्तदिक्चक्रवाळं निर्ज्जित्यानेकसंख्यैर्न्निशितनिजभुजोन्मुक्तनाराचजाल (लैः) [।*] दे-

७१. वो यः प्र (प्रा) ज्यतेजास्तिमिरि (र) मिवमहत्तीव्रभानुर्म्मयू [खै] [:*] दुर्व्वारोदार-पातैरुदय-

७२. मभिलष [त्स्व] र्न्निवेशं विवेशः (श) [॥८*॥] स तु हरिरिव सततसंभावितद्विजपतिः सहस्रकिर-

Fourth plate : Second side

७३. किर[1]ण इव प्रतिदिवशो (सो) चितोदयो भुजंगलोक इव विगतभयो रत्नाकर

७४. इवास्प्रि (स्पृ) ष्टकलंको दुर्य्योधनो [ऽ*] प्यवि (भि) नन्दिताज्र्जुनगुणो वाहिनि (नी)-पतिरप्यजडाश-

७५. यः शि (शी) तकरो [ऽ*] प्यनालिंगितमलिनभावो **र (रा) ष्ट्रकूट पल्लवान्वय** तिलका-भ्या (भ्यां) मु (मू) ध्न (र्धा)-

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[1] The letters किर are redundant.

७६. भिषिप्त (क्त) **गोविन्दराज नन्दिवर्म्मण**बिधेयाभ्या[1] समनुष्टित राज्याभिषेकाभ्या (भ्यां) निजकर-

७७. घटितपट्टव (वि) भूषित ला (ल) लाटपट्टोविख्यात विमलागा (गं) **गान्वय** नभस्तल गभस्तिमा-

७८. लि (ली) **कोंगणिमहाराजाधिराज परमेश्वर** श्री शी (शि) **वम (मा) रदेव:**[2] तस्यानुजस्य त-

७९. नय: प्रत (ति) पक्षलक्ष्मी विध्वंसकर्म्मंठभुजो [ऽज*] नि **राजमल्ल:** [।*] राजन्य च-

८०. क्रमकुटस्पु (स्फु) टपत्रभंगवैडूर्य्यंकोटिमसृणीक्रि (कृ) त पादपीठः [॥९*॥] स्वराष्ट्रे **राष्ट्र [कू]**-

८१. **टै** स्तगितमिव नभोय्या (र्य्या) मिनीजैस्तमोभिर्ते (स्ते) जस्वीस्पष्टयित्वा शिशिरतरकर: का-

८२. न्तमूर्त्ति: कळ (ळा) वान् । राजेवोदीयमानो रिपुगृहनिलयामर्ज्जितो राजलक्ष्मीं सत्कि (त्की) र्त्यं

८३. सद्वितीयां न्नि (नि) जभुजविजयि (यी) यो जवादाच कर्षं ॥[१०*॥] स तु जळधर समय विशम-

८४. स्फुटतरविभासमानाम्बरतलविसारिस (श) स (श) धरकी (कि) रणावळीकान्तकीर्त्ति-प्रवाहशु–

Fifth plate : First side

८५. भ्र (भ्री) कृतसकलकाष्ठापर्य्यंन्त: दुर्ग्गंमतर दौर्ग्गंत्य महाटवीप्रयाण निस्तरण-

८६. सार्थवाह: समदगजघटासंकटविद्विड्वरूथि बन्धाम्भोनिधिविलोद (ळ) नामन्दर:

८७. ग (गं) गान्वयगगन गभस्तिमाली शौर्य्यंराशि: तथाहि [।*] तत्खट्ग (ड्ग) धारा परिलूनमूर्ध्नं-

८८. कस्यापि सङ्गे भटपुङ्गवस्य [।*] उत्पीपतन्त्यो बहळास्त्र धारा: कोपानलोत्सेकिशिखा-

८९. इवासन् [॥११*॥] यश्च संपूर्ण्णंगुणकदम्बकानुरक्तयेव निर्भंरमवगूळितो राज ल-

९०. क्ष्म्या चण्डप्रतापभीतयेवानवलोकितस्तृण्णया स तु ब्रह्मेवाध्यासित

९१. कमलो [*ऽ] हर्प्पंतिरिव प्रतिदिवसमुपजायमानोदयश्चण्ड प्रताप ता-

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1. Read °वर्म्माभिधेयाभ्यां.

2. Punctuation is marked here by an ornamental symbol.

९२. पितविपक्षभूभृन्मण्डलश्च लक्ष्मण इवाभिवन्दित सुमित्रो रामानुवृत्ति चतुरश्च
९३. भरतइव स(श)त्रुघ्नसचिवो अभिमन्युरिव सुभद्राभिनन्दनः निदाघसम-
९४. य इव प्रक्षीणदोषः जलधरागम इव रजोविकार प्रशम[हि](हे)तुः शरत्काल
९५. इव प्रोत्भा(द्भा)समानराजहंसमण्डलः[।*]यस्य च ॥ समुन्नति विशालिनो विपुल म-
९६. ण्डलाभोगिनस्सुसङ्गतिभृतः परैरमृदितश्रियः कर्क्कशाः[।*]हृथे(ठे)न व(वि)षयीकृता न-

Fifth plate : Second side

९७. ववधूकुचाभोगवत्करग्रहकदर्थनामनुबभूवु रुग्रारयः [॥१२*॥] स च श-
९८. ङ्करो[ऽ*]प्यदक्षाध्वरक्रु(क्रि)याविध्वंसी भूनन्दनो[*] प्यक्रु(क्रू)रग्रहः राजषि(र्षि)-रपि विजिः (जि)-
९९. तविश्वामित्रः स तु विपुल महिमारत्नावासः कथन्न विषोदरः पु(पू)रितसुमहा ते-
१००. जोराशि[:*]कुतः कमलाकरः नयसुभगः कान्तश्चण्ड प्रतापनिधिः कथं सुमनि(न)-
१०१. सि प[1]रा[2]प्रीतिकर्त्तामिहत्खलु कौतुकं[3] तेनावगाहितचाणाक्यवाक्येनसत्यवा-
१०२. क्येन नीतिशास्त्र चषु(क्षु)षा त्रैकाल्यदर्शिना कौस्तुभाभरणचरणस्मरण-
१०३. पवित्रीकृतात्मा(त्म)ना **कोङ्गुणिवर्म्म धर्म्म महाराजाधिराज परमेश्वर पेर्म्मान-**
१०४. **डिना**[4] भारद्वाजकुलप्रदीपभूतस्य भट्ट विनयडि[5] नामधेयस्य नप्त्रे(प्त्रे)अ-
१०५. खिलमखप्रचारचतुरतरमतेरसकृदास्वादित सोमकषायितमुखस्य
१०६. तदङ्गुट्टि सोमयाजि भट्टस्य पुत्राय ऋग्वेद पारगाय परोपकारप्रव-
१०७. णैकमतये देवब्राह्मण चरणशुश्रूषाकरणरतये श्रीमन्**नागदेव भट्टा-**
१०८. य **एकचत्वारिंशदुत्तरेषु सप्तशतेषु** स(अ)**तीतेषु** आत्मनः प्रवर्धमान **विजय सं-**

Sixth plate : First side

१०९. **वत्सरे प्रथमे** सकल कलिकलुषपटलपाटवपटीयसि **सूर्यग्रहणे** म-

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1. Originally the letter र was engraved and then corrected to प.
2. There is an unnecessary *u-mātrā* attached to the letter रा.
3. Punctuation is marked here by a spiral mark which was mistaken in the *Mys. Arch. Rep.*, 1942 for the letter ल thus giving the reading लतेना°.
4. Punctuation is marked here by a spiral mark.
5. *Mys. Arch. Rep.*, : विनयदि.

११०. **ऱु[1]गरे विषय एडविण्डेसप्तति** प्रतिबद्धः **पेर्ज्जरङ्गि** न(ना)म ग्रामस्सर्व्वबाधा प-

१११. रिहारसमेतो मातापित्रोरात्मनश्च पुण्ययशो[ऽ*] भिवृद्प(द्ध)ये दत्तः[2] तस्य सी-

११२. मा व्यवस्थ(स्था)ईशा[न्य]दिक्सीमा गामगुड्डु तटाकस्य दक्षिणान्तमा(भा)गः अथपूर्व्वदिक्सीमा सु-

११३. वर्ण्णकार तटाकस्य पश्च(श्चि)मान्तभाग[:*]ततः किञ्चिदन्तरेण सीगेगेऱे[3]नाम तट(टा)कपूर्व्वान्तिभा-

११४. ग[:*]तत[:*]रजकतटाकस्य पाळि ततो[ऽ*]नन्तर(रं) वटवृक्षः माहकार[4] तटाकस्यकुल्यासततवै[क्को]-

११५. न्त तटाकस्य पश्चिमान्त भाग[:*]ततो:(तः)तोण्डिगेऱे[5]दक्षिणान्त भ(भा)गः ततः किञ्चिदन्तरेनि-

११६. दुगट्टिनो दक्षिणान्त भाग[:] सिन्नपाष(षा)णनिकटे महावटवृक्षः ततः[:*] नोक्किगेऱे[5]दक्षिण(णा)न्त-

११७. भाग[:*] ततः तेनन्दाकगेऱे[5]दक्षिणान्तभाग[:*] ततः पीलियालु तत[:*]सिरिक्किगऱे[5] गता(त)टाक-

११८. पश्चिम भागः[:*] ततः ग्रामत्रय सीवा(मा)अश(श्व)त्थ[:*] तत[:*] नल्लूर्त्तटाकस्य दक्षिणान्त भाग[:*] ततः

११९. मदवदि तटाकस्य दक्षिण भ(भा)ग[:*]तत[:*]कोमट तटाकस्य दक्षिणभाग [:*]ततः महामधु नाम

१२०. तिन्त्रिणीक नाम वृक्ष(क्षौ)एवंभूतसीमोपलक्षितः[6]

Sixth plate : Second side

१२१. अस्य दानस्य साक्षिण[:*]**षण्णवतिसहस्र विषय** प्रक्कि(कृ)तयः [।*]यो[ऽ*] स्य(स्या)पहर्न्था(र्त्ता)

१२२. लोभान्मो मो[7]ह[हा]न्प्रमादे[न*]वा सपञ्चभि[:*] महभि(द्भिः)पातकै[:*] संयुक्तो त्भ(भ)वति यो रक्षति

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1. This is Dravidian *ṟu*.
2. Punctuation is marked here by a spiral mark.
3. This is Dravidian *ṟe*.
4. The letter र, originally omitted, is engraved in small size before the line.
5. This is Dravidian *ṟe*.
6. Punctuation is marked here by a spiral symbol.
7. The letter मो is redundant.

१२३. स पुण्यव(भा)त्भ(ग्भ)वति[।*]अपिचात्रमनुगीता[:*] स्लो(श्लो)का[:*।] श्व(स्व)दत्तांपरदत्त(त्तां)म्भा(वा) यो हरेत वसु-

१२४. न्द(न्ध)रां(राम् ।)स(ष)ष्टिवरिष[1]सहस्र(स्रा)णि विष्ट(ष्टा)यां जायतेक्रिमि: [॥१३*॥]स्वन्दातुं श्व(सु) महछ(च्छ)स्य(क्यं) दुक्क(:ख)मन्य-

१२५. स्य पालनं (नम् ।)दानं वा पालनं वेति दानाच्छ्रेयो[ऽ*]नुपालनं(नम्) [॥१४*॥] बहुभित्व(र्व)सुदा(धा)चु(भु)क्ता राज-

१२६. भि[:*]सगरादिभि[:*।] यस्य यस्य यदा भूमि[:*] तस्य तस्य तदा फलं (लम्) [॥१५*॥]ब्रह्मस्वन्तु विषं

१२७. घोरं न विषं विषम(मु)च्यते[।*]व(वि)षमेकाकिनं हन्ति ब्रह्मस्व(स्वं)पुत्र पौत्रिकं(कम्) [॥१६*॥]च-

१२८. तुष्कण्डुक वृ(व्री)हि वि(बी)जावाप षे(क्षे)त्र:(त्रं) द्विखण्डुक[क*]ङ्गु क्षेत्रं तदपि ब्रह्मदेय इ-

१२९. व रक्षणि(णी)य:(यं) [।*]सर्व्वंकलाधारभु(भू)त चित्रकलावि(भि)ण्के(ज्ञे)न **विश्वकर्म्माचि(चा)र्य्येण**(णे) दं सा(शा)सनं

१३०. लिकि(खि)तं[॥*]

SUMMARY

Commences with the usual invocation to the god Padmanābha and introduces the rulers of the Jāhnavēyakula from the progenitor **Koṅgaṇivarma-Dharma-mahādhirāja** to **Śivamāra II** in more or less the same fashion as in, for instance, the Koṭṭimba grant of *Yuvarāja* Mārasiṁha issued in Śaka 721 (No. 50 above).

Śivamāra II's younger brother's son was Rājamalla (I), whose powerful arms destroyed his enemies and whose feet were adorned with the diadems of subdued kings (verse 9) :

Like the rising cool-rayed moon which dispels darkness, he freed his kingdom of the occupation of the **Rāṣṭrakūṭas** and thereby regained the mastery over his own hegemony and also acquired fame (verse 10);

his fame had penetrated all the quarters: he, like a great merchant, successfully marched (his armies) across difficult terains and great forests; he routed the armies of his enemies which were rendered strong by herds of rutting elephants, he was verily the sun of the firmament of the Gaṅga family; he was a heap of prowess;

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1. Read वर्ष.

the streams of blood jutting out from the body of a chosen warrior delapitated by the sword of **Rājamalla (I)** appeared like the tongues of the flame of his wrath (verse 11);

his good qualities had earned for him the constant company of the goddess of royalty; he was never greedy; like Brahma (who sat on the lotus i.e. *kamala*), he was served by the goddess of wealth (i.e. *Kamalā*); like the Sun he rose everyday and by dint of his valour he reduced the mountain of hostile kings; like Lakṣmaṇa (who made Sumitrā happy) he brought happiness to good friends (*su-mitrāḥ*) and was good in following good woman (*rāmāḥ*) even as Lakṣmaṇa was good in following Rāma; like Bharata, who had Śatrughna for his counsel, he had for his ministers those who were good at exterminating enemies (*śatru-ghnāḥ*): like Abhimanyu, who delighted Subhadrā, he delighted good people *su-bhadrāḥ*); like summer, which kept darkness at abay, he was without stains; like the rains, which cleared the atmosphere, he was dustless; like the autumnal season, in which royal swans were aplenty, he shone with the assemblage of great kings;

his fierce enemies had to suffer rough handling at his hands like the breasts of newly married damsels (verse 12);

though he was verily Śaṅkara himself (who had destroyed the sacrifice of Dakṣa), he did not impede the sacrifices performed by competent persons; though he was verily the planent Mars which was feared for its evil influence (*bhū-nandana* alternatively meaning 'elighter of the earth'), he was benevolent, though he was verily the royal sage (i.e. Viśvāmitra), he had conquered all the enemies of the world (*viśv-āmitrāḥ*); like the ocean, which is a receptacle of precious gems, but, unlike the ocean, he was not a container of poison; he was brimming with massive brilliance and yet was placed like a lotus lake; he was at once beautiful and attractive; and though he was the store house of oppressive valour, he was a great lover of flowers (or, he was benevolent); strange indeed were these contradictions;

by him, the king **Koṅguṇivarma-Dharma-mahārajādhirāja-Permānaḍi**, the great lord, (who had the epithet of) *Satyavākya*, who had studied in depth the teaching of Cāṇakya, who had an eye for the science of polity, who could see through the past, present and future, whose soul was purified by constant devotion to the god Viṣṇu, was given,

in the Saka year 741, **in the first year of his victorious reign, on the occasion of solar eclipse,**

the village of **Perjjaraṅgi** included in **Eḍadiṇde-70** in **Maṟugare-viṣaya**.

to the brāhmaṇa **Nagadēva-bhaṭṭa**, the son of Tadaṅguṭṭi-Sōmayāji, who was skilled in the performance of all sacrifices and who was ever tasting the Sōma juice, and grandson of Bhaṭṭa Vinayadi of the Bhāradvāja lineage. The donee

Nagadēva-bhaṭṭa was well-versed in the Ṛig Vēda, was ever bent on helping others and was engaged in serving the gods and the brāhmaṇas.

The hindrance-free gift was given by the king for the augmentation of his own and his parents' merit and fame.

The boundaries of the gift village were as follows : the southern extreme of the Gāma-guḍḍa tank on the northeast; the western extreme of the Goldsmith's tank on the east; a little further on, the eastern extreme of the Sirigeṟe tank; then the edge of the Washermen's tank; then the banyan tree; then the canal from the Māhakāra tank; then the western extreme of the Vaikonta tank the southern extreme of the Toṇḍigeṟe tank; then, at some distance, the southern extreme of Nidugaṭṭi; the great banyan tree near the Sinna–pāṣāṇa stone ; then the southern extreme of the Nokkigeṟe tank; then the southern extreme of the Tenandākageṟe tank; then Pīliyālu; then the western part of the Sirikkigaṟega tank; then the Aśvattha tree on the boundary of three villages; then the southern extreme of the Nallūr tank; then the southern part of the Madavadi tank; then the southern part of the Komara tank; then the Mahāmadhu and Tiṁtriṇīka trees; such were the boundaries.

The subjects of the **96,000 viṣaya** were witnesses to the grant.

After quoting an imprecatory passage and four of the usual imprecatory stanzas, the charter states that four *khaṇḍukas* of corn-fields and two *khaṇḍukas* of *kaṅgu-kṣētra* were to be protected as *brāhmadēya*. They were probably granted to the writer (engraver ?) of the charter who is mentioned towards the end as **Viśvakarm**-ācārya, skilled in all the fine-arts.

No. 91

ARAḶUGUPPE INSCRIPTION OF SATYAVĀKYA-RĀCAMALLA-PERMMĀNAḌI

Provenance : Araḻuguppe, Tiptur Taluk, Tumkur District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. XII, Tp. 55.
Language : Kannaḍa
Script : Kannaḍa
Date : Undated. In characters of the second half of the 9th century A.D

TEXT[1]

1. Svasti [।*] **Satyavākya-Rācamalla-Permma (rmmā) naḍi** pra(pṛi)ttu(thi)-vīrājyaṁ-geyyuttam-ire **[Na]nniya-Gaṁgana** pari bandu **Be-**
2. **ḷgeṟeyuṁ** **Kundūru**man-iṟidu hōge kēḷdu **Dōrabbe**ya magaṁ **Mallugam** koḻpuyyal-paridu
3. tuṟuvuṁ śeṟeyuman-ikkisi kādi sattaṁ [॥*]

SUMMARY

When **Satyavākya Rācamalla Permmānaḍi** was ruling over the earth,

Malluga, the son of **Dōrabbe**, on hearing that the raiders of **Nanniya-Gaṅga** were marching back after attacking **Beḷgeṟe** and **Kundūru**, gave them battle, recovered the cattle and after returning them to the pen, himself fell.

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[1] After the text in *E.C.*, Vol. XII.

No. 92

VAḶḶIMALAI INSCRIPTION OF RĀJAMALLA I

Provenance : Vaḷḷimalai.
Reference : *ARE.*, 1895, No. B 6; E. Hultzsch, *Ep. Ind.*, Vol. IV, 140-41 and plate facing p. 142.
Language : Kannaḍa. In verse.
Metre : Verses 1-2 : *Kanda.*
Script : Grantha.
Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti śrī[ḥ] [॥*] **Sivamār**-ātmaja[2]-varan=ā pravara-**Śrīpuruṣa**-nāma-
2. n=ātana tanayam [।*] bhuvanīśaṁ **Raṇavikraman**=avana maka(ga)n=Rā-
3. **jamallan**=amalina-caritan]॥ 1* ॥] Kanḍu gir [i]-varaman=ā bhūma-
4. ṇḍalapati **Rājamallan**=abhayan=udāram [।*] paṇḍitajana-
5. priyaṁ kaiy-koṇḍān koṇḍ=ante vasatiyam=māḍi-
6. sidān ॥ [2* ॥]

SUMMARY

Verse I. — The son of **Śivamāra** was **Srīpuruṣa** and his son was the lord of the earth, **Raṇavikrama,** whose son, of blemishless character was **Rājamalla.**

Verse 2.— That lord of the earth, the fearless and munificent **Rājamalla**, the beloved of the learned, having seen this holy mountain resolved and, as resolved, caused the *vasati* to be constructed.

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[1] From plate in *Ep. Ind.*, Vol. IV.

[2] Hultzch : °*ātmajā*(*ja*)-°.

No. 93

A GAṄGA GRANT FROM DĀVAṆAGERE

Provenance : Dāvaṇagere, Davanagere Taluk, Chitradurga District, Karnataka.

Reference : *Mys. Arch. Rep.*, 1942, pp. 145-54 and plate XVIII.

Language : Sanskrit (prose and verse).

Metres : Verses 1, 4 and 8 : *Sragdharā*; verses 2 and 5 : *Vasantatilaka*; verse 3 : *Śārdūlavikrīḍitam*; verse 7 : *Śikhariṇī*; verses 6, 9-12 : *Anuṣṭubh*.

Script : Early Kannaḍa.

Date : Lost. In characters of the first half of the 9th century A.D.

TEXT[1]

First plate

१. ೦ स्वस्ति [।*] जितम्भगवता गतघनगगनाभेन पत्म (द्म) नाभेन [।*] श्रीमद्**जाह्नवेय-कुला**मल व्योमावभा-

२. सनभास्करः स्वखट्गै (ड्गै) क प्रहारखण्डित महाशिलास्तम्भलब्धवलपराक्रमो दारुणारिगण विदारणो-

३. पलब्ध व्रणविभूषण विभूषितः काण्वायन सगोत्रः श्रीमत्को **(त्कों) गणिवर्म्मधर्म्म-महाधिराज** [:]

४. तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्याविनय विहितव्र्यं (वृ) त्तः सम्यक्प्रजापालन-मात्राधिगत राज्य-

५. प्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तक-सूत्र वृ-

६. त्ते ⌣ प्रणेता श्रीमान्**माधवमहाधिराजः** तत्पुत्रः पितृ पैतामहगुणयुक्तो [ऽ*] नैक चा-

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1. From the plates in *Mys. Arch. Rep.*, 1942.
2. संधि has not been observed here. Read श्रीमज्जा°.

७. तुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशाः श्रीम**द्धरिवर्म्म महाधिराज**

८. : तत्पुत्रो द्विजगुरुदेवतापूजनपरो नारायणचरणानुध्यातः श्रीमा**न्विष्णुगोपमहाधि-**

९. **राजः** तत्पुत्रः त्र्यम्बकचरणाम्बो (म्भो) रुह रज‿पवित्रीकृतोत्तमाङ्गः स्वभुजबल-
पराक्रम

१०. क्रम[1]क्रयक्रीतराज्यः कलियुगबलपंकावसन्न धर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्**माध-**

११. **व महाधिराजः** तत्पुत्रः श्रीमत्**कदम्बकुल**गगन गभस्तिमालिनः **कृष्णवर्म्ममहाधि-**

१२. **राजस्य** प्रिय भागिनेयो विद्याविनयातिशय परिपूरितान्तरात्मा निरवग्रहप्रधा-

१३. न शौर्ज्य (र्य्य) [:*] विद्वत्सु प्रथमगण्यः श्रीमान्**कोङ्गणि महाधिराजः अविनीत**नामा
तत्पुत्रो विजृम्भ-

Second plate : First side

१४. माणशक्तित्रयः **अन्वरिआलत्तूर्प्पोरुळᑌ[2]पेᑌ[3]आराद्यनेक** समरमुखमखहुतप्रहत-

१५. शूरपुरुषपशूपहारविघसविहस्तीकृतकृतान्ताग्नि मुखः **किरातार्जुनीय** पञ्चदशस्सर्ग-
टीका-

१६. कारो **दुर्व्विनीत**नामधेयः तस्य पुत्रो दुर्द्दन्तविमर्द्द विमृदितविश्वम्भराधिप मौलि-
मालामकरन्द

१७. पुञ्ज (ञ्ज) पिञ्जरीक्रियमाणचरणयुगलनळिनो **मुष्कर** नामधेयः तस्य पुत्रः चतुर्द्दश-
विद्यास्ता (स्था)-

१८. नाधिगतविमलमतिः विशेषतो[ऽ*]नवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो
रिपुतिमि-

१९. रनिकरनिराकरणोदयभास्करः **श्रीविक्रम**प्रथित नामधेयः तस्यपुत्रः अनेकसमर-

२०. सम्पादित विजृम्भितद्विरदर[4]कुलिशाभिघातः व्रणसंरूढभास्वद्विजयलक्षणलक्षीकृत-

२१. विशालवक्षस्थलः समधिगत सकलशास्त्रार्थ तत्व (त्त्व) स्समाराधित त्रिवर्गो निरवद्य-
चरित‿प्र-

२२. तिदिनमभिवर्द्धमान प्रभावो **भूविक्रम**नामधेयः[।*] अपि च । नानाहेतिप्रहार
प्रविघटि-

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1. The letters क्रम are redundant.
2. This is Dravidian *ṟe*.
3. This is Dravidian *ḻna*.
4. The letter र is redundant.

२३. त भटोरः(र)×कवाटोत्थितासृग्धारास्वादप्रमत्त द्विपशतचरणक्षोदसम्म[र्द्द*]भीमे [।*]संग्रामे **पल्लवे**-

२४. न्द्रः(न्द्र)न्नरपतिमजयद्यो विळन्दाभिधाने राजा **श्रीवल्लभ**ाख्यस्समर स(श)त जयावाप्तलक्ष्मीविलास

२५. :[॥१*॥]तस्यानुजोनतनरेन्द्रकिरीटकोटिरत्नार्क्क दीधितिविराजितपादपद्मः[।*] लक्ष्म्या स्वयंवृत पति**र्न्नवकाम**नामा

२६. **शिष्टः(ष्ट) प्रियो**[ऽ*]रिगणदारुणगीतकीर्त्तिः[॥२*॥] तस्य **कोङ्गणि महाराजस्य शिवमारा**परनामधेयस्यपौत्रः

Second plate : Second side

२७. समवनतसमस्तसामन्तमकुटतटघटितबहलरत्न विलसदमर[धनुष्ख]ण्डमण्डितचरण न-

२८. खमण्डलोनारायणचरणनिहितभक्तिः शूरपुरुष तुरग न(व)रवारणघटासंघट्टदारुणसमर-

२९. शिरसिनिहितात्मकोपोभीमकोपः प्रकटरतिसमय समनुवर्त्तनचतुरयुवतिजनलोकधूर्त्तोलो-

३०. कधूर्त्तः सुदुर्द्दरानेकयुद्धमूर्द्धलब्धविजयसम्पदहित गजघटाकेसरी राजकेसरी[।*] अपि च। यो

३१. गङ्गान्वयनिर्म्मलाम्बरतलव्याभासनप्रोल्लसन्मार्त्तण्डो[ऽ*] रि भयङ्करः शुभकरः सन्मार्ग्गरक्षाकरः[।*]सौरा-

३२. ज्यं समुपेत्य राजसमितौ राजन्गुणैरुत्तमै राजा **श्रीपुरुष**श्चिरं विजयते राजन्यचूळामणि-

३३. :[॥३*॥]कामो रामासु चापे दशरत(थ)तनयोविक्रमे जामदग्न्यः प्राज्यैश्वर्य्यैर्वलारिर्ब्बंहुम-

३४. हशि(सि)रविः स्वप्रभुत्वे धनेशः[।*]भूयोविख्यात शक्तिस्पु(स्फु)टतरमखिलप्राणभाजां विधाता

३५. धात्रासृष्ट⁀प्रजानाम्पतिरितिकवयो य(यं)प्रशंसन्ति नित्यम्[॥४*॥]स तु प्रतिदिन प्रवृत्त महादानजनितपुण्या-

३६. हघोषमुखरित मन्दिरोदरः **श्रीपुरुष** प्रथमनामधेयः **पृथवी कोंगणि महाराज**ः तत्पुत्रः प्रता-

३७. पविनमितसकलमहीपालमौलिमाला लालित चरणारविन्दयुगलोनिजभुजविराजितनिशित

३८. खट्ग(ड्ग)पट्टसमाकृष्टानिष्टधरापालवल्लभ जयश्रीसमालिंगित स्समरमुखसम्मुखागतरिपु

३९. नृपतिगजघटाकुम्भनिर्भेदनोच्छालितरक्तच्छटा पातपाटलितनिजभुजस्तम्भः आकर्ण्णं समाकृष्ट-

Third plate : First side

४०. चापचक्रविनिर्म्मुक्तनाराचपरम्परापातपातिताराति मण्डलो बहुसमरसमार्ज्जितजयपताका-

४१. शतशबलितनभस्तलो। यस्मिन्प्रयातवति कोपवशम्महीशे यान्तिक्षणादहितभूमिभुजो रणाग्रे[।*]

४२. अन्त्रावली[1]वलयभीषणमन्तकस्य[2] वक्त्रान्तरं क्षतज कर्द्दमदुन्नि(र्न्नि)रीक्षम्[॥५*॥] स तु शिशिरकर निकरनिर्म्मलनिज य-

४३. शोराशि विशदीकृतदशाशाचक्रस्समस्त चक्रवर्त्ति लक्षणोपलक्षितो निरपेक्ष परोपकारसंपादनैक-

४४. व्यसनः प्रवर्त्तितन्यायबलसमुन्मूलित कलिकाल विलसितो निपुणनिजनीति प्रयोगाप-

४५. हसितबृहस्पतिः कुनृपतिकदम्बक कपटकोटिविघटितधर्म्मावलम्बनशिलास्तम्भायमान

४६. चरित[:]सततप्रवृत्तदानसन्तर्प्पितद्विजातिलोकः[।*] प्रोन्मूलितविकारेण[3] सर्व्वलोकोपकारि

४७. णा[4][।*]यस्यदानेनदिङ्नागदानधाराप्यध×कृता ॥[६*॥]अपि च ॥ जटानांसंघातैरिह भुवि कृतानून-

४८. विपदां कलानामाधारो बुधजन हितापादान परः[।*] गुणानां शुद्धानां(ना)मपि नियतमुत्पत्ति भवनम्

४९. नृपाणान्नेता य×कविरितिमतः काव्यकुशलैः[॥७*॥] दुव्वि(र्व्वि)गाह प(फ)णिसुतमतपारावारपारदृश्वा

५०. प्रमाणशास्त्रशाणनिशातिकृतधि(धी)रधिषणस्साम[5]ज तन्त्रतत्वा(त्त्वा)वबोधविमळीकृतबुधोहस्ति-

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1. *Mys. Arch. Rep.* : अत्रावली°
2. *Mys. Arch. Rep.* : °मस्तकस्य.
3. *Mys. Arch. Rep.* : °विकारिनो.
4. *Mys. Arch. Rep.* : ° नो.
5. मा was originally engraved and then the engraver has struck off the *ā-mātrā*..

५१. नीवक्त्रोद्भवयतिप्रवरमतावबोधनगभीरमतिः विद्वन्मतिविततिविकल्पितयत[1]यातविचार-

५२. विचक्षणो[ऽ*]ङ्गीकृततुरङ्गमागमप्रयोग परिणतो धनुर्व्विद्याम्भोरुहवनगहनविकासन

Third plate : Second side

५३. विदग्धमरीचिमाली निजनिर्म्मितगजदन्तकल्पनागमानल्पचेताविरचितसेतुबन्ध निबन्ध-
नानन्दि-

५४. त विपश्चिन्मण्डलस्सकलनाटकविषयसन्धि सन्ध्यंगादि योजनाचतुरोनिरुपमनिजरूप
निर्ज्जित म-

५५. करध्वजो मकरध्वजगुरुचरणसरोजविनमन पवित्री कृतोत्तमाङ्गः **मुडुगुन्डूर्न्नाम** ग्रामो-
पविष्ट

५६. **राष्ट्रकूटचाळुक्यहैहय** प्रमुख प्रवीर सनाथ **वल्लभ सैन्य** विजय विख्यापित प्रभावः[।*]

५७. अपि च ॥ घोराश्वीयं समन्तात्प्रबलमुपगतंव्याप्त दिगृच(क्च)क्रवाळं निर्ज्जित्यानेक
संख्यैर्न्निशित

५८. निजभुजोन्मुक्तनाराचजालैः[।*]देवो यःप्राज्य तेजास्तिमिरमिव[2]महत्तीव्र भानुर्म्मयूखै-
[:*]दुर्व्वा-

५९. रोदारपातैरुदयमभिलषत्स्वर्न्निवेशं विवेश ॥[८*॥] स तु हरिरिव सततसंभावित
द्विजपतिः

६०. सहस्रकिरण इव प्रतिदिवसोचितोदयो भुजंगलोकइव विगतभय[:*]रत्नाकर इवा-
स्पृष्ट कलं-

६१. को दुर्योधनो[ऽ*]प्यभिनन्दितार्जुनगुणो वाहिनीपतिरप्यजडाशयः शीतकरो[ऽ*]
प्यनालि-

६२. गितमलिनभावो **राष्ट्रकूट पल्लवान्वय**तिलकाभ्याम् मूर्द्धाभिषिक्त **गोविन्दराज नन्दि**
[**व**] **र्म्माभि**-

६३. धेयाभ्यां समनुष्टित राज्याभिषेकाभ्यान्निजकर घटितपट्टविभूषितललाटपट्टो वि-

६४. ख्यातविमलगंगान्वयनभस्तलगभस्तिमाली **कोङ्गणिमहाराजाधिराज परमे**-

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1. Read याता°.
2. The letter व, originally omitted, is engraved in small size below the line.

[Fourth plate missing]

Fifth plate

६५. भान्मोहात्प्रमादेन वा स पञ्चभिर्म्महद्भि⌣पातकै स्संय्युक्तो भवति यो रक्षति स
पुण्यभाग्भवति[।*]

६६. अपि चात्र मनुगीता श्लोका[:*]॥ स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरां(राम्)
[।*]षष्टि वर्षं सहस्राणि

६७. विष्ठायां जायते क्रिमिः [॥९*॥]स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं(नम्)
[।*] दानं वा पालनं वेति

६८. दानाच्छ्रेयो[ऽ*]नुपालनं(नम्)॥[१०*॥]बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः
[।*]यस्य यस्य यदा भू-

६९. मि[:*]तस्य तस्य तदा फलम्[॥११*॥]ब्रह्मस्वन्तु विषं घोरं न भि(वि)षं
विषमुच्यते[।*]विषमेकाकिनं

७०. हन्ति ब्रह्मस्वं पुत्र पौत्रिकम्[॥१२*॥]सर्व्वकलाधारभूत चित्रकलाभिज्ञेन **विश्वकर्म्मा-**

७१. **चार्य्ये**णेदं शासनं लिखितम्[.*]चतुष्खण्डुक व्रीहि बीजवाप मात्रं द्विखण्डुककंगुक्षेत्रं
तदपि ब्र-

७२. ह्मदेयमिवरक्षणीय[म्*]ↄↄ

SUMMARY

Commences with the usual invocation to the god Padmanābha and contains more or less the same Western Gaṅga genealogy as in the Perjjaraṅgi grant of Rācamalla I issued in Śaka 741 (No. 90 above) upto a greater part of the eulogy of Śivamāra II.

The fourth plate containing rest of the genealogy and all details pertaining to the reigning king, date, and grant made is lost. The fifth plate contains an imprecatory passage followed by four of the usual imprecatory stanzas. The charcter concludes with the statement that it was written (engraved ?) by **Viśvakarmācārya**, a support of all arts and skilled in fine arts, and that four *khaṇḍukas* of corn-fields and two *khaṇḍukas* of *kaṅgu-kṣētra*, apparently granted to the writer, were to be protected as if they formed a *brahmadēya*.

No. 94

AÑCHAVĀḌI INSCRIPTION OF NĪTIMĀRGA-PERMMĀNAḌI, YEAR 1

Provenance : Añchavāḍi, Chamarajnagar Taluk, Mysore District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. IV, Ch. 134.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Regnal year 1. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Koṁguṇivarmma-dharmma-mahārājādhirāja Kovaḷā-**
2. **lapura**-varēsva(śva)ra
3. **Nandagiri**-nātham śrī-
4. mat **Nītimā-**
5. **rgga-Permmānaḍiga-**
6. **ḷa** paṭṭaṁ-gaṭṭida pra-
7. thama-variṣa **A-**
8. **vacavāḍiya Pe-**
9. **rmmaḍi-gāvuṇḍana**
10. **Lakoḷādittana Meḷeya Puṇasu-**
11. **ga** sattaṁ [।*] ida baredaṁ **Gavaḷi-seṭṭiya**
12. maga **Dharaṁ** [।।*]

SUMMARY

In the first year after the coronation of the *Dharma-mahārājādhirāja*, the lord of **Kovaḷālapura**, the master of **Nandagiri**, the illustrious **Konguṇivarma Nītimārga-Permānaḍi**,

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[1] After the text published in *E. C.*, Vol. IV.

Meḷeya Puṇasuga, (the son or servant)[1] of **Lakuḷāditya,**[2] (the son or servant)[1] of **Permmaḍigāvuṇḍa, died.**

The inscription was written by **Dhara,** the son of **Gavaḷi-seṭṭi.**

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[1] In quite a good number of Kannaḍa inscriptions, we come across proper names being successively written without the relationship between any two such names being specified. In such cases, as has been done in the present case also, it may be reasonably presumed that the relationship is either that of father and son or master and servant.

[2] The name has been written in its colloquial and corrupt form as Lakoḷa-āditta. Rice and B.R. Gopal *et al.* have taken only Āditta to be the proper name and have ignored Lakoḷa in translating the text.

No. 95

BĒGŪR INSCRIPTION OF ER̤EYAPPARASA

Provenance : Bēgūr, Bangalore Taluk and District, Karnataka.

Reference : J.F. Fleet, *EI.*, *Vol.* I, 346-51; *Ibid.*, VI, 45-50 and plates opp. pp. 46 and 48; B. Lewis Rice, *Mysore Inscriptions*, p. 209 and plate (frontispiece); *EC.*, IX, Bn. 83 and plate (frontispiece).

Language : Kannaḍa. In prose.

Script : Early Kannaḍa.

Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Siddham[2] [।*] Svasti [॥*] Samasta-bhuvana-vinū(nu)ta-Gaṅga-**kuḷa**-gagana-nirmmaḷa-tārāpati-jaḷadhi-jaḷavipuḷa-vaḷaya-mēkhaḷ[ā]-kaḷāpāḷām-
2. kṛī[3] (kṛi) ty-aiḷādhipatya[4]-lakṣmī-śva (sva) yaṁvṛita-patīlādvādy[5]-agaṇita-guṇa-gaṇa vibhūṣaṇa-vibhūṣita-vibhūti-śrīmad-**Er̤eyapparasar**
3. pagevar=ellaman=ni[ḥ*] kṣatram-māḍi **Gaṅgavāḍi-tombhattar̤u-sāsira-muman**[6]=ēka-[c] chatra-cchāyeyoḷ=āḷuttam-iḻdu **Bīra**[7]**-Ma-**
4. **hēmdranoḷ**=kādal=endu **Ayyapadēvaṅge** sāmantā-sahitaṁ **Nāgattaranaṁ** daṇḍu-vēḻdoḍe **Tumbepāḍiyoḷ**=kādi kāḷegam=imb=a-
5. ḻidoḍe āneyoḷ=ānt=ir̤idu sattoḍ-adam kēḷd=**Er̤eyapaṁ** mecci **Irugaṅge Nāgattara-vaṭṭaṁ**-gaṭṭi **Beṁpū[r*]-ppanniraḍū(ḍu)**[8]-

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1. From the plates in *EI.*, Vol. VI, *Mysore Inscriptions* and *EC.*, IX.
2. Expressed by symbol. Fleet : *ōṁ*.
3. Fleet : *Krī*°.
4. Rice : °*kṛitēḷādhipatya*°.
5. Read °*patiṛv-ādy*°.
6. Fleet's emendation to *sāsiraman*, omitting the copulative ending, is unnecessary.
7. Fleet's correction of *Bīra* to *Vīra* is unnecessary.
8. Fleet : °*ppanniraḍu-*.

6. maṁ śāsana-badhdha(ddha)ṁ kalnāḍ=ittan=av-āvuv=endoḍe ॥**Beṁpūru**॥ **Tovagūru** [॥*] **Pūvina-Pullimaṅgala** [॥*] **Kūtanidu-Nallūru** [॥*]

Left margin

7. **Nallūru** [॥*] **Koma-**
8. **raṅgundu** [॥*] **I-**
9. **ggalūru** ॥ **Du-**
10. **gmonelmalli** [॥*]
11. **Gaḻaṁjavā-**
12. **gilū(lu)** [॥*]

Central space

13. ...**sāṟamu**[1]

Right margin

14. **Eḷkuppe**[2] [॥*] **Paravūru-**
15. **kūḍal**[3] ।[।*] Initumaṁ
16. pola-mēre-sahita-
17. m=ittan=**Eṟeyapaṁ**
18. śa(sa?)vu(ha?)caran-**Nāga[tta*]ra-**
19. **ṅge** [।*] Maṅgaḷa-mahā-śrī [॥*]

SUMMARY

When the illustrious **Eṟeyapparasa**, whose dignity was adorned with the decoration of innumerable good qualities, such as being a spotless moon in the sky which is the family of the **Gaṅgas** praised throughout the whole world, and such as being the lord, chosen by herself, of the goddess of sovereignty over the earth, who has for an ornament round her waist a zone which is the great circle of waters of the oceans, having deprived all his enemies of their power, was ruling over **Gaṅgavāḍi-96,000** under the shade of a single umbrella, he ordered **Nāgattara**, together with his subordinates, to supply an army to **Ayyapadeva** for the purpose of fighting against **Vīra-Mahēndra**; and thereupon **Nāgattara** fought the elephant in the battle at **Tumbepāḍi** and died.

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1. Fleet : *Sāraṁvu*. Rice : *Sāṟanu*. It is clear from an examination of the facsimili, that three letters are lost before *sāṟamu*.
2. Rice : *Eḷkuṇḍe*.
3. Rice : *kūḍale*.

In appreciation of **Nāgattara's** valour, **Eṟeyappa** anointed **Iruga** as the **Nāgattara** and gave him, through this inscription, the sub-division named **Beṁpur-12** as *kalnāḍu*.

The 12 villages thus granted were (1) **Beṁpūru,** (2) **Tovagūru,** (3) **Pūvina-Pullimaṅgala**, (4) **Kūtanidu-Nallūru,** (5) **Nallūru,** (6) **Komaraṅgundu,** (7) **Iggalūru,** (8) **Dugmoṇelmalli**, (9) **Gaḷaṁjavāgilu,** (10) ...**sāramu,** (11) **Eḷkuppe,** (12) **Paravūrukūḍal.**

Eṟeyappa granted all these villages along with their demarcated boundaries to his comrade **Nāgattara.**

No. 96

HARADŪRU INSCRIPTION OF EṞEYAPA

Provenance : Haradūru, Somavarpet Taluk, Coorg District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. I, No. 74; B.R. Gopal *et al.* : *Ibid.* (Revised edn., 1972), No. 64.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [[।*] śrī-
2. **Eṟeya-**
3. **pana**.
4. . . dāha
5. nu raṇāntya-
6. vaḷeṇṇuva-
7. lu sattu pa-
8. ḍeda kalnā-
9. ḍu [।*] idan-
10. n-aḻivaṁge
11. kavileyuṁ Bā-
12. ṇārāsiyuṁ aḻida pātakaṁ [।*]
13. ondu bāḻu parihā-
14. raṁ [।*] Maṁgaḷa-mahā-śrī [।।*]

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[1] After the text in *E.C.*, Vol. I (Revised edn., 1972).

SUMMARY

[The servant] of **Eṟeyapa**,………died and obtained this *kalnāḍu*. Whoever flouts this grant would have incurred the sin of destroying tawny cows and Vārāṇasi. The compensation (granted as *kalnāḍu*) is one piece of land.[1]

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1. The word *bāḷu*, literally meaning 'life' and 'livelihood', has come to signify, as can be gathered from numerous Kannaḍa inscriptions, 'land' which is the main source of livelihood. The present usage '*ondu bāḷu*', in which *ondu* means 'one' shows that *bāḷu* had also come to connote land of a specific or measured extent.

No. 97

HEGGOṬHĀRA INSCRIPTION OF NĪTIMĀRGGA-PERMMĀNAḌI, 3936th REGNAL DAY (?)

Provenance : Heggoṭhāra, Chamarajnagar Taluk, Mysore District, Karnataka.

Reference : B.R. Gopal *et al* : *E.C.*, Vol. IV (Revised edn., 1975), Ch. 385; *Mys. Arch. Rep.*, 1930.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Regnal Day (?) 3936, Śubhakṛit, Bhādrapada, *peṟe-tale-divasa*. In characters of the 9th century A.D. Probably=822 A.D., September 5, Friday.

TEXT[1]

1. Svasti[।*] śrī-ra(rā)jya-vijayā(ya) Nīti-
2. ma(mā)rgga-permma(rmmā)naḍigaḷa paṭṭaṁ
3. gaṭṭida 3936 i Su(Śu)bha-
4. kra(kṛi)tu(t)-saṁvatsarada bha(bhā)dra-
5. pada-ma(mā)sada peṟe-tale-devasa
6. m-āge Permmāḍiya su(sū)ḷe Jōga-
7. bbeya magaḷ Si(Sī)ge-na(nā)ḍa Permmā-
8. ḍi-gāvuṇḍana peṇḍati Cāvuṇḍa-
9. bbe i(ī) dēgulava ma(mā)ḍisi Tera-
10. gālaṁ dēva[sva] biṭṭaḷ [।*] idan-aḻidaṁ
11. keṟeyuṁ Va(Vā)raṇāsiyumaṁ ka-
12. vileyuman-aḻidaṁ [॥*]

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[1] After the text published in *E.C.*, Vol. IV (Revised edn., 1975).

SUMMARY

In the prosperous reign of **Nītimargga-Permmānaḍi, on the 3936th (day) since the date of his coronation, on the full moon day of Bhādrapada in the cyclic year Śubhakṛit, Cāvuṇḍabbe**, the daughter of **Jōgabbe, the** concubine of the **Permmāḍi**, and wife of **Permmāḍi-gāvuṇḍa** of **Sīge-nāḍu**, caused the temple to be constructed and also granted the village of **Teragāla** as *dēvasva* (to that temple). Whoever flouts this grant would have committed the sin equal to that of destroying Vārāṇasi and tawny cows.

No. 98

ĪŚVARAHAḶḶI INSCRIPTION OF EṞEYAPPARASA

Provenance : On a stone in front of the Īśvara temple in Īśvarahaḷḷi, Chikmagaḷur Taluk, Chickmagalur District, Karnataka.

Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1922-23, p. 40, No. 4.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] Samasta-bhuvana-vinūta-**Gaṅga-ku-**
2. **la**-gagana-nirmmaḷa-tārāpati jaḷadhi-
3. jaḷa-vipuḷa-vaḷaya-mēkaḷā-kaḷā-
4. p-āḷaṅkṛit-ēḷādhipatya Lakṣmī-svayaṁ-
5. vṛita-patitvādy-agaṇita-guṇa-ga-
6. ṇa-bhūṣaṇa-bhūṣita……śrīmat
7. **Eṟeyapparasa**……bāṇiga-bā-
8. ḷige koṭṭa sthiti-krama **Nītimārggam E-**
9. **re-nāḍan**-āḷvōru nāḷbōvaruṁ naḻgā-
10. vuṇḍanū…prakṛiti[ga]ḷuṁ koḷalu salla-
11. dantāgi **saṅkrāntiyoḷ** dhāre-eṟedu tuppaman-ellakālakaṁ biṭṭaṁ [।*]
12. adēya sthitiyan-aḻidoṁ Vāraṇāsiyan-aḻidoṁ [।*] maṅgaḷa mahā śrī [॥*]

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[1] After the text published in *Mys. Arch. Rep.*, 1922-23.

SUMMARY

A spotless moon in the firmament of the **Gaṅga** family respected the world over, enjoying the lordship of the earth surrounded by the waters of the oceans, the chosen lord of the goddess of sovereignty and adorned with these and such other qualities, the illustrious **Eṟeyapparasa** promulgated the following arrangement :[1]

The arrangement, which was not to be flouted by **Nītimārga,** those that rule over **Ere-nāḍu,** the *nāḷbōvas,*[2] the *nāḻ-gāvuṇḍa,* and the subjects, and proclaimed on the occasion of Saṅkrānti, was the remission of the toll on ghee. Whoever should destroy this inviolable arrangement would have, in effect, destroyed Vārāṇasi.

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[1] Shama Sastry connects '*bāṇiga bāḷige* of lines 7-8 of the text with the merchants, obviously on the assumption that *bāṇiga* is a derivative of Sanskrit *vaṇik*. Thus he would have us believe that the remission of the toll on ghee was granted to merchants.

[2] In Kannaḍa inscriptions the term *sēna-bōva* (=Sanskrit °*bhōga*) occurs frequently as the designation of revenue officials, mostly at the village level, even as the other common designation *gāvuṇḍa*. And on the analogy of the *gāvuṇḍa* in charge of an entire *nāḍu* being designated as *nāḻ-gāvuṇḍa*, we have in the present case, the revenue official in charge of an entire *nāḍu* being designated as *nāḷ-bōva.*

No. 99

KĀRBAIL INSCRIPTION OF NĪTIMĀRGA

Provenance : Hero-stone in Huchchi's field to the north of Kārbail, Nagamangala Taluk.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1914-15, p. 41 and plate opp. p. 46.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Nītimā-**
2. **rgga-Koṅgaṇivarmma-dha-**
3. **rma-mahārājādhirāja Ko-**
4. **vaḷāla**-pura-varēsva(śva)ra **Nandagiri-**
5. nātha śrīmat-**Permānaḍigaḷ** rājya-
6. geyuttire **Araṁbhallavan-Iduḷeya** biḷ[ā]-
7. vṛitti āḷuttire **Ballahana** daṇḍu **Kemboḷalge** va-
8. re **Paḍiyu[ḷuvō]n**[2] daṇḍanāyakan-āge **Nī[ti*]mārggana** be[3]-
9. sadoḷ kādi **Taṁkayaṇṇa**[4] sattoḍe **Neḍuvuṁṭeyan**[5] kal-nā-
10. ḍ-āge
11. yitta [॥*]

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[1] From the plate in *Mys. Arch. Rep.*, 1914-15.

[2] Narasimhachar : Paḷiyu...la.

[3] Narasimhachar : *si*.

[4] Narasimhachar : *Ta . . yaṇṇa*.

[5] Narasimhachar : *Niḍuvuṭeyane*.

SUMMARY

When the *Dharma-mahārājādhirāja*, lord of **Kovaḷāla**-pura, master of **Nandagiri**, the illustrious **Nītimārga-Koṅgaṇivarma Permānaḍi** was ruling, and **Arambhallava** was enjoying in perpetuity[1] the administration of **Iduḷe**,

the army of the **Ballaha**[2] having intruded into **Kemboḷal**, **Paḍiyuḷuvōn** assumed the generalship and, on the order of **Nītimārga**, gave battle [and, in that battle] **Taṁkayyaṇṇa** having fell, **Neḍuvuṇṭe** was given as *kal-nāḍu.*

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1. In the technical term *bīḷā-vṛitti*, *biḷā* is to be understood in the sense of 'permanent', 'not quitting', etc., from *bīḷ*, 'to quit', 'to leave', etc. And *vṛitti* is a Sanskrit word of very common occurrence connoting, among other things, the land granted for the donee's enjoyment. Thus the entire expression *bīḷā-vṛitti* means 'enjoyment in perpetuity'.
2. *Ballaha* is the common Kannaḍa form of Sanskrit *Vallabha* used in inscriptions as the common appellation for Karnāṭaka emperors, in particular, during the Bādāmi Calukya and Rāṣṭrakūṭa periods.

No. 100

KAṬṬEMANUGANAHAḶḶI INSCRIPTION OF NĪTIMĀRGA-PERMMĀNAḌI

Provenance : Kaṭṭemanuganahaḷḷi, Heggadedevanakote Taluk, Mysore District, Karnataka.

Reference : B. Lewis Rice : *E.C.*, Vol. IV, Hg. 103.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] **Nītimārgga-Koṅguṇivarmma-dharmma-mahārājā-**
2· **dhirājaṁ Kovalāḷapura**-paramēśvaraṁ **Nandagiri**nāthaṁ śrīmat-**Pe-**
3. **rmmānaḍīgaḷ** svasti samasta-bhuvana-praṇuta-**Gaṅgakula**-ti-
4. laka rājanya-cūḍāmaṇi Lakṣmī-nivāsa Vijayaśrī-kariṇī-stha(sta)ṁbhā-
5. yamāna-dōrddaṇḍa sakaḷa-vidyā-nidhi śrīmad-**Eṟeyapparasar Nugu-**
6. **nāḍu-Navale-nāḍu**mān-āḷuttam-ire **Bayal-nāḍano**ḷ-vigraham-āda
7. divasaṁ-**Bayal-nāḍam** bandu **Kottamaṅgalaman**-iṟidu tuṟuvaṁ ko-
8. ṇḍu pōgutt-ire **Pervvayala Koṅguṇi** puyyal-varidu **Bayal-nāḍano**ḷ-kādi
9. tuṟuvan-ikkisi **Bayal-nāḍanan**-oḍe kādi **Permmānadi-gāmuṇḍana** magaṁ
10. **Rāmanalli** sattoḍe **Permmānaḍiyum-Eṟeyappōnum**-oḍan-iḻdu **Pe-**
11. **rvvayala Kuṟumendura Permmānadi-gāmu**ṇḍaṅgaṁ **Koṅgu**ṇigan-nāḍa nā-
12. ḻgāmuṇḍu **Kiṟuvusuvūru**maṁ kal-nāḍu goṭṭar[।*] Behmaṇi koṁdaṅge Vā-
13. raṇāsiyuṁ sāsira kavileyuṁ sāsirvvar-pārvaruṁ sāsi-
14. ra keṟeyuman-aḻida pañca-māpātakan-akkum-ī kal-nāḍanaḻi-
15. doḍaṁ **Koṅgāḷara Koḍegūrara** bañcam-attante aṟige[2] [।।*]

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[1] After the text published in *E.C.*, Vol. IV.

[2] The intended reading appears to be *ī kal-nāḍan-aḻidoḍaṁ Koṅgāḷara Koḍegūrara vaṁśa matt-alte aḻige.*

SUMMARY

When the *Dharma-mahārājādhirāja*, the lord of **Kovaḷālapura**, the master of **Nandagiri**, the illustrious **Nītimārga-Konguṇivarma Permānaḍi**, [was ruling over the earth and] the illustrious **Eṟeyapparasa**, who belonged to the universally esteemed **Gaṅga** family, who was the abode of Lakṣmī, who was a pillar of support to the goddess of victory, who was a treasure of all learning was ruling over **Nugu-nāḍu** and **Navale-nāḍu;**

on the day when he met in battle **Bayalnāḍan**,[1] **Bayalnāḍan** infested **Kottamaṅgala** and was decamping with the captured cattle,

when **Koṅguṇi** of **Pervvayal** challenged **Bayalnāḍan**, fought with him, recovered the cattle. In that battle, **Rāmanalli**,[2] the son of **Permānaḍi-gāmuṇḍa** having fought and died,

the **Permānaḍi** and **Eṟeyappa** jointly conferred the office of *nāḻ-gāmuṇḍu* on **Permāḍi-gāmuṇḍa** of **Kuṟumendur** in **Pervvayal** and on **Koṅguṇi** and granted to them **Kiṟuvusuvūru** as *kalnāḍu*.[3]

Whoever flouts this grant would have, in effect, committed the five great sins of destroying Vārāṇasi, 1000 tawny cows, 1000 brāhmaṇas and 1000 tanks.

On this *kalnāḍu* becoming defunct, the families of **Koṅgāḷar** and **Koḍegūrar** will cease to exist.[4]

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1. The inscription is not happily worded. It is likely that the reference to the adversary of the Gaṅga ruler as *Bayalnāḍan* (i.e. he who was of Bayalnāḍu) has to be understood as connecting the chief of Bayal-nāḍu.
2. The word may also be split as *Rāman-alli* (literally Rāma there) in which case the name of the deceased hero will be Rāma and not Rāmanalli.
3. Here is an interesting instance in which not only land but also an office, that of *nāḻ-gāmuṇḍu*, is granted as *kāl-nāḍu*. Of further interest is the fact that the recipients included not only the father (Permāḍi-gāmuṇḍa) of the deceased hero but also his immediate-master (Koṅguṇi).
4. Gopal *et al.*; "Let him, who destroys this *kalnāḍ*, know that it is like the families of the Koṅgāḷas and Koḍugūras weeping."

No. 101

MAḌVIĀḶA INSCRIPTION OF NĪTIMĀRGA-PERMĀNAḌI

Provenance : Maḍivāḷa, Kolar Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Kl. 79.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti[।*] **Nītimārgga-Koṅgoṇivarmma-Dharmma-mahārājā-**
2. **dhirāja Paramēśvara** Nandagiri-nātha Kovaḷāla-
3. pura-varēśvarā(ra) śrīmat-**Permmānaḍigaḷ-Gaṁgavāḍi-tomba-**
4. **ttaṟusāsirama** pratipālisi pṛithu(thi)vīrājyaṁ-ge-
5. ye । Svasti [।*] Samadhigata-pañca-mahā-śabda-Pa-
6. llav-ānvayā(ya) śrī-pṛithu(thi)vi-vallabha **Pallava**-ko(ku)la-ti-
7. laka śrī-**Noḷambādhirājaṁ** **Gaṅg-aṟusāsira**-vumān-ā-
8. ḷuttire **Noḷambādhirāja**ra besadiṁ svasty-anēka-guṇō(ṇa)-
9. satya-śauca-śīl-ācāra-sampanna Bēṅgaḍa-nātha śrīma[t*]
10. **Pompallav-oḍeya Murggep**āḍiyuḷ-oḍḍi **Bāṇarasa**-
11. rūḷ-kādi palaran-iṟidu bīḻdu bīra-lōkam-eydida [।*] a-
12. dakke mecci **Noḷambādhirāja**rā binnapad-inda *Nītimārgga-pe-*
13. **[r*]mmānadigaḷu**[ṁ*] **Noḷambādhirājaru**[ṁ*] Sūṟūraṁ bāḷ-garccu go-
14. ṭṭar [।*]**Gaṅgas Noḷambā(mba)**r-okkal-ā-candra-tārakaṁ-arasu-ge-
15. yvanegam-ī dattiyam-Pompalla-Vengaḍar-okkalge
16. salipō[r*] satyamanta[r*।] idam-aḻivōṁ Bāraṇāṣi(si)
17. aḻida pañca-mahāpātakan-akkum [॥*]

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[1] After the text in *E.C.*, Vol. X.

SUMMARY

When the illustrious **Koṅgoṇivarman-Dharmma-mahārājādhirāja**, **Paramēśvara**, the master of Nandagiri, the chosen lord of the city of Kovaḷāla, **Nitimārga-Permānaḍi** was ruling over the earth (by) governing **Gaṅgavāḍi-96,000**, and

when the illustrious hero of the **Pallava** family, the lord of the goddess wealth and the goddess earth, **Noḷambādhirāja,** who was entitled to the band of the five great instruments, was governing **Gaṅga-6,000,**

on the orders of this **Noḷambādhirāja,**

the illustrious **Pompallav-oḍeya**, who was endowed with many auspicious qualities of the heart and the body and who was the master of **Bēṅgaḍa,** marched upon **Murggepādi**, fought against the Bāṇa king and himself fell on the battle-field and ascended to the world of heroes;

in appreciation, **Nītimarga-Permanaḍi** and **Noḷambādhirāja,** at the latter's request, granted as *baḷ-garccu* the village of **Sūṟūru;**

the members of the **Gaṅga** and **Noḷamba** families, as long as they rule till the moon and sun last, would honour this commitment made to the members of the family of **Pompalla** (the master of) Beṅgaḍa;

whoever flouts this grant would have committed, in effect, the five great sins.

No. 102

HUSUKŪRU INSCRIPTION OF RĀJAMALLA-PERMĀNAḌI, ŚAKA 792

Provenance : Husukūru, Nanjangud Taluk, Mysore District, Karnataka.
Reference : Lewis Rice : *E.C.*, Vol. III, Nj. 75; B.R. Gopal *et al.* : *Ibid.* (Revised edn., 1974), Nj. 385.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Śaka 792, Vai[śākha]...=870-71 A.D.

TEXT[1]

1. Śrī-
2. **Śaka-varṣam-ēḻnūṟa-tombatt-eraḍu Vai**......
3. **tyavākya-Koṅgaṇivarmma-Dharmma-mahārājādhi[rā]-**
4. **ja Kovaḷālapura**-varēśvara **Nandagiri**-nātha śrīmān
5. **Rājamalla-Permmānaḍigaḷ**-pṛithu(thi)vī-rājyaṁ **geye Bū-**
6. **tarasa yuvarāja-patha**duḷ[2] nindu **Koṅgaḷ**-nā**ḍu Pū-nāḍa(ḍu)**-
7. man-āḷutt-iḷdu **Permmāḍiya** besaduḷ **Būtarasar**-mma
8. ...**ḷudirūra** kōṭeyuḷ-kādid-andu da...
9. ......na magaṁ **Candiyaṇṇaṅ**-kada...
10. ...kādi palaraṁ.........

SUMMARY

In the Śaka year seven hundred and ninetytwo, when *Dharma-mahārājādhirāja* **Satyavākya-Koṅgaṇivarma Rājamalla-Permānaḍi**, the lord of

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] Better read *paṭṭaduḷ*.

Kovaḷālapura and master of **Nandagiri** was ruling over the earth, and when **Būtarasa,** anointed as the crown-prince, was governing **Koṅgaḷ-nāḍu** and **Pū-nāḍu**, on the orders of the **Permāḍi** (i.e. the ruling king), **Būtarasa** having fought inside the fort of...**ḷudirūr, Candiyaṇṇa**.............fought against many (and, probably, himself fell in the battḻe). All other details are lost.

No. 103

KUNCHE INSCRIPTION OF SATYAVĀKYA-PERMĀḌI, YEAR 3

Provenance : Kunche, Hole-Narasipur Taluk, Hassan District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1913, p. 30 and plate opp. p. 30.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Regnal year 3, Kumbha-Māgha śu. 15, Tuesday, Sankrānti. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] Satyavākya-Koṅguṇivarmma-
2. Dharmma-mahārājādhirāja Ko-
3. vaḷālapura-varēśvara Nandagiri-nā-
4. tha śrīmat Permmā[naḍiga]ḷa paṭṭa-
5. ṅ-gaṭṭida mūṟaneya varṣada Mā-
6. gha-māsada peṟetale-deva-
7. samuṁ Maṅgaḷa-vārad-andu Ku
8. mbha-saṁkrāntiyo[ḷ] Kuñceya ma-
9. hājanakke Permmāḍiyuṁ prabhu
10. Kākayyanuv-iḻdu[2] tuppa-de[3]

SUMMARY

In the third year of the coronation of the Dharma-mahārājādhirāja Satyavākya-Koṅguṇivarmma, the illustrious Permmānaḍi, who was the chosen lord of the city of Kovaḷāla and was the master of Nandagiri, on Tuesday, the full moon day in the month of Māgha, on the occasion of Kumbha Saṅkrānti, the king and his (servant) *prabhu* Kākayya granted to the *mahājanas* of Kuñce (the income from) ghee-tax.

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[1] From the plates in *Mys. Arch. Rep.*, 1913.

[2] Narasimhachar : *Kālayyanum-iḻdu.*

[3] Stops here.

No. 104

BASAVANAHAḶḶI INSCRIPTION OF SATYAVĀKYA-PERMĀNAḌI, YEAR 6

Provenance : Basavanahaḷḷi, T. Narsipur Taluk, Mysore District, Karnataka.
Reference : M.H. Krishna : *Mys. Arch. Rep.*, 1938, pp. 188-90, No. 67 and plate opp. p. 188.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Regnal year 6, Vibhava, Kārttika. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [|*] Śrī-**Satyavākya-Pe-**
2. **rmmānaḍigaḷa** paṭṭaṅgaṭṭid-ā**ṟaneya**
3. **variṣada Vibhava-saṁvatsarada Kā-**
4. **rttikā(ka)-māsam-ādiyāge** śrīmat[u]
5. Śrī**kaṇṭha-paṇḍita-bhaṭarara**[2] kayyo-
6. ḷ[3] **Eṟeyamma** koṇḍu **Eṟeyaṅgē-**
7. **śvara**kke biṭṭa maṇṇu ir-khkhaṇḍuga nī-
8. rmmaṇṇu ir-khkhaṇḍuga maḍuvina ma-
9. ṇṇumaṁ koṇḍu koṭṭar-idakka[ṁ] suṇṇa-
10. kka[ṁ] sōtega[m]-allad-uṇḍāta[ṁ] vāraṇā-
11. siyu[ḷ*] kavileyan-aḷida[ṁ] keṟeya bi-
12. ttuvāṭamaṁ keṟege koḍad-uṇḍama(va)nu-
13. m-ante [|*] **Eṟeyaṅgēśvara**da sthānika i(ī) lē-
14. kha baredōr[3] **Śrikaṇṭha-paṇḍita-bhaṭārara** śi-
15. ṣyar **Lakuḷīśvara-bhaṭārar** [|*] Maṅgaḷa [||*]

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1. From the plate in *Mys. Arch. Rep.*, 1938.
2. Shastry : *ḷe.*
3. Sastry : *baredoṁ.*

SUMMARY

In the sixth year after the coronation of the illustrious **Satyavākya-Permānaḍi, in the cyclic year Vibhava, commencing from the month of Kārttika, E̱reyamma** purchased two *khaṇḍugas* of wet-land, and two *khaṇḍugas* of land by the side of a pool and entrusted the same into the hands of **Śrīkaṇṭha-paṇḍita** as a grant to the **E̱reyaṅgēśvara** temple. He who uses this grant except for this purpose and for white washing of the temple would have, in effect, destroyed tawny cows in Vārāṇasi, such a flouter would also, in effect, have misappropriated the *bittuvāṭa* granted to the tank.[1]

The epigraph was written by **Lakuḷīśvara-bhaṭāra** who was the disciple of **Śrīkaṇṭha-paṇḍita-bhaṭāra** and was also the *sthānika* of the **E̱reyaṅgēśvara** temple.

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[1] This imprecation clearly shows that in those times, in southern Karnāṭaka, making provisions for the upkeep of tanks was considered a pious act of great religious merit.

No. 105

KABBĀḶU INSCRIPTION OF SATYAVĀKYA PERMMANAḌI, YEAR 15

Provenance : Kabbāḷu, Channarayapatna Taluk, Hassan District, Karnataka.
Reference : R. Narasimhachar : *E.C.*, Vol. II (Revised Edn. 1923), No. 394 and plate LXXV.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Regnal year 15. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] **Sa-**
2. **tyavākya Pemma(rmmā)naḍi-**
3. **gaḷa** paṭṭha(ṭṭa)-
4. n-gaṭṭhi(ṭṭi)da **pa-**
5. **dinaydu va-**
6. **riśa(ṣa)d-andu**
7. **Maḷtiyara Būcayyana**
8. magaṁ **Bidi[yāyta] tu-**
9. ṟuvan-ikkisi
10. kādi sattu
11. [di]van-ēṟi-
12. dā seṭṭhi(ṭṭi)ttiya
13. na(ma)gaḷ **Ga-**
14. **ṇḍakkaḷ**-gavu
15. ....
16. ...**Gaṇḍakka-**

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[1] From the plate in *E.C.*, Vol. II (Revised Edn. 1923).

17. ḷ-ga . pokka.

18. . sa . .

SUMMARY

In the fifteenth year of the coronation of **Satyavākya-Permanaḍi**, **Bidiyāyta,**[1] the son of **Būcayya** (the son of servant) of **Maḷtiyar**, recovered the cattle, fought, died and ascended to the heavens. **Gaṇḍakkaḷ**, the daughter of **Seṭṭitti** probably set up the memorial stone.

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[1] This name is, in all probability, the corrupt or colloquial form of Vijayāditya.

No. 106

BIḶIYŪRU INSCRIPTION OF SATYAVĀKYA-PERMĀNAḌI, ŚAKA 809, YEAR 18

Provenance : Biḷiyūru, Virajpet Taluk, Coorg District, Karnataka.

Reference : B. Lewis Rice : *E.C.*, Vol. I, No. 2 and Plate II; B.R. Gopal *et. al* : *Ibid.* (Revised edn. 1972), No. 96 and Plate XIV.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Śaka 809 (in words), Regnal year 18, Phālguṇa, Śrīpañcami. Since Śrīpañcami is a Jaina religious rite performed before the Nandīśvara ritual, observed in the bright fortnight of Āṣāḍha, Kārttika and Phālguna, the given details of date may be equaled to 888 A.D., February 21.

TEXT[1]

1. Siddham[2] [।*] Bhadram-astu Jina-śāsanāya [।*] Sa(Śa)**ka-nṛipa-**
2. **tītākāla**[3]**-saṁvatsaraṁgaḷ-eṇṭunūṟ-oṁbattaneya varṣaṁ**
3. pravarttisuttire Svasti [।*] **Satyavākya-Koṁguṇi-varmma-dharmma-ma-**
4. **hārājādhirājar-Kovaḷālapura**-varēśvara **Nandagī(gi)ri-nātha** śrīma-
5. t-**Per**[mmā]ṇa**ḍiya** rajy-ābhiṣēka geyda **padine**[4] ṇ**ṭaneya varṣad-andu Pā(Phā)-**
6. **lguṇa-māsada** Śrīpañcamey-andu Śī(Śi)**va-nandi-siddhantada**(dē)[**va***]**-bhaṭara-**
7. ra śiṣyar-S**sarvba(rvva)**ṇ**andid**ē**vargge Peṇṇegaḍaṅgada Satyavākya-Jināla-**
8. **yakke Peddoṟegareya Biḷiūr-Ppamirppaḷḷiyumaṁ** sarvba(rvva)-pāda-[5] pari-

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[1] From the plate published in *E.C.*, Vol. I (Revised edn. 1972), plate XIV.

[2] Expressed by symbol.

[3] Read *kāl-ātīta*.

[4] The letter *ne*, originally omitted, is engraved below the line.

[5] Read *-bādhā-*

9. hāra **Permmānaḍi** koṭṭō[r*।] **Tombhattaṟu-sāsirvba-(rvva)rum-ay-sāmantaruṁ-Beddo-**
10. **ṟegereya eḷpadimbaruṁ** eṇṭ-**okkaluṁ** idakke sākṣi[।*] **Male-sāsi-**
11. **rvba(rvva)rum-aynūrvba(rvva)ruṁ(ru)m-ay-dāmarigaru**ṁ idakke kāpu[।*] idan-aḷidōṁ
12. Bāraṇāsiyumaṁ sāsirvba(rvva)r-ppārvba(rvva)ruma[ṁ*] sāsira-kavileyuman-a-
13. ḷidōṁ pañca-mahāpātakan-akku[ṁ] [।*] **Sēḍ-ōjana** likhitta(taṁ)[।*]
14. **Be(Bi)ḷiūra** eṇbattu gadyāṇa ponnū eṇṭūnūru bhatta-
15. mu[ṁ] teṟuvō[1]

SUMMARY

When the Śaka year 809 was current, during the 18th year after the coronation of the *Dharma-mahārājādhirāja*, the lord of **Kovaḷālapura**, the master of **Nandagirī**, the illustrious **Satyavākya-Koṁguṇivarma Permnānaḍi, on the Śrī-pāñcami day of the month of Phālguna,** the king granted, free of all hindrances, the villages of **Biḷiyūr** and **Pannirppaḷḷi**[2] in **Beddoṟegare** to the **Satyavākya-Jinālaya** of **Peṇṇegaḍaṅga.** The gift was entrusted to **Sarvaṇandiḍēva**, the disciples of **Śivanandi-siddhāntadēva.**

The **'96,000'** the **five Sāmantas**, the **'Seventy'** and the **eight okkalu**[3] of **Beddoṟegaṟe** are witnesses to this grant; The **'Male-1000'**, the **'five hundred'**, and the **five dāmarigas** are protectors of this grant.

Whoever flouts this grant would have incurred the sin of destroying Vārāṇasi, one thousand brāhmaṇas and one thousand cows and would have committed the five great sins.

The record was written by **Sēd-ōja.**[4]

The 80 gadyāṇa of gold and 800 paddy[5] of **Biḷiyūru** shall be remitted...

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[1] The record stops here.

[2] Rice and Gopal *et. al.* have taken the expression to mean Biḷiyūru and twelve other villages. But there are instances where Pannirppaḷḷi occurs as the proper name of a village (See, e.g., *A History of South Kanara*, Dharwar, 1971, p. 249).

[3] The term *okkalu*, preceded by different numbers such as 50, 60 etc., occurs quite frequently in Kannaḍa inscriptions and in such contexts, the full technical import of the term should be understood to connote the 'permanent resident families of a locality, having permanent and inalienable land-holdings in that locality'.

[4] A remote derivative of Sanskrit *upādhyāya* through *uvajjha*, and *uvajja* and *ōjha*, *ōja* occurs in early medieval and medieval Kannaḍa inscriptions as the surname, more or less exclusively, of the *viśvakarma* community.

[5] Obviously '800 measures of paddy'.

No. 107

NARSĀPUR PLATES OF SATYAVĀKYA—PERMĀNAḌI RĀJAMALLA, ŚAKA 824

Provenance	: Narsāpur, Kolar Taluk, Kolar District, Karnataka.
Reference	: B.L. Rice : *E.C.*, Vol. X, Kl. 90 and plates between pp. 24-25.
Language	: Sanskrit (prose and verse) and Kannaḍa.
Metres	: Verses 1, 4 and 8 : *Sragdharā*; verses 2, 6 : *Vasantatilaka* ; verses 3, 7 : *Śārdūlavikrīḍitam*; verse 5 : *Śikhariṇī*; verse 9 : *Śālinī*.
Script	: Kannaḍa.
Date	: Śāka 824, Phālguna śu. 5, Wednesday, Rōhiṇī-nakṣatra (902-03 A.D.).

TEXT[1]

First plate

१. सिद्धम्[2] [।*] स्वस्ति [।*] जितम्भगवता गतग(घ)न गघ(ग)नाभेन पद्मनाभेन [।*] श्रीम[**ज्जा**]-

२. **ह्नवेयकुला**मलव्योमावभासनभास्करः स्वखड्गै(ड्गै) क-

३. प्रहारखण्डित महाशिलास्तम्भलब्धबलपराक्र-

४. मो दारुणारिगण विदारु(र)णोपलब्धव्रणविभूषण-

५. विभूषितः खा(का)ण्वायन सगोत्रः श्रीमत्**कोङ्गणि** **वर्म्मधर्म्म**-

६. **महाधिराजः** तस्य पुत्रः पितुरन्वागत गुणयुक्तो विद्या विनय

७. विनय[3] विहित्वृत्तः (त्तिः) सम्यक्प्रजा पालन मात्राधिगतराज्य प्र-

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1. From the plates in *E.C.*, Vol. X.
2. Expressed by a symbol.
3. The letters विनय are redundant.

Second plate : First side

८. योजनो विद्वत्कविकाञ्चन निर (क) षा (षो) पलभूतो नीतिशास्त्रस्य वक्तृप्रय (यो)-
९. क्तृकुशलो दत्तकसूत्रवृत्तेः प्रणेता श्रीमान्**माधव महाधिराजः**
१०. तत्पुत्रः पितृपैतामहा (ह) गुणयुक्तो [ऽ*] नेकचातु र्द्दन्तयुद्धावाप्त चतुरु-
११. दधि सालिलास्वादितयशः (शाः) श्रीमद्धं (द्ध) **खिम्म (र्म्म) महाधिराजः** तत्पु-
१२. त्रो द्विजगुरुदेवता पूजनपरो नारायण चरणानुध्यातः श्री-
१३. **मद्विष्णुगोप महाधिराजः** तत्पुत्रः त्र्यम्बक चरणाम्बोर्हं[1]रजः पवि-
१४. त्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीत राज्यः कलियु-

Second plate : Second side

१५. गबल पंकावसन्नद्ध (ध) र्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्**माधव म-**
१६. **हाधिराजः** तत्पुत्रः **कदम्बकुल** गगनगभस्तिमालिनः **कृष्णवर्म्म म-**
१७. **हाधिराजस्य** प्रियभागिनेयो विद्याविनयातिशय परिपूरितान्तरा-
१८. त्मा निरवग्रह प्रधानशौर्य्यो विद्वत्सु प्रथम गण्य [:*] श्रीमान्**कोङ्गुणिमहा-**
१९. **धिराजः अविनीत** नामा तत्पुत्रो विजृम्भमाण शक्तित्रयः **अन्दरि आल-**
२०. **तूप्पो (र्प्पो) रुळ ಱೆ[2] पे ೞ್ನ[3]गरा**द्या (द्य) नेक ष (स) मर मुखमखहुतप्रहतशूरपुरुष-
२१. पशूपहार विघसविहस्तीकृतकृतान्ताग्निमुखः **किरातार्जुनीय** पञ्चद-

Third plate : First side

२२. शसर्गं [टी] काकारो **दुर्व्विनीत** नामधेयस्तस्य पुत्रो दुर्द्दान्त विमर्द्द विमृदित विश्व-
२३. म्भराधिपमौलिमालामकरन्दपुञ्जपिज्जरीकृ (क्रि) यमाण चरणयुगळनळि
२४. नो **मुष्कर**नामधेयः तस्य पुत्रः चतुर्द्दशविद्यात्था (स्था) नाधिगमविमलमतिः वि-
२५. शेषतो [ऽ*] नवशेषस्य नीतिशास्त्र [स्य*] वक्तृ प्रयोक्तृकुशलो रिपुतिमिर निकर निराक-
२६. रणोदयभास्करः श्री**विक्रम**प्रथमनामधेयः तस्यपुत्रः अनेकस-

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1. Read °चरणाम्भोरुह.
2. This is Dravidian *ṟe*.
3. This is Dravidian *ḻna*.

२७. मरम(सं)पाटितविजृंभितद्विरदरदनकुलिशाभिघातव्रणसंरूढ भास्वद्विजय-

२८. लक्षणलक्षीकृत विशालवक्षस्थलः समधिगत सकलशास्त्रार्त्थंतत्वः (त्त्वः)समाराधि-

२९. त त्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमान प्रभावो **भूविक्रम** नामधे-

Third plate : Second side

३०. यः[।*]अपि च॥ नाना हेति प्रहार प्रविघटित भटोरः कवाटोत्थितासृग्धारा-

३१. स्वाद प्रमत्तद्विपशतचरण क्षोद संव(म)र्द्धं(र्द्द)भीमे[।*]संग्रामे पल्लवेन्द्रं(न्द्र) न्नरप-

३२. तिमजयद्यो विळन्दाभिधाने राजा **श्रीवल्लभाख्य** स्समरशतजयावाप्त

३३. लक्ष्मीविलासः [॥१*॥) तस्यानुजोनतनरेन्द्र किरीट कोटि रत्नार्क्कदि(दी)धि-

३४. ति विराजित पादपद्म [:*।]लक्ष्म्या स्वयंवृतपति**र्न्नवकाम** **ना[1]मा** **शिष्टप्रियो** [ऽ*]रि-

३५. गणदारुणगीतकीर्त्तिः (॥२*॥) तस्य **कोङ्गणि महाराजस्य शिवमारा**पर नामधे-

३६. यस्य पौत्रः समवनत समस्तसामन्तमकुटतट घटित बहलरत्न-

३७. विलसदमर धनुः खण्डमण्डित चरणनखमण्डलो नारायण चरण-

Fourth plate : First side

३८. निहित भक्तिः शूरपुरुषतुरगन(व)रवारणघटा स(सं)घट्टदारुणस-

३९. मरशिरसि निहितात्म कोपो भीमकोपः प्रकटरति समय समनुव-

४०. र्त्तनचतुर युवती जनलोकधूर्तो लोकधूर्त्तः सुदुर्द्धरानेक यु-

४१. द्धमु(मू)र्ध्नि(र्ध्नि)लब्ध विजय संपदहितगज घटाकेसरी राजकेसरी[।*]

४२. अपि च[।] यो गंगान्वय निर्म्मलाम्बरतल व्याभासनं(न)प्रोल्लस-

४३. मा(न्मा)र्त्तण्डो [ऽ*] रिभयंकरश्शुभकरः सन्मार्ग्ग रक्षाकरः[।*]सौराज्यं समुपेत्य राज-

४४. समितौ राजन्गुणैरुत्तमैः राजा **श्रीपुरुष**श्चिरं विजयते राजन्य चू-

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1. The letters म and ना, originally omitted, are engraved below the line with a काकपाद on top of का to indicate the omission.

Fourth plate : Second side

४५. डामणि:[३॥*॥][का]मो रामासु चापे दशरथ तनये(यो) विक्रमे या(जा)मदग्न्यः प्रादै(ज्यै)श्व-

४६. र्य्ये बलारिर्बहु महसि रविस्स(स्स्व)प्रभुत्वे धनेशः[।*] भूयो विख्यात शक्त(क्ति)

४७. स्पु(स्फु)टतरमखिलप्राणभाजां विधाता धात्रा सृष्ट [:*]प्रजानां पतिरिति कवयो

४८. यं प्रशंसन्ति नित्यं(त्यम्) [॥४*॥]सतु प्रतिदिन प्रवृत्त महादानजनितपुण्याह-

४९. [घोष*]मुखरीकृतमन्दिरोदरः **श्रीपुरुषप्रथम** नामधेयः **पृथिवीकोङ्ग**-

५०. **णि महाराजः** तत्पुत्रः प्रत(ता)पविनमितसकल महीपाल मौ-

५१. लि मालालालित चरणारविन्दयुगलो निजभुज विराजित निशित-

Sixth plate : First side[1]

५२. कृतः ॥अपि च॥ जटानां संघातैरिह भुविकृतानून विपदां कलनामा[धा] [रो*]

५३. बुधजनहितोदानयपरः[2][।*]गुणानां शुद्धानामपि नियतमुत्पत्ति भवन(नं)नृ-

५४. पाणा(णां)नि(ने)ता यः कविरितिमतः काव्य कुशलं(लैः) [॥५*॥]गुरुचरण सरोज विनमनः(न)प-

५५. वित्रीकृतोत्तमांगः **मुदुगुन्दू**र्न्नाम ग्राम प्रविष्ट **राष्ट्रकु(कू)ट चाळुक्य**

५६. **हैहय**प्रमुख प्रवीर सनाथ**वल्लभसैन्य**विजय विख्यातप्रभा-

५७. वः श्री **शिवमारदेवः** । तस्य भ्राता **विजयादित्य**[:*।] तस्मादभूत्सुतवरो जग-

५८. तो हिताय॥[3] तेजो हतान्य ति[मि]रो नुत **राज मल्लः** [।*]भूभृच्छिरो निहि-

५९. तपादविराजमानो राज(जां)बुदे(धे)रिव श[शी]सकळं गतो(तौ)घः।[।६*॥] [श्री]**राजम**-

Sixth plate : Second side

६०. **ल्ल** द्वितीयनाम(मा)**सत्यवाक्य**[:*]तत्पुत्रः अपि च[।] चापोन्मुक्तशरोत्करौ-

६१. घ वर्षे[4] चण्डासिविद्य(द्यु)त्ततौ कोपोद्दामगजेन्द्र नीलजलदे(धे)रक्त प्रवा-

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1. The fifth plate, carrying writing on both sides, is missing.
2. Read °हितापादनपरः.
3. This double *daṇḍa* is redundant.
4. Read °र्षिते.

६२. हे सने(मे) [।*]भीमे युद्ध घनागमे हयमहावाते रिपूर्नूजित(तान्) **राजा ऱा[1]म-**

६३. **डु** नाम्नि यस्समजया(य)रा(द्रा)जाग्रणीर्लीलया ।[।७*।।]श्री **नीतिमार्ग्ग** [:*]
तत्पुत्र :

६४. अपि च । तस्या भूद्बाल्य एव क्षिति भरण सहो **यौवराज्य-**

६५. प्रपन्नः पुत्र[:*]श्री**राजमल्ल**[:*]शशिविशद यशो रुद्ध दिक्चक्रवाळ:[।*]

६६. लक्ष्म्या स्वेच्छावृतत्वात्पतिरखिळधरामण्डलस्य प्रतापः प्रध्व-

६७. स्तारातिवर्ग्गंस्सकळगुणनिधिर्व्वन्दिनां कल्प वृक्ष[:।।८*।।] Śrī-*Satyavākya-Pe-*

Seventh plate : First side

68. **[r*]mmānaḍigaḷ**-pri(pṛi)thivi(vī)rājyaṁ geye **Śak-ābdam-eṇṭunūṟa irppatta nālkane-**

69. **ya Pā(Phā)lguna-māsada śukla-pakṣada pañcami-dinaṁ Budha-vāraṁ Rōhiṇi-nakṣa-**

70. **tram**-āge udaka-pūrvvakaṁ dattaṁ । Kamuṅgaṟeya Kaḍahura-bhaṭāra-śiṣyar-uttani-

71. ndipuri**-Maṇḍala-bhaṭārara** śiṣṣīntiyar[2]**-Kkamungaṟe-kantiyargge Po-**

72. **ḷmada** Māda-dē-nandākara magan-Ayyamma-dē-nandākara magaṁ **Tēnandākayāḷeyar-Ka-**

73. ṇṇ**amaṁgaladoḷ-vasadi māḍisi ā** basadige koṭṭa maṇṇu basadiya paḍu va[ṇa]

74. Eḷa-dōṇṭamuṁ paḍuvaṇa toṟeya mūḍa-gareya posa-dōṇṭamuṁ keṟeya keḷa-

75. ge Teṁbelatta[3] paḷḷa kaḷani mūgaṇḍuga vede ॥ Sottiyūr-o[ḍe]ya Ma-

Seventh plate

76. dammayyana maga **Śrīvarmmayya Kaṇṇanu(ma)ṅgaladoḷ-vasadi māḍisi**

77. [basadi ?*]ge koṭṭa maṇṇu basa[4]diya poṟagaṇa pittil-dōṇṭamuṁ Tem-bāla-[5]

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[1] This is Dravidian *ṟā*.

[2] This is an interesting feminine gender from in Kannaḍa of Sanskrit *śiṣyāḥ* in (respectful) plural.

[3] Read *Teṁ-bolada*.

[4] The letter *sa* is engraved below the line.

[5] Read *Teṁ-bola*.

78. da(do)ḷu eṇ-goḷa vede Ela-nommaḍi-vveya magan-Ayyapa-nommaya-
79. na koṭṭa maṇṇu basadige paduvaṇa teṅga-tōṇṭamuṁ Tuṁbolado-
80. ḷ-nāl-goḷa vede paḷḷa kaḷani[।*]
सर्व्वानेतान्भाविनः पार्त्थिवेन्द्रान्
८१. भूयो भूयो याचते रामदेव[ः।*] सामान्यो[ऽ*] यं ध-
८२. र्म्म सेतु नृ(नॄ)पाणां काले काले पालनीयो भवद्भिः[॥९*॥]

SUMMARY

Commences with the usual invocation to the god Padmanābha and introduces the kings of the Jāhnavēya-kula from the progenitor **Koṅgaṇivarma-Dharma-mahādhirāja** to Sivamāra (II) in more or less the usual fashion, the fifth plate, giving an account of the family after Śrīpuruṣa and also containing the first part of Sivamāra II's eulogy, being lost.

Śivāmāra II's younger brother was **Vijayāditya;**

to him was born, for the good of the world, **Rājamalla,** the vanquisher of his foes and to whom all subdued kings paid obeissance (verse 6); his second name was **Satyavākya;**

his son was the illustrious **Nītimārga** (I) who defeated with ease his powerful enemies in a fierce battle fought at **Rājāṟāmaḍu** (verse 7);

his son was the illustrious **Rājamalla** (II) who was capable of bearing the burden of universal rule even as a child and who had been duly anointed crown prince, who had vaṅquished all his enemies and was ever munificent towards the supplicants (verse 8),

while this (Rājamalla II) **Satyavākya-Permānaḍi** was ruling over the earth,

in the Ś**aka year 824, in the month of Phālguna, on Wednesday the fifth day of the bright, fortnight, when the nakṣatra Rōhinī,** the following gift was given :

Tēnandāka Gaḷeyar, the son of Ayyama-dēnandākar, the son of Mādadē-nandākar of **Poḷma** had a **basadi** constructed at **Kaṇṇamaṅgala** and granted to the same, the gift being entrusted to **Kamungaṟe-kantiyar,** the female disciple of **Maṇḍala,-bhaṭāra** of Uttanindipuri, the disciple of Kaḍahura-bhaṭāra, one recently formed garden to the west of the *basadi*, one new garden on the eastern bank of the western river, and three *gaṇḍuga* of paddy field along the stream of the Teṁbola field below the tank.

Śrīvarmmayya, the son of Madammayya, the headman of Sottiyūr, got a **basadi** constructed at **Koṇṇamangala** and granted to that *basadi*, the garden outside the back-yard of that *basadi*, and field in Toṁbola of the extent of being sown with eight *koḷas* of seeds. And Ayyappa-nommayya, the son of Ela-nommaḍivve, granted to that basadi the western cocoanut grove and a paddy field in Tuṁbola of the extent of being sown with four *koḷas* of paddy.

The charter concludes with one of the usual imprecatory stanzas.

No. 108

CHIKKAKĀṬI INSCRIPTION OF SATYAVĀKYA—PERMĀNAḌI

Provenance : Chikkakāṭi, Gundlupet Taluk, Mysore District, Karnataka.
Reference : Lewis Rice : *E. C.*, Vol. IV, Gn. 94; B.R. Gopal *et al.* : *Ibid.*, Vol. III (Revised edn., 1974), Gu. 57.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Satyavākya-Permma(rmmā)**-
2. **naḍigaḷa**(ḷ) pṛithu(thi)vī-rājyaṁ
3. geya(ye) **Būtarasa Toṟekā-**
4. **raṭṭiya(yuṁ) Padiyaḷeyu[ṁ*]**
5. **Nelegūru**[ṁ*] mogape[2]
6. aḷeyuma[2] bi[ṭṭa][3] [।*]
7. idon-a......kavile
8. ....Bāraṇāsi
9. pañca-mahā-pātakan-akke [॥*]

SUMMARY

When the illustrious **Satyavākya-Permmānaḍigaḷ** was ruling over the earth, **Būtarasa** made a gift of (the villages) **Toṟekāraṭṭi**, **Padiyaḷe** and **Nelegūru**.[4] The imprecatory portion is badly worn out but obviously contained a statement to the effect that whoever flouts the grant would have destroyed tawny cows and brāhmaṇas at Vārāṇasi, incurring thereby the five great sins.

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] The reading of this word and its meaning are doubtful.

[3] Rice and B.R. Gopal *et. al.* read *bicca* which makes no sense.

[4] Rice and B.R. Gopal *et. al.* conclude that the inscription registers the grant of Nelegūr in Padiyaḷe of Toṟakāraṭṭi.

No. 109

ELKŪRU INSCRIPTION OF SATYAVĀKYA-PERMMĀNAḌI

Provenance : Elkūru, Chamarajnagar Taluk, Mysore District, Karnataka.
Reference : B.R. Gopal *et al.* : *E. C.*, Vol. IV (Revised edn. 1975), Ch. 81.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Satyavākya-Permmānaḍigaḷ**-pru(pṛi)thu(thi)vī-
2. rājyaṁ-geyuttire **Rēcayyana** maga **Narasiṅga-**
3. **n**-ī [ū]ra......y-endu paṭṭaṁ-gaṭṭi [ta]nna
4. paravari. aygu...maṇṇu **Elavakkalūra** pa-
5. ....kalkādoḷisuva-
6. n-**Narasi[ṅghaṅga]**......kāla pannir-mmāru
7. koṭṭar [।*].........kāmange goṭṭud-o[mma]
8. ...ṭṭey-okkala sārage maṇṇuṁ paṇṇuṁ ka[ḷā]
9. . mu keṟe-gaṭṭal-salvudu ūroḷage [o]kka
10. megoḷa bhattamaṁ pannirvvaru koṭṭar-agra
11. . rmmōni pariyāra [।*] idan-aḻidōṁ Bā-
12. [rṇā]siyuṁ[2] kavileyuman-aḻidōṁ [॥*]

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[1] After the text published in *E.C.*, Vol. IV (Revised edn. 1975).

[2] Read *Vāranāsiyuṁ*.

SUMMARY

When **Satyavākya-Permānaḍi** was ruling over the earth,

Narasinga, the son of **Rēcayya**, was anointed to some position of honour (details lost) and also received some gifts of land. In his turn he also appears to have made some gifts. A further grant appears to have been made by the **'Twelve'** for causing the excavation of a tank. The village **Elevakkalūru** (*s.a.* modern Elkūru) is mentioned.

Whoever destroys this grant would have, in effect destroyed Vārāṇasi and tawny cows.

No. 110

GAṆIGANŪRU INSCRIPTION OF SATYAVĀKYA-PERMMĀNAḌI

Provenance : Gaṇigamūru, Yalandur Taluk, Mysore District, Karnataka.
Reference : B.R. Gopal *et al.* : *E. C.*, Vol. IV (Revised edn. 1975), Yl. 178.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*]śrī-**Satyavākyaṁ**
2. **Permmānaḍigaḷā** pṛi-
3. thu(thi)vī-rājyaṅ-geyyuttu-
4. v-ire svasti śatyāsāmēta[2] nīti-nirantara-guṇā(ṇa)-gaṇa(ṇ-ā)-
5. ḷā(ḷa)ṁkṛita……ḷācaḷ-ōdbhāsi ahita-vidhvaṁ
6. ……… rttha-krithi niranta-
7. ra-Pā[rttha] śrīmān………pūrvva-
8. Dignaga[3] ghana-Rudra śa………ku
9. vvi …… keṟegaṁ kalga……paḍu-
10. va…lāḷ-bittuvāṭaṁ koṭṭār-idan-a-
11. ḻi…raṇāsiyuṁ kavileyuman-aḻidōṁ ॥

SUMMARY

When the illustrious **Satyavākya-Permānaḍi** was ruling over the earth, a certain person, who received high praise but whose name is lost, granted to a tank *bittuvāṭa*, the details of which are lost. Whoever flouts this grant would have, in effect, destroyed Vārāṇasi and tawny cows.

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[1] After the text published in *E.C.*, Vol. IV (Revised edn. 1975).

[2] Read *satya-samēta-*

[3] Read *Diṅnāga*.

No. 111

HOṄGANŪRU FRAGMENTARY INSCRIPTION OF [SATYAVĀKYA RĀJAMALLA]

Provenance : Hoṅganūru, Chamarajnagar Taluk, Mysore District, Karnataka.
Reference : B.R. Gopal *et al.* : *E. C.*, Vol. IV (Revised edn. 1975), Ch. 165.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. … **vākya-Koṅguṇivarmma-Dharmma**
2. … **rājādhirāja-Paramēśvara** śrīmat
3. … **[ma]lla Permmānaḍigaḷā** [pa]ṭṭa
4. … yē **Ummadarasar**-Punā …
5. … kke **Permmānaḍige** …
6. …… pari …

SUMMARY

…………… since the coronation of the **Dharma-[mahā]rājādhirāja [Satya] vākya-Koṅguṇivarma,** the great lord, **[Rāca]malla-Permmānaḍi,** ………… **Ummadarasa** …………… to the **Permmānaḍi**………

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[1] After the text published in *E.C.*, Vol. IV (Revised edn., 1975).

No. 112

KAPPUSŌGE INSCRIPTION OF SATYAVĀKYA-PERMĀNAḌI

Provenance : Kappusōge, Nanjangud Taluk, Mysore District, Karnataka.
Reference : Lewis Rice : *E. C.*, Vol. III, Nj. 68; B.R. Gopal *et al.* : *Ibid.* (Revised edn., 1974), Nj. 148.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] **Satyavākhya(kya)-Konganivarmma-Dha-**
2. **rmma-mahārājādhirāja Kovaḷālapura**-va-
3. rēsva(śva)ra **Nandha(nda)giri**-nāta(tha) śrīmāṁ(mān) **Permmānaḍigaḷ**
4. bratuvī[2]-rājya-geye **Kuppasōgeya Koṅguṇi**
5. kūlēyōdeyamā (?) ... ge koṭṭadu ... gala i kava-
6. ṟu **Parūra eḷpadimbaru** salisuvōr [।*]
7. idan-aḷidōn-Vāraṇāsiyu kavile-
8. yu keṟeyuv-ārameyuman-aḷidō [n* ।।]

SUMMARY

The text is indifferently written and therefore the purpose is not clear.

Seems to record a grant made to an individual (name not clear) of **Kuppasōge** when the *Dharma-mahārājādhirāja*, the lord of **Kovaḷālapura,** the master of **Nandagiri** the illustrious **Satyavākya-Permmānaḍi** was ruling over the earth. The grant was to be managed by the **'Seventy'** of **Parūr**. Those who flouted the grant would incur the sin of destroying Vārāṇasi, tawny cows, the tank and the garden.

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] Read *pṛithivī.*

No. 113

KEREGŌḌI-RAṄGĀPURA PLATES OF RĀJAMALLA

Provenance : Keregōdi-Raṅgāpura, Tiptur Taluk, Tumkur District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1919, pp. 21-24 and plates between pp. 28 and 29.

Language : Sanskrit (prose and verse) and Kannaḍa.

Metres : Verses 1, 4-5 : *Vasantatilakā*; Verses 2, 11, 13 : *Śārdūlavikrīḍitam*; Verses 3, 6-8 : *Sragdharā*; Verse 9 : *Ārya*; Verses 10, 16-17 : *Anuṣṭubh;* Verse 12 : *utpalamālikā* or *Kāmalatā*; Verse 14 : *Śikhariṇī*; Verse 15 : *Pañcakāvalī*.

Script : Kannaḍa.

Date : Śaka 8.. In characters of the 9th century A.D.

TEXT[1]

First Plate

१. सिद्धम्[2] [।*]स्वस्ति[॥*]जितम्भगवता गतघनगगनाभेन पत्म[द्म)नाभेन[।*] श्रीम**ज्जाह्नवेयकुला**मलव्योमाव-

२. भासनभास्करः स्वखाழை[3]कप्रहारखण्डितमहाशिलास्थ(स्त)म्भलब्धबलपराक्रमो दारु[णा]-

३. रिगणविदारणोपलब्ध व्रणविभूषणविभूषितः **काण्वायनसगोत्रः** श्रीमत्**कोङ्ग**-

४. **णिवर्म्म धर्म्ममहाधिराजः** [।*]तस्य पुत्रः पितुरन्वागत गुणयुक्तो विद्याविनयविहि-

५. तवृत्तः सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषो-

६. पलभूतो नीतिशास्त्रस्यवक्तृप्रयोक्तृकुशलो दत्तकसूत्र वृत्ते⌒[4]प्रेणेता श्रीमान्**माधव-महा-**

७. **धिराजः**[।*] तत्पुत्रः पितृपैतामहगुणयुक्तो[ऽ*]नेक चातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादि-

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[1] From the plates in *Mys. Arch. Rep.*, 1919.

[2] Expressed by a spiral symbol.

[3] This is Draviḍian *ḻgai*. Read° खड्ग°.

[4] Narasimhachar mistook the उपध्मानीय symbol for Dravidian superscript *ṛ*.

८. तयशा: श्रीम**द्धरिवर्म्मं महाधिराजः**[।*]तत्पुत्रो द्विजगुरु देवतापूजनपरो नाराय[ण*] चरणा-

९. नुध्यात: श्रीमा**न्विष्णुगोपमहाधिराज**:[।*]तत्पुत्र: त्र्यम्बकचरणाम्बोरुहरजᳶ[1]प-

Second plate : First side

१०. विवि(त्री)कृतोत्तमाङ्ग: श्रीमान्**माधवमहाधिराज**:[।*]तत्पुत्र: श्रीमत्**कदम्बकुल**-गगनगभक्ति(स्ति)मालिन: **कृष्णव-**

११. **र्म्म**[2] **महाधिराज**: **अविनीत** नामा[।*] तत्पुत्रोविजृम्भमाण स(श)क्तित्रय: अन्दरि-यालत्तूर्प्पोरुळʊ[3]पेर्न्नंगरा-

१२. द्यनेकसमरमुखमखहूतप्रहतकाकारो[4] **दुर्व्विनीत** नामधेय:[।*] तत्पुत्र: श्रीमान्**मुष्कर**-नामधे-

१३. य:[।*]तत्पुत्र: रिपुतिमिरनिकरनिराकरणोदयभास्कर: श्री**विक्रवि(म)**प्रतिथ[5] नाम-धेय:[।*]तस्यपुत्र:[6]

१४. तस्यानुजो नतनरेन्द्रकिरीटकोटि रत्नार्क्कदीधित विराजित पादपत्म:(द्म:)[।*] लक्ष्म्या स्वयंवृतपति-

१५. **र्न्नवकामा(म)**नामा **शिष्ट:(ष्ट)प्रियो**[ऽ*]रिगणदारुण गीतकीर्ति:[॥१*॥] [तस्य*]**शिवमारा**परनामधेयस्य **पौत्र**:

१६. शूरपुरुषतुरगवररवारणघटासंघट्टदारुणसमरशिरसि निहितात्मकोपोभीमकोप: [।*]अ-

१७. पि च। यो गंगान्वय निर्म्मलाम्भ(म्ब)रतलव्याभासन प्रोल्लसन्मार्त्तण्डो[ऽ*]रिभयङ्कर: सु(शु)भक-

१८. र: सन्मार्ग्गरक्षाकर:[।*]शौ(सौ)राज्यंसमुपेत्य राजसमितौ रा[ज*]न्गुणैरुत्तमै राजा **श्रीपुरु**-

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1. Narsimhachar mistook the उपध्मानीय symbol for Dravidian superscript *ṟ*.
2. Words omitted here may be restored, on the analogy of other charters, as °महाधिराजस्य प्रियभागिनेयो विद्या विनयातिशयपरिपूरितान्तरात्मा निरवग्रह प्रधानशौर्य्यो विद्वत्सु प्रथमगण्य:श्रीमत्कोङ्गणि°
3. This is Dravidian *ḻe*.
4. On the analogy of other charter, read °प्रहतशूरपुरुष पशूपहारविघसविहस्तीकृत कृतान्ताग्निमुख: किरातार्जुनीय पञ्चदशसर्ग्गटीकाकारो.°
5. Read प्रथित°.
6. Here should have followed the eulogy, in prose and verse, of Bhūvikrama *alias* Śrīvallabha.

Second plate : Second side

१९. **षश्चिरं** विजयते राजन्यचूळामणिः[॥*२॥]अपि च । [1]प्रजानाम्पतिरिति कवयो यं प्रसंश[2]-

२०. न्ति नित्यः(त्यम्)[॥३*॥)स तु प्रतिदिनप्रवृत्तमहादान जनित पू[3](पु)ण्याहघोष-मुखरितमन्दरोदरेण[3]

२१. **श्रीपुरुष** प्रथमनामधेयेन[4] **पृथुवि**[5] **कोङ्गणिमहाधिराजः**[।*] तत्पुत्रः प्रता-

२२. पविनमित सकलमहि(ही)पाल मौलिमालालाळित चरणारविन्दयुगळो निजविराजित-

२३. निसि(शि)त कऌ[6] पट्टश(स)माकृष्ट(ष्टा)निष्ट द(ध)रा पालवल्लभजय-श्रीसमालिङ्गित[:।*]

२४. अपि च । यस्मिन्प्रयातवति कोपवस(श)र्म्मं(र्म्म)हीसे(शे)यान्तिक्षणादहितभूमि-भुजो

२५. रणाग्रे[।*]अन्त्रावलि(ली)वलयभीषणमन्तकस्य वक्त्रान्तरं क्षतजकर्द्धं(र्द्दं) म दु-

२६. र्न्नि(र्न्नि)रि(री)क्षं(क्षम्) [॥४*॥]अनेकसमरसम्पादित विजि(जृ)म्भित द्विरदन-कुलिसा(शा)भि[घा][त*]: स तु विख्यातविम-

२७. ल **गंगान्वय** नभस्त(स्थ)ल गभक्ति(स्ति)मालि(ली)**कोङ्गणि महाराजाधिराजः** श्री **शिवमारदेवः सय्गोट्ट** (ट्टा)परनामः(मा)[।*]कनी[यान्*]

Third plate : First side

२८. **विजयादित्य**भूपो पि(ब)भूवः(व)[।*]तस्मादभूत्सुतवरो जगतोहिताया(य)तेजो-हतान्यतिमिरो नुत **राजमल्लः**[।*] भूभृश्चि(च्छि)रो-

२९. निहितपादविराजमानो राजाम्बुदे(धे)रिवशशी स्स(स)कळं कळोघैः [॥५*॥] अपि च [।*]यः खलु स्स(स)कललोकसंगीय माननीय महि-

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1. This is only a part of the last *pāda* of the vesse कामो रामा सुचापे etc.
2. Read प्रशंस°.
3. Read °मन्दरोदरः.
4. Read °नामधेयः.
5. Read पृथिवी°.
6. This is Dravidian *ḻga*. Read खङ्ग°.

३०. मावभासिति(त)निजभुजाळाना(न)स्थ(स्त)म्भ ळीयमान वीर श्रीकरेणु विभ्रम भ्राजिति(त)श्शि(शि)**ब मार महाराज** हस्त कोशळा-

३१. पायप्रच्युतां **राष्ट्रकु(कू)टक्षितिपति**हृतिमलिन [दुमुखि?]स्वकुलयोग्यप्राज्य राज्य-लक्ष्मीयुवतिमतिशयामति-

३२. विताना(न)हेतु (तू)द्योगसिद्धिस्वभावेनानीय (या)नु दिनमहोदयाभिमुखवृत मङ्गला-भिषेक स्वयमभिमतगु-

३३. ण विभूषणे(णै)रमरमळङ्करोति स्मः(स्म) [।*]अपि च[।*]क्षोणीवृत्तक्षिति(तीं) द्रेष्ट(ष्व)पगतविषयं विश्रमोदिग्गजानां जातो

३४. दीर्ग्घश्च काल (ला)द्धरणिधरणतश्शेषतश्शेषतास्था[।*] व्यत्थोंभूल्लोंकपाला विधिरधिकतरं तस्तमाख्येष्व धीसे(शे)यस्मिन्वं-

३५. **केशलेसं**(शं)भुवनगुरुभरं **सत्यवाक्ये**दधानेः(ने) [।।६*।।]दानासत्सम्प्रदाना द्विषद-सुहरण(णे)विक्रमं लोकवेन्दु सत्यस्तु-

३६. त्यप्रभुत्वः कुळमतिविशदब्दु(म्बु)द्धिमुद्योगसिद्धि[मु॥*]चन्द्रस्वाकान्तकौ(गौ)रं चरितमचळितंचाभिमाना मनोजा कीर्त्ति

Third plate : Second side

३७. संकित्तियन्ति[1] विहरतिभुवने यस्यछोद्यप्रमोदात् [।।७*।।)अपि च[।*]नादातुं-तृष्णयात्थंनहिपृथुविषयं संग्रहीतुं

३८. प्रतापप्रख्यातिन्नैव नेतुं ध्रुवमसुनिवहं न प्रहन्तु प्रकोपात्[।*]किन्तादेत्यातिरिक्तं तिरयितुमुदितो दुष्टसामन्त-

३९. चक्रं दृष्ट्वा दीनाननन्तत्पुनरपि जीजिवाप्यस्स्वदेशेः(शे) [।।८*।।] यो गङ्गौघमशेषं महेश्वरोमुध्न[2] धारयः(यत्)स्वास्मिन्भु(स्मिन् । भु)-

४०. वि **राजमल्लदेवो** धनेशः परिवारितो जयति यस्य[।।९*।।][3] दानेन सत्यशौर्य्यंयुजा श्री(श्रि)या[।*]जिताश्च दिग्गज(जा)धर्म्मसूनु(नू)स(श)क्तिधरोहरिः [।।१०*।।] श(स)

४१. तु सततमहा(ह)नीयदानप्रवाहा(ह)निर्व्वापित जगत्ज(ज्ज)नदैन्यदावानळो **गङ्गान्वय**महानिधीश संवर्द्धनैक हेतुकान्त-

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1. Read सकीर्त्तयन्ति.
2. Read मूर्ध्न्यं°.
3. Read स्फुट.°

४२. तेजोराशिरनेकसंग्रामग्रामलब्धविजयलक्ष्मीराजितराज्य विभवो[ऽ*]पि स्वकुलोचित विनयधनोगुर्व्वनुल्लां(ल्लं)घनेन

४३. **रणविक्रमनरेन्द्र** पृथु(थि)व्यां राज्यां(ज्यं)प्रतिष्ठाया(प्या)प्यस्वयंवृतगृहीत यौ[व*]राज्यसारभरः पुन[:*]सु(स्व)यं समनुष्टि(ष्ठि)त-

४४. राज्याभिषेकस्पट्ट[1] पट्टोपशोभितललाटतटः स्वप्रभाव विधेयीकृताशेषभुवन[:] त्रैकाल्यदरिशि त्रैकाल्यद-

४५. रिशि प्रतिदिनोदयप्रतापभरप्रोत्सारितारातिनृपतिमिरनिकरसन्नीतिचतुरमतिवितानापहसितः बृहस्पतिमतः

Fourth plate : First side

४६. समवनतमहामहीपाळमो(मौ)ळिमाळामणिगणकषण किणीकृतचरणयुगळस्सक-

४७. लजगज्जनस्तुत्य[:*]स्तुत्य **सत्यवाक्यकोङ्गणिवर्म्म धर्म्ममह**(हा)**राजाधिराजपरमेश्वर-**

४८. श्री **राचमल्लदेवः**[।*]तत्पुत्रो निजभुजोद्दण्डमन्दराचल प्रमथितविश्वविद्विड्बलार्ण्णवोधृतराज-

४९. लक्ष्मीसमाश्लिष्टसमभिरु(रू)ढवक्षः[।*]अपि च । चापोन्मुक्त स(श)रोद्धवर्ष[पृषिते*]चण्डासिविद्युत्ततौ कोपोद्दाम ग-

५०. जेन्द्रनीलजलदे रक्तप्रवाहे[ऽ*]समे[।*]भीमे युद्धघनागमे हयमहावाते रिपूनूर्ज्जिता**न्राजा-**

५१. ʊ[2] **मडु**नाम्नि यस्समजयरा(द्रा)जाग्रणीर्ल्लीलया[॥११*॥)**पल्लवराष्ट्रकु**(कू)**ट कुरुमागधमाळवचोचो**[2] ʊ[3]**ला**ʊ[3]

५२. **सम्वल्लचळुक्य**(क्य)वंशजमहानृपतिप्रमुखैरधिष्टि(ष्ठि)तं(तम्) [।*] **वल्लभसैन्य**मुन्नतमतंगजवाजिभटा-

५३. कुलञ्चय स्तल्ललि(ल)नाक्षिवारिनिवहेनसमं समरे न्यपातया(य)त्।[॥२*॥]स तु **नीतिमार्ग्गकोङ्गणिव-**

५४. **र्म्म धर्म्ममहाराजाधिराजः ए**ʊ[4] **गंगदेव**:[।*]तत्पुत्रः[।*]यः प्रोद्यत्कलिका[ल*]वृत्तिविमुखा कामं

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1. Read स्फुटं.
2. The letter चो is redundant.
3. This is Dravidian *ḷa*.
4. This is Dravidian *ṟe*.

Fourth plate : Second side

५५. गुणानांगणैर्म्मन्दि (न्धा) तृप्रमुखादिराजचरितैस्संभूषित स्सर्न्वथा [।*] कोपोत्का (त्खा) तकृपाणख-

५६. ण्डितरिपुक्ष्मापः कुलोद्योळकृत्माराकारतयामनस्सुविचरं[1]कान्ताजनानां भुवि [॥१३*॥] इमे **वंगाः**

५७. **पौण्ड्रा मगधनरपाः कोशळनृपाः** अमी **काळिङ्गान्ध्रा (न्ध्रा) द्रविडनरनाथ**स्त्वसुहृद [ः।*] विशीर्ण्णाश्शस्त्रौ-

५८. घैर्न्नरपतिविमुक्तो (क्तै) रिति जन (नैः) प्रशंसा यस्यालं विदधुरनिश (शं) न्सा (सा) **मियरणे**। [।१४*॥] **सत्यवाक्य**

५९. **कोङ्गणिवर्म्म धर्म्ममहाराजाधिराजो** रो (रा) **जमल्ल** प्रथा (थ) म नामः[2] तदवरज ≍[3]प्र-

६०. तापपरितापितपल्लवसत्कुलोत्कर≍[3]प्रणतविरोधिसाधनपरि (री) तसभाम्भोनिधि×[4] कलिमलिन-

६१. तरिज्जितगुण≍[3] परिशुद्द (द्ध) यशा (शो) धनश्घतुर्ब्बलबलगर्व्वित≍[3] प्रभुरभिष्टुत वाग्नु (ङ्नु) त **बूतुगा**ह्वय [ः॥१५*॥] तस्य **गु-**

६२. **णवुत्त रंगापरना** [म*] धेयस्य विशालवक्षस्थलमधिवसत्यपरलक्ष्मीरिवविराजितासकळ **पृथ्वीवल्लममल्लमा**[5]-

६३. त्मजा **अब्बलब्बा**भिधाना विश्वविश्वम्भरोत्पत्तिस्सि (स्थि) तिविळयकारणत्रिमूर्त्ति-मत्त्रिपुरहरविहित अमु-

६४. ण्डवळाशुद्द (द्ध) शैवान्वयगगननिर्म्मलताराधिपति **शशाकारि**नाम **ब (भ) ट्टारका**स्त-दन्तेवासिने **नेत्रशिवा-**

Fifth plate : First side

६५. **चार्ज्या (र्य्या)** भिधानाय **नीर्ग्गुन्दविषया (ये)** सर्भ्भं (र्व्वं) पा (बा) द (धा) परिया (हा) रं दत्तः **केडसून्र्नाम** ग्रामं **मगरेविषयआल्-**

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1. Read विचरन्.
2. Punctuation is marked here by a spiral symbol.
3. Narasimhachar mistook the उपध्मानीय symbol for Dravidian ṟ.
4. Narasimhachar mistook the जिह्वामूलीय symbol for Dravidian superscript *m*.
5. Read वल्लभा-

६६. न्नर्मि ग्रामेश्वरालयस्य क(ख)ण्ड स्पु(स्फु)टित नवकर्म्मं हेतळवति[1] **सखवरिषे[2]** **ष्वतीतेष्वष्ट[3] केडसूर्पूर्व्व**(र्व्वं)स्या-

६७. न्दिशि[4] **Baraḍa keṟeya** mūḍa-kaḍe gōḍe **Baḻḻava-**g*eṟeya mūḍaṇa kaḍe gōḍe **Eḷtagada paḻḻada** ku(kū)ḍida ku(kū)ḍale dakṣiṇasyān-di-

68. śi paḍuva nōḍi pōda pēroḻbeye ante tuḻdila pēroḻbeye kembhareya gu (bhū)mi puṇuseye ale pombhu(mbu)ṇuṣe(se)a-

69. nte oḷipuṇuśe(se)ye **Aḷariya** kiṟn-keṟeye ante pōgi kal-kuppeye ante pōgi muk-kalle pōgi **Aḍvaḷi-**

70. **keṟeye** paḍuvaṇa kha (ka)ḍe gōḍe ēriya mēge mūḍaṇa kade gōḍe **Bheñcavagiya** kaḍavina koḷane ante

71. bandu karggalla moṟaḍe uttarasyān-diśi ra-(rā)japatta (tha) ante bandu **Mehareya** koḷa ante bha(la)ndu **Koḻtale-paḻḻada** a(ā)la ki-

72. ṟu-ke[ṟe*]ye karggalloḻbeye puṇuśe(se)paḍiye tuḻdiloḻbhe(ḻbe)ye i(ī)]śā]-

73. na(nya)-diśi **Oḷigeṟeye Baraḍāgeṟeyoḷ**-ku (kū)dittu[5] i(ī) da(dha)rmmava ka(kā)vō[r*] **Kēśi-ba(bha)ṭṭaru Madeyanūra Nadi-gavu-ṇḍanu Tirbū-**

74. **ra Māra-gavuṇḍa Keṟegūḍala Pora-gavuṇḍa** i(ī) mūnūrbōra da(dha) rmma।[6] Sva-dattām-para-datta (ttā)nvā (ṁ vā) yō hā (ha) rēta

Fifth plate : Second side

75. vasunda (ndha) raṁ (rām 1) ṣaṣṭi-varṣa sahasrāṇi visṭāyām jāyatē krimiḥ ।[। 16*॥] Dēvasvantu viṣaṁ ghōraṁ na viṣaṁ viṣam-u-

76. tya(cya)tē[।*] viṣam-ēkākinaṁ hanti dēvasvaṁ putra-pautrikaḥ (kam) [॥ 18*॥] **viśvakarmm-āchāryyēṇ-ēdaṁ** śasanaṁ liki(khi)taṁ[॥*]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhanavēya-kula** from the *Dharma-mahādhirāja* **Koṅgaṇivarma** upto the *Pṛithivī-Koṅgaṇimahādhirāja* Śrī**puruṣa** in much the same fashion[7] as the other comparable Western Gaṅga charges.

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[1] Read हेतव इति. Punctuation is marked here by a spiral symbol.

[2] Read शकवर्षे°.

[3] The date portion stops here abruptly, followed by a spiral symbol.

[4] From here the text is in Kannaḍa.

[5] Punctuation is marked here by a spiral symbol.

[6] From here the text is in Sanskrit.

[7] Perhaps due to inadvertance, all reference to Śrīvallabha *alias* Bhūvikrama is omitted as also a part of the *praśasti* of Durvinīta.

Śrīpuruṣa's son, whose feet were worshipped by all the kings subdued by his prowess, and who was embraced by the goddess of victory on his vanquishing the **Vallabha** (i.e. the Rāṣṭrakūṭa emperor), was the illustrious *Koṅgaṇi-mahārājādhirāja* **Śivamāra** who had the other name of **Saygoṭṭa**;

whenever he came to be possessed with anger in battle-fields, his enemy kings entered perforce, in a moment, the blood-thirsty mouth of the god of death (verse 4);

he had earned many scars from wounds received in many battles and he was renowned as the Sun in the firmament of the famous **Gaṅga** family;

his younger brother was the king **Vijayāditya**;[1]

from his was born, for the benefit of the world, who had dispelled darkness by the light of his own glory, whose feet shone with the head of subservient kings, who was the very moon from the ocean of royalty; **Rājamalla** (verse 5);

his praise was sung by all the people; he was the mainstay of the goddess of valour; he had by an act of skilfulness recovered from the **Rāṣṭrakūṭa** king the sovereignty which had hereditarily lain with his (Gaṅga) family and which had been lost owing to the inefficiency of the *mahārāja* **Śivamāra**;

on **Satyavākya** (i.e. Rājamalla) bearing the burden of the earth of which only a fragment was left in **Vaṅkēśa**'s possession, the elephants of the quarters, Śēsha and the Lōkapālas came to enjoy rest (verse 6);

the fame of his munificence, valour, just rule, pure family and righteous conduct pervaded the whole world (verse 7);

not for mere booty, not for annexing territory, not for displaying his valour and not even for killing foes but only to punish recalicitrant feudatories did he wage wars; yet, when he saw their sad faces, he out of compassion, restored them to their fiefs (verse 8);

victorious is **Rājamalla**, the follower of that lord who bore on his head the burden of the descending Ganges (verse 9);

in the munificence, truthfulness, valour and wealth he had outbeaten the elephants of the quarters, Dharmarāja, Kārttikēya and Viṣṇu (verse 10);

he gave his people relief from poverty; his greatness was the sole cause for the increase of his family's greatness; his sovereignty was resplendent with victories scored in many battles; yet, he was endowed with modesty befitting his family in that he did not disobey his father (**guru**); though he had established a kingdom in the land of **Raṇavikrama,** even the position of crown-prince was not offered him nor did he take it; yet, he had himself subsequently anointed king and his forehead was adorned with the crown; he had subdued the entire world by his prowess; he was a seer of the past, present and future; he vanquished his enemies by his ever increasing valour; he eclipsed the intelligence of Bṛihaspati by his skill in politics; he was paid obeisance by great kings; he was praised by all people; such was the illustrious *Dharma-mahārājādhirājā Paramēśvara* **Satyavākya-Konganivarma Rājamalladēva;**

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[1] This is the stunted form of verse 6 of Nos. 120, 138 and 139 below.

his son, who had vanquised hostile armies by the might of his arms, whose broad breast was embraced by the goddess of sovereignty was the *Dharma-mahārājādhirāja* **Nītimārga-Koṅgaṇivarma-Eṟegaṅgadēva;**

in a fierce battle fought at **Rājāṟamaḍu** this eminent king defeated with ease his powerful enemies (verse 11);

he routed in battle the confederate **army of the Vallabha** teeming with quality elephants, steeds and soldiers and led by great kings of the **Pallava, Rāṣṭrakūṭa, Kuru, Magadha, Māḷava, Cōḷa, Lāḷa, Saṁvalla** and **Calukya** dynasties (verse 12);

his son was the *Dharma-mahārājādhirāja* **Satyavākya-Konganivarma** who had the first name of **Rājamalla;**

he was averse from the evil conduct of the Kali age; he was ever adorned with the good qualities and character of such exemplary kings of yore as Māndhātṛi; he had cut down hostile kings in anger and had illuminated his family; he occupied the minds of the damsels in the form of cupid himself (verse 13);

these were the hostile kings of the **Vaṅgas, Pauṇḍras,** the **Magadhas** and the **Kōśalas;** and these the hostile kings of the **Kaliṅgas, Andhras,** and **Draviḍas**—thus did the people praise his valour as shown in the battle of **Sāmiya** (verse 14);

his younger brother was **Būtuga,** who had harassed the **Pallava** family by his prowess, whose court was surrounded by the army of subjugated enemies, who had conquered the evils of the Kali age by his virtues, who was of pure fame, who was proud of the might of his four-fold army and who was the subject of praise (verse 15);

Abbalabbā, who was the daughter of **Vallabha** (i.e. the Rāṣṭrakūṭa emperor), the master of the entire world, came to live, like a second Lakṣmī in the broad chest of this Būtuga who had the second name of **Guṇaduttaraṅga** (i.e. became his queen).

After **eight**……….[1] **years of the Śaka year had elapsed,** the village of **Keḍasūr** in **Nirgundaviṣaya** was granted, free of all hindrances, for repairs to and renovation of the **Īśvara** temple at the village of **Ālūr** in **Magare-viṣaya,** to **Nētraśiva-ācārya,** the disciple of **Śākāri-bhaṭṭāraka** who was the very moon in the firmament of pure **Śaivism** and who was devoted to Śiva the cause of all creation, preservation and destruction.

The boundaries of the gift village **Keḍasūr** are as follows. In the east, the meeting place between the wall to the east of the **Baraḍakeṟe** tank, the wall to the vast of the **Baraḍakeṟe** tank the wall to the east of the **Baḷḷavageṟe** tank and the **Eḷtaga** streamlet; in the south, the *pērolbe* running westwards, the *tuḻdila-pērolbe*, the red soil field, the tamarind tree, the golden tamarind tree, the good tamarind tree, the small tank of **Aḷari,** proceeding thus, the stone heap, proceeding thus, the three stones, proceeding thus. the wall on the western side of the **Aḍvaḷikere** tank, the wall on the eastern side above the lake, the tank near the ford of **Bheñcavagi** and proceeding thus, the black-stone hill; in the north, the royal highway, proceeding thus, the **Mehare** tank, proceeding thus, the banyan tree of the **Koḷtāle** streamlet, the small tank, the black-stone **oḷbe**, the tamarind tree, the **tuḷdil-oḷbe** in the north-east, the **oḷigeṟe** tank and joined the **Baraḍageṟe** tank.

Kēśi-bhaṭṭar, Nadi-gavuṇḍa of **Madeyanūru, Māra-gavuṇḍa** of **Tirbūru, Pora-gavuṇḍa** of **Keṟegūḍal** were to protect this grant.

This is the grant of the '**Three hundred**'.

The imprecatory portion consists of two of the usual stanzas.

The charter was written by **Viśvakarm-ācārya.**

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[1] The date portion is incomplete.

No. 114

KOTŪRU INSCRIPTION OF SATYAVĀKYA-PERMMĀNAḌI

Provenance : Kotūru, Virajpet Taluk, Coorg District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. I, No. 3 and plate III; B.R. Gopal *et. al.* : *Ibid.* (Revised edn., 1972), No. 97 and Plate XV.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] **Satyavākya-Koṁguṇivarmma-**
2. **dharmma-mahārājādhirājaṁ Kuva-**
3. **ḷālapura**-varēśvaraṁ **Nandagiri**-nāthaṁ
4. śrīmat **Permmānaḍigaḷ Jaḍala**
5. **Eṟeyaṁga-gāvuṇḍana** magaṁge **Permm[ā]-**
6. **di-vaṭṭaṁ** gaṭṭi biṭṭa sti(sthi)ti-kramam-ā-
7. vud-endoḍa[ṁ] siddhāyada ponnoḷ-pattu
8. gadyāṇa ponnuṁ beḻtiya bha-
9. ttadoḷ nūṟu bhattamumaṁ ellā
10. kālakkaṁ sā(śā)sanam-āge bi-
11. ṭṭar [।*] **Būcayyan**[2]-akkaraṁ [।*]
12. **Eṟeyaṁgaṁge** kal-nāḍu [।*] Maṁgaḷaṁ[3] mahā śū [।।*]

SUMMARY

The *Dharma-mahārājādhirāja*, **Koṅguṇivarma**, the lord of **Kuvaḷālapura**, the master of **Nandagiri**, the illustrious **Permmānaḍigaḷ**, having anointed the son (name not given) of **Jaḍala-Eṟeyaṅga-gāvuṇḍa** with

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1. From the plate published in *E.C.*, Vol. I (Revised edn. 1972), Plate XV.
2. B.R. Gopal *et. al.* : *Būvayyan*°.
3. The word *Maṁgaḷaṁ* is engraved after *akkaraṁ* in line 11 of the text.

the honour of **Permmāḍi-vaṭṭa**, made (on that occasion) the following arrangement viz., the assignment to him of ten *gadyāṇas* of gold from the *sidhāya* gold and hundred (measures of ?) paddy from the raw (i.e. unboiled) paddy for all times to come.

The inscription was written by **Būcayya**. This *kalnāḍu* is meant for **Eṟeyaṅga.**[1]

---

[1] This statement makes it clear that Eṟeyaṅga, who had obviously held till then the honou of *Permmāḍi-vaṭṭa*, had been killed in a battle and that that honour was now transferred to his son along with the compensatory grants stipulated in the record.

No. 115

CHĪMAṆAHAḶḶI INSCRIPTION OF THE TIME OF NITTIMARGA EṚEYAPPA

Provenance : Chīmanahaḷḷi, Chintamani Taluk, Kolar District, Karnataka.
Reference : R. Shamasastri : *Mys. Arch. Rep.*, 1925-26, p. 71, No. 63.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. Svasti [।*] śrī-**Mayindamarasar** pṛithivī-rājyaṅgeye **Māra-**
2. **Uramari-nāḍa** mēge vandoḍe **Kiṟura Vija-**
3. **mman Gaṅgaran**-āntu bare **Nidhimallam** paripō-
4. gi kādoḍe ātana tamman **Benavaya** saggiy-ādam
5. puṇya-pavitraṅge kallān ikkidon **Mārayyan**

SUMMARY

While the the illustrious Mayindamarasa was ruling over the earth and while **Māra** marched over **Uramari-nāḍu, Vijayamma** of **Kiṟur** attacked the **Gaṅgas**; thereupon **Nidhimalla** went to the field and fought along with his younger brother **Benavaya** and the latter attained heaven. In his memory, **Mārayya** set up the stone.

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[1] After the text in *Mys. Arch. Rep.*, 1925-26.

No. 116

ĀLĒNAHAḶḶI INSCRIPTION OF NĪTIVĀKYA

Provenance : Stone set up within the enclosure of the Śambhuliṅgēśvara temple in Ālēnahaḷḷi, Krishnarajpet Taluk, Mysore District, Karnataka.

Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1923-24, p. 105, No. 117.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of about the 9th century A.D.

TEXT[1]

Left side

1. Svasti[|*] Satyavākya-
2. Koṅguṇivarmma-dha
3. rmma-[mahā]dhirāja Kōḷālapu-
4. ra-paramēśvara Nanda-
5. giri-nātha [Nī]tivākya-
6. Permmānaḍi Kala-
7. ūra kāḷegadoḷe kā-
8. di Bamya sattu

Right side

9. paḍeda Ta
10. ṭṭevaḷḷava
11. kalla-nāṭu pa-
12. ḍeda abhya-
13. ntara-siddhi [|*] ma-
14. ṅgaḷamahā śrī [||*]

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[1] After the text published in *Mys. Arch. Rep.*, 1923-24.

SUMMARY

The *Dharma-mahārājādhirāja* **Satyavākya-Koṅguṇivarma**, the lord of **Kōḷālapura**, the great lord, the master of **Nandagiri**; **Nītivākya-Permmānaḍi** having fought in the battle of **Kalaüra**, **Bamya** died (in that battle) and obtained[1] as *kal-nāḍu*, and as his own property the village of **Teṭṭevaḷḷa**.

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[1] It means in effect that the *kal-nāḍu* gift was obtained, on behalf of the deceased hero Bamya, by his dependents.

No. 117

MĀDIHAḶḶI INSCRIPTION OF KACCEYA-GAṄGA, YEAR 3

Provenance : Mādihaḷḷi, Tiptur Taluk, Tumkur District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. XII, Tp. 10.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Regnal year 3. In characters of the first half of the 10th century A.D.

TEXT[1]

1. Svasti [।*] Śrī-**Kacciya-**
2. **Gaṅgana** paṭṭaṅ-gaṭṭida mū-
3. **ṟanē varişadandu**[2] **Dāvara-**
4. ṅgado[ḷe] **Pandigaliyu Kellūruṁ**
5. **Kabūrum-āḷuttire Karvū**ra tuṟu-
6. vaṁ **Noḷambana** pari bandu **Hemmāgeya**
7. paḷḷiyoḷ-ikke koṇḍu paridaidi **Balava-**
8. [r*] **mmanam**-mūdalisi mundaṇa puyyala pi-
9. nd-ikki mundāgi **Sirivurada** ha [ḷ*]la-mēge tuṟu-
10. van-i-
11. kkisi
12. magu-
13. ḷdu baru-
14. tt-iḷdoḍe
15. Kaddeṟa-
16. yyana ma-
17. gaṁ **Gujja-**

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[1] After the text in *E.C.*, Vol. XII.

[2] Read *varṣadandu.*

18. naṁdi...da
19. kaḷḷa...orvvane
20. nindan-endu-kā-
21. didān [।*]

SUMMARY

In the third year of the coronation of the illustrious **Kacciya-Gaṅga,** when **Pandigali** was administering **Kellūru** and **Kabūru** from **Dāvaranga,**

the raiders of **Noḷamba** having captured the cattle of **Karvūru** and confined them at the village of **Hemmāge,** after confronting and defeating **Balavarmma** in a battle, and recovering the cattle and driving them over the **Sirivura** rivulet,

Gujjanandi, the son of Kaddeṟa fought single handed against the cattle raiders.

No. 118

TĀYŪRU INSCRIPTION OF NĪTIMĀRGA-PERMĀNAḌI, YEAR 9

Provenance : Tāyūru, Nanjanagud Taluk, Mysore District, Karnataka.
Reference : M.H. Krishna : *Mys. Arch. Rep.*, 1930, p. 197.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Regnal year 9. In characters of the 9th-10th century A.D.

TEXT[1]

1. Svasti [।*] Śrī-rājya-vijaya-
2. samvatsara **Nītimārgga-Permmā-**
3. **[na] ḍigaḷ Koṅguṇivarmma-Dharmma-**
4. **rāja** ṣrīmat-**Permmanaḍigaḷa**
5. [paṭṭaṁ-gaṭṭi]da **9 neya saṁvatsaravāda**...
6. saṁvatsaradalu viradira.........
7. ......ri masa......

SUMMARY

Refers to the 9th year of the illustrious rule of the **Dharmma-[mahārājādhi*] rāja Nitimārga-Permmāḍi**, all other details being lost.

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[1] After the text given in *Mys. Arch. Rep.*,1930.

No. 119

GAṬṬAVĀḌI PLATES OF NĪTIMĀRGA-EṞEGAṄGA, ŚAKA 826

Provenance : Gaṭṭavāḍi, Nanjangud Taluk, Mysore District, Karnataka.

Reference : B.L. Rice : *E.C.*, Vol. XII; supplement, Nj. 269 and partial illustration facing p. 133.

Language : Sanskrit (prose and verse) and Kannaḍa.

Metre : (Available verses are numbered serially) : verses 1, 5, 13-14, 21 and 23 : *Sragdharā*; verses 2, 10 : *Vasantatilakā*; verses 3, 16, 20, 25-26 : *Anuṣṭubh*; verse 4 : *Mālinī*; verses 6, 8, 11-12, 17 : *Śārdūlavikrīḍitam*; verse 7 : *Utapalamālikā* or *Kāmalatā*; verses 9 and 15 : *Śikhariṇī*; verses 18-19, 24 : *Āryā*; verse 22; *Rashōddhatā*; verse 27 : *Śālinī*.

Script : Kannaḍa.

Date : Śaka 826, Mārgaśīrṣa śu. 15, Mṛigaśirā-nakṣatra, Sunday, lunar eclipse.

TEXT[1]

Second plate : First side[2]

१. नारायण चरणानुध्यातः श्रीमान्**विष्णुगोप महाधिराजः** तन्पुत्रस्त्रियम्ब-

२. क चरणाम्भोरुहरज‿पवित्रीकृतोत्तमाङ्गः स्वभुजबल पराक्रमक्रयक्रीतराज्यः कलियु-

३. गबलपंकावसन्नद्ध (ध)र्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्**माध**[**व**]**महाधिराजः** तत्पुत्रः श्रीमत्**कदम्बकुल**-

४. गगनगभस्तिमालिनः **कृष्णवर्म्म महाधिराजस्य** प्रिय भागिनेयो विद्याविनयातिशय-परिपूरिता-

५. न्तरात्मानिरवग्रह प्रधानशौर्य्यो विद्वत्सुप्रथमगण्यः श्रीमान्**कोङ्गणि महाराजः** **अविनीत** नामा तत्पु-

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[1] After the text in *E.C.*, Vol. XII.

[2] The first plate, with writing on one side, is lost.

६. त्रोविजृम्भमाणशक्तित्रयः **अन्दरियालत्तूर्प्पोरुळ**ಗೆ[1] **पेन्नगराद्यनेक** समरमुखमखहुत प्रह-

७. तशूरपुरुषपशूपहारविघसविहस्थी(स्ती)कृतकृतान्ताग्निमुखः **किरातार्जुनीय** पञ्चदस(श)श(स)र्ग्गटीकाकारो

Second plate : Second side

८. **दुर्व्विनीत** नामधेयः तस्य पुत्रः दुर्द्दान्तविमर्द्द विमृदित विश्वम्भराधिपमौलिमाला-मकरन्दपुञ्जपिञ्जरीकृ(क्रि)य-

९. माणचरणयुगनळिनो **मुष्कर** नामधेयः तस्य पुत्रः चतुर्द्दस(श)विद्यास्थानाधिगत-विमलमतिः विशेष-

१०. तो[ऽ*]नवशेषस्यनीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलोरिपुतिमिरनिकरनिराकरणोदय भास्करः **श्रीविक्र-**

११. **म** प्रतिथ[2] नामधेयः तस्य पुत्रः अनेक समर सम्पादित विजृम्भितद्विरदरदनकुलिसा(शा)भि-

१२. घातः(त)व्रणसंरूढ भास्वद्विजयलक्षणलक्षीकृतविशाल वक्षस्थलः समधिगतसकल-शास्त्रार्त्थत-

१३. त्व(त्वः)समाराधित त्रिवर्ग्गोनिरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावो **भूविक्रम** नामधेयः[।*]अपि

१४. च[।*][नानाहेतिप्रहार]प्रविघटितभटोरः कवाटोत्थितासृग्धारास्वादप्रमत्तद्विपशत-चरणक्षोद सम्मर्द्द भीमे[3][।*]

Fourth plate : First side[4]

१५. [लाळि]त चरणारविन्दयुगलो निजभुजविराजित निशित ख़ळ्ग(ड्ग)पट्टसमा-कृष्टानिष्टधरापालवल्लभजय-

१६. [लक्ष्मी]समालिंगित समरमुखसम्मुखागतरिपुनृपति गजघटाकुम्भनिर्भेदनोच्छ(च्च)लितो(त)रक्तच्छटा पाटलि

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1. This is Dravidian *ge*.
2. Read प्रथित.
3. The continuation of this verse is lost in the missing plate.
4. The third plate, with writing on both sides, is lost.

१७. · · भुजस्तम्भः आकर्ण्णसमाकृष्टचापचक्र विनिम्मुक्तो (क्त) नाराचपरंपरापातपातिताराति मण्डलो ब

१८. · · मरसमार्ज्जि तजयपताकास (श) तशबलित नभस्तलः [।*] अपि च [।*] यास्मिन्प्रयातवतिकोपवशं

१९. महीशेयान्तिक्षणादहितभूमिभुजोरणाग्रे [।*] अन्त्रावलीवलयभीषणमन्तकस्य व-

२०. क्त्रान्तरंक्षतजकर्द्दम दुर्न्निरीक्षं (क्ष्यम्) [।।२*।।] श (स) तु शिशिरकरनिकरनिर्म्मल-निजयशोराशिविशदीकृत दशाशाचक्र

२१. · · · · · ·लक्षितोनिरपेक्षपरोपकार सम्पादनैकव्यसनः प्र· ·त न्यायबा

Fourth plate : Second side

२२. · · · · · · · तो निपुणः । अपि च । स तु विख्यात विमल गंगान्वय नभस्थलगभस्तिमा

२३. [ली **कोंगुणि**] **महाराजाधिराज** प [र] **मेश्वर** श्री **शिवमार देवः सय्गोट्टा**परनाम (मा) [।*] कनीया [**न्वि**] **जयादित्यस्त-**

२४. [स्यासीत्स] जयांगना [।*] संश्लिष्टवक्ष (क्षा) स्संक्षिप्तकालेय चरितो [ऽ*] भवत्।[2] [।३*।।] भरत इव कळत्रं मेदिनीमग्र-

२५. जस्य प्रयतमतिरगम्याम्मन्यते स्मावगर्ह्या [म्।*] सतु सकळधरायान्धारिणीनाथ संशत्प्रथित निजगु

२६. [णो] [ऽ*] पि प्रेमवान् सद्गुणौघैः [।।४*।।] तत्पुत्रः शशधर करनिकरविशदनिज-यशोराशिविशदीकृतविश्व विश्वम्भराच-

२७. [क्र] वालः समधिगतसकळराज्यलक्ष्मीसमालिंगितोत्तुङ्गवक्षाः [।*] अपि च [।] दाने कानीनमुर्व्वीभरभर-

२८. णविधौसे (शे) षमाजौ च पार्त्थंगाम्भीर्य्येवाहिनीशं कलियुग चरितोदन्वतः शोषणे च [।*] दक्षं सद्बाड-

२९. वाग्निं शरणमुपगतस्यावनेवज्रबद्धं प्राकारम्प्राण भाजां स्थितिकरणविधौ यं वदन्ति प्रजेशं (शम्) [।।५*।।]

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1. Rice : बलात्.
2. Rice : विजय.

Fifth plate : First side

३०. स तु **सत्यवाक्य कोङ्गणिवर्म्म धर्म्ममहाराजाधिराज राजमल्ल** प्रथ। नामधेयः तत्पुत्रः निज

३१. निजभुजोद्दण्डमन्दराचलप्रमथितविश्वविद्विड्बलार्ण्णं वोद्धृतराजलक्ष्मीसमाश्लिष्ट सम- भिरूड(ढ)वक्षाः[।*]अ-

३२. पिच । चापो[1]न्मुक्त शरोत्कराग्रपृषिते चण्डासि विद्युत्ततौ कोपोद्दामगजेन्द्रनीलजलधे (दे)रक्त प्र-

३३. [वाहे]समे[।*]भीमेयुद्धघनागमे हयमहावाते रिपूनूर्जिजतान्त्राजाಱ[2] **मडि** नाम्नि यस्स-

३४. [मजय]द्राजाग्रणील्लीलया [॥६*॥]**पल्लव राष्ट्रकूटकुरु मागध माळव चोळ लाळ सम्बल्ल चाळुक्य(क्य)**-

३५. [वंश]ज महानृपतिप्रमुखैरधिष्टि(ष्ठि)तं (तम्)[।*]**वल्लभसैन्य**मुन्नतमतंगजवाजि भटाकुलञ्च(ञ्ज)य(या)स्त(त्त)ल्ल-

३६. लनाक्षिवारिनिवहेनसमं समरे न्यपातयत्[॥७*॥]स तु **नीतिमार्गकोङ्गणिवर्म्म धर्म्ममहाराजाधि**-

Fifth plate : Second side

३७. **राजो** भगवदर्हं भ(द्भ)ट्टारकचरणारविन्दमधुपायमान मानसः **एಱ[3]यंगदेवः** तत्पुत्रः सम-

३८. स्तसामन्तमौलिमालामकरन्दरजश्शबलित चरणारविन्दयुगळ[:*]समधि[4]गत समस्त- विद्याविद्यो-

३९. [तितांत]रात्मा[।*]अपि च । यः प्रोद्यत्कलिकाल वृत्तिविमुखः कामां(मं)गुणानां गणैर्म्मन्धात् प्रमुखाधि(दि)राज-

४०. [चरि]तैस्संभूषितस्सर्व्वथा । कोपोत्खातकृपाण खण्डितरिपुक्ष्मापः कुल(लो)द्योतकृन् माराकारत-

४१. या मनस्सु विचरन् कान्ताजनानाम्भुवि[॥८*॥]इमे **वंगाः पौण्ड्रा मगधनरपाः कोशळ**नृपाः अमी **काळिङ्गान्ध्रा**[4]द्र-

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1. Rice : चेष्टो°.
2. This is Dravidian for *ṟā*.
3. This is Dravidian for *ṟe*.
4. Rice : काळिङ्गेन्द्रा.

४२. **विडनरनाथास्त्वसुहृदः**[।*]विशीर्ण्णाश्शंस्त्रौघैर्न्नरपतिविमुक्तैरितिजनः(नाः) प्रशंसा (सा)यस्यालं विदधुरनिशं **सा**[1]-

४३. **मियरणे**[॥९*॥] स तु **सत्यवाक्य कोङ्गुणिवर्म्मधर्म्म महाराजाधिराजो राजमल्ल** प्रथम नामः (मा) [।*] तस्यानुजो

Sixth plate : First side

४४. विजितदुर्ज्जय राजराजो लक्ष्मीपतिर्म्मुरमिव प्रथितं हरिर्व्वं[ः।*]द्विष्टं न्म (**म**) **महेन्द्र**मजयद्विरियूरि **सू**ऱू[2]र्य्यं-

४५. न्यत्र **सामियरणे**[ऽ*]प्यथ **बूतुगेन्द्रः**[॥१०*॥]कोपे य⁀प्रळयानळस्सुरकुजस्त्यागे सथी(ती)ष्वङ्गजः सर्व्वंज्ञ-

४६. स्सकळागमे गजमहाशास्त्रे करेण्वात्मजः[।*]**कोङ्गान्वारणबन्धवारण** कराञ्जित्वा-रणे **पञ्चमर्य्युक्तं** प्राक्तन योगत×क-

४७. रिशता[नेको][ऽ*] ग्रहीदुग्रंहे(हः)।[।११*॥)तस्य सुदूरोत्सारितसकळकाळेय-कळङ्कस्य नाम श्रवण मात्रेणै-

४८. [वोपशमि]तगर्व्वंगळग्रहग्रह[3]गृहतीविग्रह भूभृन्मण्डळस्य ।[3] समस्तशास्त्रार्त्थानुगामि-सत्य-

४९. [परवचनवृ]त्तस्य ।[4] परमजैनस्य **गुणदुत्तरङ्गा**पर नामधेयस्य ।[4] स्वस्त्य**मोघवर्षं श्रीपृथिवीवल्लभ**

५०. सु[तायां]शुभलक्षणनिखिळावयवशोभितायाम् । अपि च । आशीर्व्वाद परम्परापरि-णतौ कल्याणकुल्यो-

५१. दितौ श्रीह्रीकीर्त्तिविशिष्टशीलसमितौनृत्तादि विद्याततौ[।*]शक्तौ सिद्धयुदयाच-लोज्ज्वलततौ **चन्द्रोब्बलब्बा** पृथु-

Sixth plate : Second side

५२. श्रीमत्या**मे**ऱे[5] **गङ्ग**भूतलपतिर्ज्जातस्सुतो वा[ङ्*]निधिः[॥१२*॥]स तु प्रति-पत्कळाधर इव प्रतिदिन मस्खळदुदयप्र-

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1. Rice निजधुरनिज रे.
2. This is Dravidian for *ṟū*.
3. The letter ग्रह are redundant.
4. This *daṇḍa* is redundant.
5. This is Dravidian for *ṟe*.

५३. वर्द्धमानकळाभिरभिवर्द्धमानस्स्वपितृव्येण **राज मल्लदेवेन** श्रोमदेಱೆ[1]**यप्प** पट्टबद्धः[।*] अपि च[।*]युद्धे नृ-

५४. [त्यत्कबंध]त्त्रितयमनुगताशेषरक्ष⁀पिशचा(चे)यस्यासेस्सम्प्रहारात्पतितगजततेर्द्धूत-रक्तप्रसि-

५५. [क्ते][।*][ज्या भूमौ]रक्तवृष्टे चिरमिवभवत⁀पापनाशे स्म सद्यो[ऽ*] द्यागर्ज्जंद्धूतवर्ग्गो हरिकुलिश हताद्धू-

५६. भृतो[ऽ*]नेकतो वा ।[।१३*॥]तस्मिन्युद्धे महेन्द्रंबलमिव बलभिद्योजघानार्य्यंवा (वी)र्य्यं(र्य्यो)भृत्याज्ञा-

५७. तात्मयुद्ध×करिरिपुबलविक्रान्तिसंक्रुत्त भावः[।*]दुर्ग्गा **स्तिप्पे**ಱು[2]**सू**ಱೂ[3]**र्गां**गनतलस-त्**पेञ्ज**ಱೂ[3] नप्रधृ-

५८. ष्यां(ष्या)न्निग्राह्यां (ह्या) नग्रहीद्योझडितिपरिगळं(ळ)द्दुर्ग्गवद्गर्व्वंजाळं(ळम्) [॥१४*॥]तेन शरत्समय समुदितविशदतरशिशिरकि-

५९. रण किरण[4]निकरनिकारकारणपटुतरयश ⁀पय⁀पयोनिधिनिमज्जनोन्मज्जनोन्मू-ळीकृत सकळकळि

Seventh plate : First side

६०. मळेनवाद्यनृत्तविद्योपविद्याभरतेनमहावैयाकरण प्रामाणिकेन स्वस्थसमस्ताभिगामिक विजिगीषु गु-

६१. णमणि विभूषणभ्राजमान श्रीमन्**नीतिमार्ग्गेण** स्वस्ति **सत्यवाक्य कोङ्गुणिवर्म्म धर्म्म-महाराजाधिराज राजमल्लदेवा**-

६२. नुज्ञया ॥ **अहिच्छत्रा**त् पद्मोद्भवनिळयमासीद्यति युतादवाग्देशंपूतम्वृजिनरहितं पुण्य बहुलं(लम्) [।*]

६३. प्रकर्तुं प्रारभ्यागतइवसमाजः कृतधियां समापद्धि प्राणाम् महित**बनवासा**ख्य वि-

६४. षयं(यम्)॥[१५*॥]तत्राध्यास्त महाग्रामं **ताणगुन्दूरु** संज्ञितं(तम्) [।*]स समाजः समग्रो[ऽ*]पि बहु पद्मासनास्पदं(दम्) [॥१६*॥]य-

६५. द्विप्राध्ययनाध्वनप्रहसितः पापः कलिर्द्धंसितो यस्मिन्नध्वरधूमधूम्नवपुषो ग्रामोपकण्ठे द्रुमाः[।*]यश्चा-

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1. This is Dravidian for *ṟe*.
2. This is Dravidian for *ṟu*.
3. This is Dravidian for *ṟū*.
4. The letter किरण are redundant.

६६. नुक्षणमात्रशास्त्रजलधेः पारं विवृत्मूद्यत व्याख्यानाद्य रवैर्म्महार्ण्णवरवं ज्ञात्वा स्थित-
स्सन्ततः [।।१७*।।]नियताः काम्या

६७. या वा नैमित्तिकसंज्ञिताः क्रियास्वेताः[।*]यद्विप्रेच्छा भ्रष्टाः प्रत्यादिष्टाः प्रदृश्यन्ते
[।।१८*।।]तद्गामतिलक भू-

Seventh plate : Second side

६८. तः कौशिकगोत्रं प्रभाव पृथुवामः[।*]एल्लण कुलाम्बर प्रततिमन्नृपमहितं समभवत्पूतं
[।।१९*।।]विश्वामित्राघ-

६९. मर्पणप्रवरस्तत्र सत्क्रियः[।*]तैत्तिरीयाख्य शाखात्त चरितः पूजित स्सताम्[।।२०*।।]
कण्वो बोधायनाख्यो निरतनिज म-

७०. तिः कामुकः कामितानामर्त्थानाम् नित्यदात्यः सकल जननुतस्सम्मतः पार्थिवानाँ
(नाम्) [।*]त्र्य्याश्शेषार्त्थं गन्तान्वितपदयव-

७१. संवीतवक्त्राम्भुजो[ऽ*]भूत् धीवामो **श्रीधराख्यः** शिकरिवर इव श्रीधरस्सेव्यवृत्तः
[।।२१*।।]**केशवो**[ऽ*]स्य तनयः कर-

७२. यशा. काशामात्मजनमानसं दिशि[।*]पाशिवाम विलसन्निगमार्त्थं राशिरव्यवहितं
य तन्नभात्[।।२२*।।]तत्पुत्रस्सं (स्स)-

७३. म्भ्र (म्भ्) तोद्धामळनिजचरितः पापहीनात्मचित्तः पूज्यः पूर्ण्णत्रिवर्गस्त्रिदशगुरुनया-
स्याद्विनीत्या नृपाद्यः[।*]

७४. गङ्गानांराज्ययानप्रणयनचतुरः कर्ण्णधारः कलेस्तु काले[ऽ*]प्यम्लानधैर्य्यः समजनि
जनताधारवर्य्यं-

७५. **शिवार्य्यः** [।।२३*।।] कृतयुगविहितगुणानां निवह स्संभूतःकलियुगे यस्मिन्[।*]
विश्रान्तस्फुरित मणिव्रात इवाब्धौ म-

७६. ह सत्वः ।।[२४*।।] स तु काण्वो महादेवो [पुलिम] ग्रासार्त्थं महारण्य मङ्गलिय
बिदिरिनम् पूळिवळ्ळ म्मावमम्मनिति क्षु-

Eighth plate : First side

७७. द्रनदीत्रय परिपूर्य्यं वापीमहासमुद्रपरिहासि महा तटाकं कारितवान् तत्तटाक-

७८. नाथस्य स मन्ततः प्रदेशस्य **शिव अय्यमङ्गल** मिति नाम स[मा]ख्यातं स च ग्रामः

७९. तेन राज्ञा **एऱे[1]गङ्ग** नाम्ना सर्व्वार्थिजनमनः प्रीणन दाननिरतवृत्तित्वादभिष्टुत-
कामदना धेये-

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1. This is Dravidian for *ṟe*.

८०. न निरन्तरसंग्राम निजभुजार्ज्जितजयपताकाशत समावृतदिगन्तरालत्वात् सम-

८१. स्त लोकोपलालित **जयदंकका**ಱ[1] नाम्ना निजप्रज्ञताधिक्ययथास्थाननियोजितसामाद्यु-

८२. पायैस्समधिकफलप्रापणपटिष्टैरतिनिपुणमनेकधा नीताभिरभिनुततन्त्रावापसिद्धिभिरात्मीये-

८३. षु जनेष्वनवरतमभिप्रापितोदयत्वादधिगतजनोदयाख्येन कलिकालमलिनीकृतान्यपि त्रिभुवनानि

Eighth plate : Second side

८४. स्वकीयगुणविभूषणविभूषितनिरतिशयशोभाम् प्राप्तानीति ख्यात त्रिभुवनाभरणाभिधा-

८५. नेन कालेयमहादुष्टनृपकुमारमलिनवृत्तेतरनिजशुभतर बुधजनमनोहरचरितप्रबो-

८६. धनप्रकटितसौन्दर्य्यातिशयत्वादभिनुत कुमारबेडङ्ग नाम्ना **कवरेमा**ಱ[2]र विनिवेशित विजयस्कन्धावा-

८७. रेण **षड्विशत्युत्तराष्टशतेषु शकवर्षेष्वतीतेषु मार्ग्गशीर्षमासेपौर्ण्णमास्याम् मृगशिरसि नक्षत्रे**

८८. **सूर्य्यवारे ग्रहणवेलायाम्** तस्मै **शिवार्य्याय** स्वपितामहाविशेषगौरवम् स्वराध्ययानपात्र क-

८९. र्ण्णधारात्वम् शुभतरवृत्तत्वञ्च तस्यापेक्ष्य सोदकंदत्तं तञ्चग्रामं स शिवार्य्यः विंशत्युत्तरशतविभागं कृत्वा

९०. तत्र षष्टि भागान् युक्ताचारेभयोमहाब्राह्मणेभ्यो[ऽ*]दात् शेषान् भागान् स्वपुत्रपौत्र भोग्यानकरोत्[।*]

91. Gāvuṇḍugaḷe sīme-dōṟida krama Toḷaṁceyada Perggayvāḍiya Sūṟūḷgada Peṁbidirinam-emba to.

Ninth plate : First side

92. Toḷaṁceyada sīmeyoḷ tāgi arasiyu kaṭṭisida Gaḷa-kkeṟey ā keṟeyan-tōpininderaḍu taḍiyoḷ-ond-ondu taḍi-

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[1] This is Dravidian for *ṟa*.

[2] This is Dravidian for *ḻdū*.

93. yoḷ-ōraṁbe sōraṁbe sentar-agaladoḷ tōṁṭan-māduvant-āgi koṭṭattu gaḷakkeṟeya teṅkaṇa kadegōḍoḍaṁ niṟisida ka-

94. llindam-ante pāye kennalliyada karggeṟeya sīmeya sīmeyāge mūṟu niṟugallan-niṟisi kall-oḻbeyan-tāge kisukāḍane

95. tuṁ koṭṭattu mattaṁ gaḷakkeṟeya baḍagaṇa kadegōdinn-ōraṁbe santaradoḷ ondu kallanniṟisi antu mūṟu niṟugall-oḷa-dese-

96. yoḷ mūḍa pariye Toḷaṁceyada sīmeyoḷ...koṭṭattu. karggeṟeya Perggeyvāḍiya Kavilandeya Muḻtiya Beḷḷaṁ-

97. vvāḍiya Goṭṭavāḍiya int-initum-ūr-okkalgaṁ nāḷ-gāmuṇḍugaḷgaṁ taṁbula-śrāvaṇa-geydu oḍaṁbaḍisi-koṇḍuḍu[।*]

९८. बहुभिर्ब्बं (र्व्वं) सुधाभुक्ताराजभिस्सक (ग) रादिभिः [।*] यस्य [यस्य] यदा भूमि [:*] तस्य तस्य तदा फलं (लम्) [॥२५*॥] ब्र (ब्र) म्म (ह्म) स्वन्तु विषं घोरं न विषं वि-

९९. षमुच्यते [।*] विषमेकाकिनं हन्ति ब्र (ब्र) म्म (ह्म) स्वं पुत्र पौत्रिकं (कम्) [॥२६*॥] सर्व्वानितां (तान्) भाविन⏝पार्त्थिवेन्द्राः (न्द्रान्) भूयो भूयो याचते रा-

१००. मदेवः [।*] सामान्यो [ऽ*] यं धर्म्मसेतुं (तु) नृ (नृ) पाणां कालेकाले पालनीयो भवद्भिः । [।२७*॥] **विश्वकर्म्माचार्य्येणेदं** शासनं लिकि (खि) तं [॥*]

SUMMARY

The introductory portion delineating the family *praśasti* of the Western Gaṅgas of Taḷakādu is more or less the same as in the Keṟehaḷḷi plates of Śaka 827 (No. 120 above) of the same prince, i.e. Nītimārga-Eṟegaṅga whom his paternal uncle the illustrious **Satyavākya Koṅguṇivarma-Dharma-mahārājādhirāj Rajamalla** had anointed as **Eṟeyappa** (i. e. crown prince). [However, plate I with writing on the inner side and plate III with writing on both sides are lost].

From **Ahicchatra,** which house the temple of god Brahmā, there came to the great district of **Vanavāsa,** as it to purify that tract, a community brahmaṇas (verse 15);

that entire community settle down in the great village of **Tāṇagunūru** which was situated in the **Vanavāsa-viṣaya** (verse 16);

these brāh**maṇa** settlers were constantly engaged in the study of the vēdic love, in the performance of vēdic sacrifices, in the study of the science of the *ātman* and in the exposition of the great ocean of knowledge (verse 17);

the village came to witness the spontaneous performance of voluntary as well as compulsory religious rites by these brāhmaṇas (verses);

an ornament to that village was the brāhmaṇa **Śrīdhara** of the Kauśika-gōtra who was splendidly clever,[1] who was born in the family of Ellaṇa and was honoured by kings (verse 19);

he was of the Viśvāmitra and Aghamarṣaṇa *pravaras*, belonged to the Taittirīya-śākhā and was revered by all (verse 20);

he was a Kaṇva and a Bōdhāyana[2] and was a great giver to the needy; he was liked by kings, was well-versed in the three *Vēdas*, was a good grammarian and was of splendid intellect (verse 21);

his son was **Kēśava**, who enlightened the minds of people, was acquainted with the meaning of all the nigamas and was performer of all sacrifices (verse 22);

his son was **Śivāryya** who was of pure character, was free from sin, was worthy of worship, equalled Bṛihaspati in the field of polity and who was a skilful pilot in steering the ship that was the kingdom of the Gaṅgas even in the Kali age (verse 23);

this Śivāryya was, in the Kali age, an abode of all the good qualities of the Kṛita age (verse 24);

this Kāṇva Mahādeva (i.e. Śivāryya) got excavated an enormous tank fed by waters from the three small rivulets called Bidirina, **Pūḷivaḷḷa** and Māvamamma (flowing) from the great Managali forest; and the tract around that great tank acquired the name of **Śivaayyamaṅgala,**

that village of Śiva-ayyamaṅgala was given as a grant to the brāhmaṇa Śivāryya,

in the **Śaka year 826, on Monday the 15th day of the bright half of Mārgaśīrṣa, when there was an eclipse,**

by the king **Nītimarga Eṟegaṅga** on the orders of the illustrious **Satyavākya Koṅguṇivarma-Dharma-mahārājādhirāja Rājamalla.**

The donor Nītimārga is praised as one who was ever intent on gratifying the desires of his people and was known as *Kāmada*; who, by virtue of the victories scored over his enemies, was hailed as *Jayadaṅkakāṛá*; who for promoting the welfare of his subjects through well planned schemes, was praised as *Janōdaya*; who, since he possessed good qualities so longer met with in the

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[1] Rice has taken *Pṛithuvāma* to be the proper name of a person instead of literaly translating it.

[2] The intention appears to be to describe Śrīdhara as belonging to the Kaṇva *sūtra* and as well versed in Bōdhāyana's *Dharma-sūtra*. Cf. line 76, where Mahādēva *alias* Śivāryya, the grandson of Śrīdhara, is referred to as *Kāṇva*.

[3] Rice has taken Dhīvāma as another name of Śrīdhara instead of literally translating it.

Kali age, was known as *Tribhuvanābharaṇa*; who, because he counter-acted the evil forces of the wicket princes of the Kali age by the beauty of his character, was called *Kumāra-beḍeṅga*. The donor was, on the date of making the grant, residing at the royal camp at **Kadare-Māḷdūru**.

The donee Śivāryya, in his turn, divided the gift, village into 120 shares, gave away sixty shares to mostly brāhmaṇas and retained the remainder for the enjoyment of his sons and grandsons.

The boundaries of the gift village were demarcated by the *gāvuṇḍus* themselves according to which the village was surrounded by the villages Toḷaṁceya, Perggayvādi, Sūṟūlga, and Peṁbidir, by the Gaḷa-kkeṟe tank excavated by the queen and by the boundary stones erected in three places. The details pertaining to the boundaries were formally communicated to the tenants and *nāḻgāmuṇḍas* of the concerned villages viz., ...karggeṟe, Perggeyvādi, Kavilande, Muḷti, Beḷḷamvādi and Gottavādi, and their consent obtained.

The record ends with the quotation of three of the usual imprecatory stanzas and with the statement that the charter was written (engraved ?) by **Viśvakarmācārya.**

No. 120

KEREHAḶḶI PLATES OF NĪTIMĀRGA EREGAṄGA, ŚAKA 827

Provenance : Kerehaḷḷi, Chamaraj Nagar Taluk, Mysore District, Karnataka.

Reference : B. R. Gopal *et al.*, Vol. IV, (Revised edn. 1975), Ch. 354 and plates XIII-XVI.

Language : Sanskrit (prose and verse) and Kannaḍa.

Meters : Verses 1, 4, 8, 16-17 : *Sragdharā ;* Verses 2, 5, 13, 18-19 : *Vasantatilaka* ; Verses 3, 9, 11, 14-15 : *Śārdūlavikrīḍitam ;* Verse 7 : *Mālinī ;* Verse 10 : *Utpalamālikā* or *Kāmalatā* ; Verse 12 *: Śikhariṇī ;* Verses 20-23 : *Anuṣṭubh ;* Verse 24 : *Śālinī*.

Script : Kannaḍa.

Date : Śaka 827,……, ……, śu 14, Monday, Punarvasu *nakṣatra*, probably corresponding to 906 A.D., January, 12, Sunday (and not Monday).

TEXT[1]

First plate

१. सिद्धम्[2][।*]स्वस्ति[।।*]जितंभगवतागतघनगगनाभेन पद्मनाभेन[।*]श्रीमत्**जा[3]ह्नवेयकुला**मळव्योमावभासन भास्करः

२. स्वखड्गैकप्रहारखण्डितमहाशिलास्तंभलब्धबल पराक्रमो दारुणारिगणविदारु(र)णोपलब्धव्रण विभूषणविभू-

३. षितः **काण्वायनसगोत्रः** श्रीमान्**कोंगुणिवर्म्म व(ध)र्म्म महाधिराजस्**तत्पुत्रः पितुरन्वागतगुणयुक्तो विद्या विनय वि-

४. हितवृत्तिः सम्यक्प्रजापाळनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चन निकषोपल भूतो नीतिशास्त्र-

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1. From the plates in *E.C.*, Vol. IV. (Revised edn. 1975).
2. Expressed by symbol.
3. सन्धि has not been observed here. Read श्रीमज्जा°.

५. स्य वक्तृप्रयोक्तृकुशलो दत्तकसूत्रवृत्ते⌒प्रणेता श्रीमान्**माधवमहाधिराज**: तत्पुत्र: पितृपैताम-

६. हा (ह) गुणयुक्तो [ऽ*] नेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधि सलिलास्वादितयशा: श्रीम**द्धरिवे (व) र्म्म महाधिराज**: तत्पुत्र:

७. द्विजगुरुदेवतापूजनपरो नारायणचरणानुध्यात: श्रीमान् व (**वि**) **ष्णुगोपमहाधिराज**: तत्पुत्र: त्र्यंबक च-

८. रणांभोरुहरज⌒पवी (वि) त्रीकृतोत्तमांग: स्वभुजबळ पराक्रमक्रयक्रीयित[1] राज्य: कळियुगबळपंका-

Second plate : First side

९. वसन्नधर्म्मवृषोद्धरणनित्यसन्नद्ध: श्रीमान्**माधव महाधिराज**: तत्पुत्र: श्रीमत्**कदंबकुळ**-गगनगभस्ति मा [ळि]-

१०. न: **कृष्णवर्म्म महाधिराज**स्यप्रिया (य) भागिनेयो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्र-

११. हप्रधानशौर्य्य [:*] विद्वत्सुप्रथमगण्य: श्रीमान्**कोंगुणि महाधिराज: अविनीत**नाम (मा) तत्पुत्रोविजृंभमाण स (श) क्ति-

१२. त्रय: **अन्दरियालत्तूर्प्पोरुळऱे**[2]**पेऴ्न**[3]**गरा**द्यनेक समरमुखमखहुतप्रहतशूरपुरुषपशूप-

१३. हारविघसविहस्तीकृतांताग्निमुख: **किरातार्जुनीय** पञ्चा (ञ्च) दशसर्ग्गटीकाकारो **दुर्व्व (र्व्वि) नीत**नामधेय:

१४. तस्य पुत्र: दुर्द्दान्तविमर्द्दविमृदितविश्वम्भराधिप मौळिमाळामकरन्दपुंजपिंजरीक्रियमाण-चरणयुग-

१५. ळनळिनो **मुष्कर** ना [म*] धेय: तस्यपुत्र: चतुर्द्दश विद्यास्थानाधिगतविमळमति: व (वि) शेषतो [ऽ*] नवशेषस्यनीतिशा-

१६. स्त्रस्यवक्तृप्रयोक्तृकुशलोरिपुतिमिरनिकरनिराकरणोदय भास्कर: **श्रीविक्रम**प्रथित नामधेय:

Second plate : Second side

१७. तस्यपुत्र: अनेकसमरसंपादितविजृंभितद्विरदनखकुळिशाभिघातव्रणसंरूढभास्वद्विजयलक्षणलक्षीकृत

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1. The letter यि is redundant.
2. This is Dravidian *ṟe*.
3. This is Dravidian *ḻna*.

१८. विशाळवक्षस्थळः समधिगतसकळशास्त्रार्त्तं(र्थं) तत्व(त्त्व(स्समाराधित त्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमान

१९. प्रभावो **भूविक्रम**नामधेयः[।*]अपि च । नानाहेति प्रहारप्रविघटितभटोर×कवाटोत्तितासृक् धारास्वा-

२०. दप्रमत्तद्विपशतचरणक्षोदसम्मद्व(र्द)भीमे[।*] संग्रामे **पल्लवेन्द्रन्न**रपतिमजयद्यो विळन्दाभि-

२१. धाने राज(जा)**श्रीवल्लभा**ख्यस्समरशतजयावाप्त लक्ष्मीविळासः]॥१*॥] तस्यानुजो नतनरेन्द्रकिरीट कोटि र-

२२. त्नावर्कदीधितिविराजितपादपद्मः[।*] लक्ष्म्या स्वयं मृ(वृ)त पति**र्न्नवकाम** नामा**शिष्टप्रियो**[ऽ*]रिगण दारुणगीतकीर्त्तिः[॥२*॥]तस्य

२३. **कोंगुणि महाराजस्य शिवमार**ापरनामधेयस्य पौत्रः समवनतसमस्तसामन्तमकुटतटघटित बहळ

२४. रुत्नविळसदमरधनुःखण्डमण्डितचरणनख मण्डलो नारायणचरणविहितभक्ति[ः*] शूरपुरुष तुरगव-

Third plate : First side

२५. र वारण घटा संघट्टदारुणसमरशिरशि(सि)निहितात्माकोपो भीमकापः प्रकटरतिसमयसमनुवर्त्तन च-

२६. तुरयुवतिजनाळोकधूर्त्तो लोकधूर्त्तः सुदुर्द्दं(र्द्धं)[रा*]नेकयुद्धमूर्ध्न(र्ध्नि)लब्ध विजयसंपदहितगजघटाकेसरी राज-

२७. केसरी । अपि च । यो **गंगान्वय** निर्म्मळांभरतळ व्याभासनप्रोल्लसन्मार्त्तण्डो[ऽ*]रिभयंकरश्शुभ करस्सन्मार्ग्गरक्षाकरः[।*]सौ-

२८. राज्यं समुपेत्य राजसमितौराजा(ज)न्गुणैरुत्तमै राज(जा)**श्रीपुरुष**श्चिरंविजयते राजन्यचूडामणिः[॥३*॥] अपि

२९. च । कामोरामासुचापेदशरथतनयोविक्रमेजामदग्न्यः प्राज्यैश(श्व)र्य्ये बळारी(रि)र्बहुमहशि(सि)रविस्स्वप्रभु-

३०. त्वे धनेशः[।*]भूयोविख्यातशक्तिस्फुटतरमखिळं प्राणभाज(जां)विधाता धात्रा सृष्ट⌒ प्रजानांपतिरिति कवयो

३१. यं प्रशंसन्तिनित्यं(त्यम्)।[।४*।।]स तु प्रतिदिनप्रवृत्त महादानजनितपुण्याहघोष मुखरितमन्दिरोदरेण[1]**श्री-**

३२. **पुरुष**प्रथमनामधेयेन[2] **पृथु(थि)वी कोंगणि महाधिराजः** तत्पुत्रः प्रतापविनमितसकळमहीपा-

Third plate : Second side

३३. ळमौळिमाळालाळितचरणारविन्दयुगळो निजभुजविराजितनिशितखड्गपट्टसमाकृष्ट (ष्टा) निष्ट धारापाळा (ळ) **वल्लभज**-

३४. यश्रीसमालिंगितैः(तः) [।*]अपि च । यस्मिन्प्रयातवति कोपवशम्महीशे यान्तिक्षणादहितभूमिभुजोरणा-

३५. ग्रे[।*]अन्त्रावळीवळयभीषणमन्तकस्य वक्त्रान्तरंक्षतजकर्द्दमदुर्न्निरीक्षं(क्षम्) । [।५*।।]स तु विख्यातविमळ **गंगान्वय** नभस्थ-

३६. ळगभस्थि(स्ति)माळी **कोंगुणिमहाराजाधिराज परमेश्वरः** श्री **शिमावार**[3] **देवः सैग्गोट्टा**पर नामा[।*]क-

३७. नीया**न्विजयादित्यः** तस्यासीत्सजयांगना[।*]संश्लिष्ट वक्षः(क्षाः)संक्षिप्तकालेयचरितो [ऽ*]भवत् ।[।७*।।]अपि

३८. च। भरत इव कळत्रं मेदिनीमग्रजस्य प्रयतमतिरगम्या म्मान्यतेस्मावगर्ह्या[म् ।*] स तु सकळधरायां

३९. धारिणीनाथ सं(शं)सत् प्रथितनिजगुणो[ऽ*]पि प्रेमवान् सद्गुणौघैः [।।७*।।] [तत्पुत्रः*] शशधरकर निकरविशदविजययशोराशि

४०. विशदीकृतविश्वविश्वंभराचक्रवाळ[:]समधिगत सकळराज्यलक्ष्मीसमालिंगितोत्तुंगवक्षः (क्षाः) [।*] अपि च । दाने कानी-

Fourth plate : First side

४१. नमुर्व्वीभरभरणविधौशेषमार्य्यौं (जौ) च पार्त्थं गं(गां)भीर्य्ये वाहिनीसं(शं)कलियुग चरितोदन्वत. शे(शो)षणे च[।*]दक्ष-

४२. स्सद्धा(द्बा)डबा(वा)ग्निश्शरणमुपगतस्याम(व)ने वज्रबद्धं)न्धं)प्राकारं प्राणभाजां स्थितिकरणविधौ यं वदन्तं(न्ति)प्रजे-

४३. शं(शम्)।[।८*।।]स तु **सत्यवाक्य कोंगुणिवर्म्म धर्म्ममहाराजाधिराज**[:*] **राजमल्ल** प्रथम नामधेयः तत्पुत्रः निजभु-

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1. Read °मन्दिरोदरः.
2. °नामधेयः.
3. शिवमार°.

४४. जोर्द्द (द्द)ण्डमन्दराचळप्रमथित विश्वविद्दि(द्वि)ट्(ड्)बळार्ण्णवोद्धृतराजलक्ष्मीसमाश्लिष्टसमा(म)भिरूढ वक्षः(क्षाः) [।*]अपि च । चापो-

४५. न्मुक्त[श*]रोत्कराग्रपृषितेचण्डासिविद्युत्तथौ(तौ) कोपोद्दामगजेन्द्रनीळजळधे(दे) रक्तप्रवाहे समे[।*]भीमे यु-

४६. द्ध घनागमेहयमहावातेरिपूर्नूजितान् **राजा**ऴ[1] **मडि**नाम्न(म्नि)यस्समजयद्राजाग्रणी. ल्र्लीलया ।[।९*।।] **प-**

४७. **ल्लवराष्ट्रकूटकुरुमागधमाळव चोऴ[1]लाऴ[1]सन्वल्ल चळुक्य**वंशजमहानृपतिप्रमुखैरधिष्टि(ष्ठि)तं(तम्) [।*] **व-**

४८. **ल्लमसैन्य**मुन्नतमतंगजवाजिभटाकुळं जयास्त(त्त) ल्लनाक्षवारिनिवहेम(न)समं समरेण्य(न्य)पात य[त् ।।१०*।।]

Fourth plate : Second side

४९. स तु **नीतिमार्ग्ग कोंगुणिवर्म्मधर्म्ममहाराजाधिराजो** भगवदरु[2] र्हद्भट्टारकचरणाविन्द मधुपायमान मा-

५०. नसः **एऱे[3]गंगदेवः** तत्पुत्रः समस्तसामन्तमौळि माळामकरन्दरजश्शबळितचरणारविन्द-युगळो(ल) स्समधिग-

५१. तसमस्तविद्याविद्योतितांतरात्मा । अपि च । य⌒प्रोद्या(द्य)त्कलिकालवृत्तिविमुखं(खः)कामंगुणानांगणै र्म्मान्धातृ प्र-

५२. मुखादिराजचरितैस्संभूषितस्सर्व्वंता (था) [।*]कोपोत्खातकृपाणखण्डितरिपुक्ष्मापः कुलोद्या(द्यो) तकृत्

५३. माराकारतया मनस्सुविचरन् कान्ताजनानां भुवि ।[।११*।।] इमे **वंगा⌒पौण्ड्रामगध-नरपा×कोशळनृपाः**

५४. अमी **कालिंगांध्रद्रविळनरनाथाश्च**सुहृदः[।*] विशीर्ण्णाश्शस्त्रौघैंन्न(न्नं)रपतिविमुक्तैरिति जनः(नाः) प्रशंसा(सां)यस्या-

५५. ळं विदधुरनिशं **सामियरणे** ।[।१२*।।]स तु **सत्या(त्य)वाक्यकोंगुणिवर्म्म धर्म्ममहा-राजाधिराजो राजमल्लप्रथम-**

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1. This is Dravidian *ḻa*.
2. The letter रु is redundant.
3. This is Dravidian *ṟe*.

५६. नामा (मा) । तस्यानुजो विजितदुज (र्ज) य **राजराजो** लक्ष्मी पतिर्म्मुरमिवप्रथितं
हरिर्व्वः [।*] द्विष्टर्म्म (म्म) हेन्द्र मजयब्बि (**द्वि**)-

Fifth plate : First side

५७. **रियूरिसूऱू**[1]र्य्यन्यत्र **सामिय** णे [ऽ*] प्यत (थ) **बूतुगेन्द्रः** [॥१३*॥] कोपे य⌣प्रळया-
नळ×कुरुकुजस्त्यागे सतीष्मं (ष्वं) ग-

५८. जः सर्व्वज्ञःसकळागमे गजमहाशास्त्रे करेण्वात्मजः [।*] **कोंग (गा)** न्वारणबन्धवार
[ण*] करा [नृ] जित्वा रणे **पञ्चमर्य्यु**क्तं प्राक्तन यो-

५९. गत×करिशतानेको [ऽ*] ग्रहीदु (द्दु) ग्रहे (हः)। [।१४*॥] तस्य सू (सु) दूरोत्सारित
सकळकलंकस्यनामा (म) श्रवणमात्रेणैवोपशमितगर्व्वगळग्र-

६०. हि (ह) गृहीतविग्रहभूभृच्च (न्म) ण्डळस्यसमस्त शास्त्रात्थानुशासिसत्या (त्य) परवचन
वृत्तस्य परमजैनस्य **गुणदुत्तरंगा**परना-

६१. मधेयस्य स्वस्त्य**मोघवर्षश्रीपृथ्वीवल्लभ**सुतायां लक्षणनिखिळावय [व*] शोभितायां ।
आशीर्व्वादपरंप-

६२. रापरिणतौ कल्याण क (कु) ल्लयोदितौश्री ह्रीकीर्त्तिविशिष्ट शीळसमितौनृत्यादिविद्याततौ
[।*] शिक्तौ (क्षा) शि (सि) द्यु (द्धचु) दयो (या) य (च) लो ज्व (ज्जव) ळततौ**चन्द्रो-**

६३. **बळब्बा** पृथु श्रीमत्या**मेऱे**[2]**गंग**भूतळपतिर्जातिस्सुतो वा [ङ्*] निधि [:*]। [।१५*॥]
स तु प्रदि (ति) पत्कळाधर यि (इ) व प्रतिदिनमस्ख-

६४. ळ [दु*] दयप्रवर्द्धमानकलाभिरभिवर्द्धमानस्स्वपृ (पि) तृण्येण **राजमल्लदेवेन** श्रीमदेऱे[2]
यप्प पट्टबद्धः [।*] अ-

Fifth plate : Second side

६५. पि च। युद्धे नृत्यत्कऽबंधत्र (त्रि) तयमनुगताशेषरक्ष⌣पिशाचः (चे) यस्यासेस्संप्रहारात्-
पतितगजग (त) ते द्धू स्तरक्तप्रसि-

६६. क्ते [।*] ज्याभू [मौ] रक्तवृष्टेचिरमिवभवत⌣पापनाशे स्म सद्यो [ऽ*] द्यागर्ज्जभू (द्भू)
तवर्ग्गोहरिकुलिशहता द्भूभृतो [ऽ*] नेकतो

६७. वा ।[।१६*॥] तस्मिन्युद्धे **महेन्द्रं**बलमिवबलाभिद्यो जघानार्य्यंवीर्य्या (र्य्यो) **सूऱु**[3]-
रा नाडुगार्णिपृथुतर मिडिगेस्याल (दि)

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1. This is Dravidian ṟū.
2. This is Dravidian ṟe.
3. This is Dravidian ṟu.

६८. [शै]लेन्द्रदुर्ग्गान्[।*]अन्या(न्यां)**स्तिप्ये**ऱु[1]मभ्र(भ्रं) लिहमतिशयवा**न्येंज**ऱ्ड[2]द्यानघृष्यान्विग्र(ग्रा)ह्यान ग्रहीद्यो झ-

६९. टितिपरिगलददुर्ग्गवद्गर्व्वज(जा)ळं(ळम्)। [।१७*।।]तेन शरत्समयसमुदितविशदतरशिशिरकिरणनिकरायमा-

७०. न पटुतर यश⌣पय⌣[3]पयोधिनिमज्जनोम्म(न्म)ज्जनोन्मूळीकृतकळिमळिनः गेयवाद्यनृत्यविद्योप वि-

७१. द्याभरतेनमहावैयाकरणप्र(प्रा)माणिकेन स्वस्थसमस्ताभिगामिक विजिगीषुगुणमणिविभूषण-

७२. भ्राजमान**नीतिमार्ग्गेण** समस्तसामन्तला(ल)लाट घट्टितपादारविन्दद्वयेन धात्री निरवग्रहेण परिपाळित(ता)[।*]

Sixth plate[4] : First side

७३. तेन **सप्ताविंशत्युत्तरेष्वष्टशतेषु शकवर्षेष्वतीतेषु प्रवर्त्यं(र्त्तं)माने र**[5].......

७४. **क्लपक्षे पुनर्व्वसु नक्षत्रे शो(सो)मवारे तिथौ चतुर्द्दस्यां(श्यां)वनवा[सि]**.....

७५. .ल[मे]य कुळाय **शिवार्य्य**नाम्ने पादौ प्रक्षाळ्य उदकधार[पू].......:

७६. दत्तः[।*]यः **कोंगनाडुविषये** करी(रि)णां सहस्रं धृत्वा ब- ⌣⌣⌣ - ⌣⌣ - ⌣ -
- [।*] - - ⌣ - ⌣⌣⌣ - ⌣⌣ - ⌣

७७. भर्त्तुः पट्टं बबंध चरबंधयुते मृधान्ते ।[।१८*।।] यस्य पिता भव..........

७८. राज्यभरं निखिळमवहच्छः(च्च) [।*]यस्याभवद्ज(ज्ज) नयिता जन - ⌣ - - - - ⌣
- ⌣⌣⌣ - ⌣⌣ - ⌣ - - [।*]- -

७९. प्रताप वे(वि)नयादिभिरुत्तमत्वा ।[6]बि(द्बि)भ्रत्स्वनाम पुरुषेषु य– ⌣ – –
[।।१९*।।] ....

80. [ni]ti mukkūḍale ante be(ba)ndu **Dēvager̤eye** ante bandu **Nokkigoḍale** . .

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1. This is Dravidian *ṟu*.
2. This is Dravidian *ṟḍ*.
3. The letters ⌣पय are redundant.
4. The right half of the sixth plate is broken and lost as a result of which roughly twenty letters are lost in the second half of each line in the first and second sides of the plate in question.
5. The name of the cyclic year may be restored as **रक्ताक्षि**.
6. This *daṇḍa* is redundant.

Sixth plate : Second side

81. ante bandu dakṣiṇasyān-diśi pervvuṇuseye । ante bandu pĕro[ḻbe]. . . . . .
82. toṭṭiye । ante kalsa (l-mo)raḍe । ante bandu beṁbanāle । ante bandu a[nt) . . . . .
83. thudare । ante bandu **paṭṭagalle** । nairityān-diśi panandipaḍiye ante . .
84. ante bandu peḻdujjile । ante bandu duṇḍalguḻde । ante bandu pĕroḻbeye । . . . .
85. ya naḍugalle । ante bandu oḷigalle । ante bandu aṁbari mu . . . . .
86. paḷḷame । ante bandu mūḍa pĕroḻbeye । i(ī) śa (śā)nasyān-diśi ......
87. roṇiye । ante bandu **Kaḷarppaḷḷame** । ante bandu perbbaḷḷame । ante......
८८. त्रिंशतिनिष्कप्रमितंसिद्धायतयास्य हेमं दातव्यं ग्रामस्य. . . . .
८९. शा (सा) क्षिणः **षण्णवतिसहस्र विषय** प्रकृतयः[।*] स्वदत्तां पर . . . . . . [।*]. . .[1]

Seventh plate

९०. विष्टायां जायते क्रुमिः[॥२०*॥[स्वन्दातुंसुमहच्छख्यं (क्यं) दुःक (ख) मन्यस्यपालनं (नम्) [।*]दानं वा पालनं वेत्ति (ति) दानाच्छ्रेयो[ऽ*]नुपालनं (नम्) [॥] [२१*॥]
९१. न विषं विषमित्याहु[:*]बह्मस्वंविषमुच्यते[।*] विषमेकाकिनं हन्ति ब्रह्मस्वंपुत्रपौत्रिकं (कम्)॥[२२*॥] बहुभिर्व्वसुधाभुक्ता
९२. राजभिस्सगरादिभिः[।*]यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्) [॥२३*॥] सामान्यो[ऽ*]यं धर्म्म सेतुर्न्नृपाणां का-
९३. ले काले पालनि (नी) यो भवद्भिः[।*]सर्व्वानितान्भाविनः पार्त्ति (र्थि) वेन्द्रान्भूयो भूयो याचते रामभद्रः[2][॥२४*॥] सर्व्वक–
९४. ळाधारभूतचित्रविन्या (ज्ञा) न **विश्व (श्व) कर्म्म**[णा*]शासनं लिखितं[2]

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[1] The letters may be restored as दत्तां वा यो हरेत वसुन्धराम् । षष्टिं वर्ष सहस्राणि ।

[2] Punctuation is marked here by a spiral symbol.

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jahanavēya-kula** from the *Dharma-mahādhirāja* **Koṅguṇivarma** up to the *Dharma-mahārājādhirāja Paramēśvara* **Śivamāradēva** *alias* **Saygoṭṭa** in more or less the same fashion as in the Keregōḍi-Raṅgāyura plates (above No. 113);

Śivamāra's younger brother, whose breast was embraced by the damsel of citory and who had cut short the evil course of the Kali age, was **Vijayāditya** (verse 6);

being a man of restraint, he considered the earth as his brother's wife and even as Bharata did in the case of his brother Rāma's wife Sītā, believed that she (i.e. the earth) was not to be approached (with evil intentions); and this he did (though he had the ability to rule the earth) being a man praised by the whole world for the good qualities possessed by him and for his affectionate disposition (verse 7);

his son, who had brightened the entire universe with his moon-light-like heap of victorious fame, and whose high breast had been embraced by the goddess of sovereignty was the *Dharma-mahārājādhirāja* **Satyavāka-Koṅguṇivarma** who had **Rājamalla** as his first name;

he was a Karṇa in munificence; a Śēsha in the mattering of supporting the earth; an Arjuna in war; an ocean in profoundity; submarine fire to the ocean of evils of the Kali age; an adamantine fortress in protecting those who seek his refuge; he was Brahma in bringing into existence the state of living beings (verse 8);

his son, whose breast was embraced by the goddess of çitory as a result of his having vanquished his enemies by the might of his arms, was the *Dharma-mahārājādhirāja* **Nītimārga-Koṅguṇivarma** *alias* **Eṟegaṅgadēva** who ever meditating at the feet of the god Arhat;

in a fierce battle fought at **Rājāṟāmaḍi,** this eminent king defeated with ease his powerful enemies (verse 9);

he routed in battle the confederate **army of the Vallabha** teeming with quality elephants, steeds and soldiers and led by great kings of the **Pallava, Rāṣṭrakūṭa, Kuru, Magadha, Māḷava, Cōḷa, Lāḷa, Saṁvalla** and **Cālukya** dynasties (verse 10);

his son, whose feet were worshipped by all feudatories and whose inner self had been enlightened by comprehensive learning, was *Dharma-mahā-rājādhirāja* **Satyavākya-Koṅguṇivarma** who had the first name of **Rājamalla;**

he was avrese from the evil conduct of the Kali age; he was ever adorned with the good quilities and character of such exemplary kings of yore as

Māndhāṭri; he had cut down hostile kings in anger and illuminated his family; he occupied the minds of the damsels in the form of cupid himself (verse 11);

These were the hositle kings of the **Vaṅgas, Pauṇḍras,** the **Magadhas** and the **Kōśalas**; and these the hostile kings of the **Kaliṅgas, Andhras,** and **Draviḍas** thus did the people praise his valour as shown in the battle of **Sāmiya** (verse 12);

his younger brother **Būtugēndra,** had defeated the redoubtable **Rājarāja** even as Viṣṇu had defeated Mura, vanquished his enemy **Mahēndra** at **Biriyūr, Sūṟūr** and also in the battle at **Sāmiya** (verse 13);

he was, in anger, the very fire of deluge, in munificence, the wish-fulfilling tree, among women the very cupid, in all sciences, the all-knowing (or Sarvajña), in the science of elephants, the son of Karēṇū, i.e. Pālakāpya; defeating the Koṅgas, who resisted his attempts to tie up elephant, he captured single-handed hundreds of elephants in accordance with ancient methods (verse 14);

he kept at a distance all stains; to whom the entire circle of kings bowed its head in obeisance at the mere utterance of his name; he was possessed of truthful speech and conduct as enjoined by the purport of all sciences; he was a devout Jaina; and he had the other name of **Guṇḍuttaraṅga;**

his queen was **Candrōbaḷabbā** the daughter of the illustrious master of the earth, **Amōghavarṣa;**

from her, who was the result of a blessed tradition, who was the source of good fortune, who was an assembly of modesty, prosperity, fame and excelent character, well educated in such arts as dancing, was born to Būtugēndra a son, the king **Eṟegāṅga,** the eloquent (verse 15);

he grew up every day even as the growing new moon; and he was anointed, by his paternal uncle **Rājamalladēva,** to the title of the illustrious **Eṟeyappa;**

there was a battle in which the field was soaked with the blood issuing from the elephants felled by his sword, in which demons and devils closely followed dancing headless trunks amidst the roar of goblins (verse 16);

in that battle he slew **Mahēndra,** even as Indra slew Baḷa, and captured such inacessible hill-fortresses as **Sūṟūru, Nāḍugāṇi, Midigēsi, Tippēṟu, Peṁjaṟa,** etc. and brought down the haughtiness of his adversaries (verse 17);

by him, whose pristine pure fame had destroyed the stain of Kali, who was a Bharata in vocal and instrumental music, in dance and in the minor arts, who was an authority among great grammarians, by whose ornaments of ambition and good qualities, the path of polity[1] and been illuminated, whose feet were worshipped by all his feudatories, was the earth governed without any challenge;

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[1] Nītimārga appears to have been used here not only in its literal sense but also as the second name of Eregaṅga.

when seven hundred and twentyseven years of the Śaka era had elapsed, in the cyclic year Ra[ktākṣi], on Monday, the 14th of the bright half of ……, when the nakṣatra was Punarvasu;[2]

he made a grant[1] to **Śivārya** after loving the latter's feet;

verses 18 and 19 seem to contain the praise of some hero, probably Śivārya himself, who appears to have maintained one thousand elephants in **Koṅga-nāḍu-viṣaya;**

the text in lines 80-87, in Kannaḍa enumerate the boundaries of the gift village, much of the details being lost;

the enumeration of the boundaries is followed by a statement that twenty *niṣkas* of gold from the permanent or fixed revenue income (*siddhāya*) should be paid to the village.

The witnesses to the grant were the subject of the **96,000 viṣaya.**

The imprecatory portion, which follows, consists of five of the usual stanzas.

The charter was written by **Viśvakarma,** who was the mainstay of all arts and was an expert in the art of drawing.

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[1] The sixth plate is broken and one half of it lost.

No. 121

HONNĒNAHAḶḶI FRAGMENTARY INSCRIPTION OF EṞEYAPPARASA

Provenance : Stone forming the roof of the ruined Īśvara temple at Honnēnahaḷḷi, Krishnarajpet Taluk, Mysore District, Karnataka.

Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1923-24, p. 105, No. 118.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 9th century A.D.

TEXT[1]

1. ......ma......
2. dhirāja **Kōḷālapura**......
3. **Eṟeyapparasa**......
4. Ko...
5. mecci **Koṅgal-nāḍ**-o...
6. [bāḻga]ḻcukoṭṭor [।*]maṅgaḷa [॥*]

SUMMARY

When the [**Mahārājā**]**dhirāja**, the lord of **Kōḷālapura**......**Eṟeyapparasa** [was ruling over the earth]......in appreciation granted......in **Koṅgal-nāḍu** as *bāḻgaḻcu*.[2]

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[1] After the text published in *Mys. Arch. Rep.*, 1923-24.

[2] This term makes it clear that the record in question is a hero-stone inscription registering a compensatory grant made to a warrior.

No. 122

KRĪṢṆĀPURA INSCRIPTION[1] OF SATYAVĀKYA-[PERMMĀNAḌI]

Provenance : Krishṇāpura, Yelanduru Taluk, Mysore District, Karnataka.

Reference : *E.C.*, Vol. XIV, Y1. 88; B. R. Gopal *et al.* : Ep. Carn., Vol. IV, (Revised edn., 1975), Y1. 183.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Śaka 84,……[Pau]ṣa śu. Uttarā-Bhādrapada nakṣatra, Thursday. These details are insufficient for verification. In characters of the first half of the 10th century A.D. Probably=919 A.D., December 2.

TEXT[2]

1. ……**Satyavākya**……
2. …ḷ**ālapura**-varēśvara **Nandagiri**-nātha śrīmat-**Pe**……
3. ……ṅ-geyyuttav-ire Sa(Śa) **ka-varṣam-eṇṭunūṟanālva**……
4. ……**ṣa-māsada su**(śu) **kla-pakṣad-Uttarā-Bhādrapada** me……
5. ……**haspati-vāram-**āgi **Nītimārgga-Permmānaḍigaḷ**……
6. rādaṇḍāda giccuvokkōṁ[3] palar-mmecce-gaṇḍa gaṇḍa……
7. ti-hitan-atiratha so(su) caḷitanoḷ-paṅkāvatāṁsaṁ ga[4]
8. divasakke tāḷkoṇadode bāḷin-orvvadatanada……
9. ……ya Vatsara **Mallikārjunaṅge** yuddha.Prabaddhavairi……
10. naḷvann-ahita-vidhvaṁsakaṁ **Satyavākya—Vīra-Permmā**……
11. rvvisevugurolparaṁ kalnāḍu daye-geydar-abhyantarasi……

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[1] The top portion as well as both the sides of the slab are broken and hence the record is fragmentary.

[2] After the text published in *E.C.*, Vol. IV (Revised edn. 1975).

[3] Gopal *et. al.* = *givvuvokkoṁ*.

[4] Gopal *et. al.* : *paṁkāvataṁ gaṁga.*

12. ṟu paḍevaḷ gāma-gadyaṇa komara-gadyaṇa **Permmaḍi**......
13. ḻtunayavara-teṟe masivuṭṭige perggaḍe-gāṇke nadata......
14. nal-chāvira pugilu maṭṭdeṟe yāduv-ellaṁ biṭṭu sa......
15. hara. tu dattiyan-aḻidō [ṁ*] Vāraṇāsiyu kavileyu......
16. ......śrī ॥

SUMMARY[1]

When the *Dharma-mahārājādhirāja*, lord of **Kovaḷālapura**, master of **Nandagiri**, the illustrious **Satyavākya-Koṅguṇivarma Permānaḍi** was ruling over the earth,

in the Śaka year eight hundred and forty......on Thursday......of the bright half of Pauṣa, when the nakṣatra was Uttarā-Bhādrapada,

a certain person, probably **Mallikārjuna** by name, committed self immolation by entering fire.[2] His wife seems to have received the *kalnādu* grant, made in appreciation of the hero's feat,[3] by the ruling king. The grant consisted of income from a number of taxes such as *komara-gadyaṇa*, *māsavuṭṭige*, *perggaḍe-kāṇike* etc.

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[1] In giving this summary, damaged parts of the text have been restored on the analogy of other Western Gaṅga epigraphs.

[2] *Kiccu-Vokkōṁ* means 'he entered fire'.

[3] Another W. Gaṅga ruler Nītimārga- Permānaḍigaḷ is mentioned in line 5 though the context is not clear. It is likely that the epigraph records the death of Nītimārga predecessor of Satyavākya, and also records the commission of self-immolation by his servant. A similar instance in Western Gaṅga history is recorded in the Doḍḍahuṇḍi inscription of Nītimārga, datable to the middle of the 10th century (*E.I.*, Vol. VI, p. 43).

No. 123

KŪRAGALLU INSCRIPTION OF PERMMĀNAḌI

Provenance : Kūragallu, Periyapatna Taluk, Mysore District, Karnataka.

Reference : B. Lewis Rice : *E.C.*, Vol. IV, Hs. 92; B.R. Gopal *et al.* : *Ibid.* (Revised edn., 1975), pp. 28.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the first half of the 10th century A.D.

TEXT[1]

1. Svasti [1*] śrī-**Permmā-**
2. **naḍigaḷ**-pir(pṛi) thu (thi)vi-rājyaṁ
3. geyyutt-ire **Koṅgal-nāḍ-e-**
4. ṇcāsiraman-**Eṟeya-**
5. **ppan**-āḷuttire **Kurggalla**
6. **Būtugan**-arasi **Saramabbe-**
7. y-āḷutt-ire **Kurggalla** gāvuṇḍa
8. **Tammuttirbbōra** tuṟugoḷoḷ-kādi
9. sattar idakke **Eṟeyapparasar**
10. koṭṭar-maṇṇu mūgaṇḍuga kalnāḍu [1*] ida-
11. kke sa(sā) kki (kṣi) **Mudire-Būtayya** Beḷḷ**ana-Kara-**
12. **kudi** Bāradar-**Eṟeyamma Kedaḍey** [ū] **r-Ayya-**
13. **pa**[2]

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1. After the text published in *E.C.*, Vol. IV.
2. The writing stops here.

SUMMARY

While the illustrious **Permmānaḍi** was ruling over the earth, **Eṟeyappa** was governing **Koṅgal-nāḍu-8,000** and **Saramabbe**, the queen of **Būtuga** was administering **Kurggallu**, the *gāvuṇḍa* (headman) of **Kurggallu** fought and fell in the cattleraid of the **Tammuttirbbōr**. For this, **Eṟeyapparasa** granted as *kalnāḍu*[1] 3 *kaṇḍugas* of land. The witnesses to this grant were **Būtayya** of **Mudire**, **Karakuḍi**, [the son) of **Beḻla**, **Eṟeyamma**, [the son] of **Bāradar** and **Ayyappa** of **Kedaḷeyūr**.

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[1] *Kal-nāḍu* is a Kannaḍa technical term, literally meaning 'setting up of the [memorial] stone' but in effect signifying the compensatory grant made to a hero or his dependents in appreciation of the valour displayed by him on the battle-field. The term also occurs as *kal-naḍu*, *kal-nāṭu* and *kal-naṭu*.

No. 124

BASAVĀPURA INSCRIPTION OF SATYAVĀKYA-PERMMĀNAḌĪ

Provenance : Basavāpura, Chamarajnagar Taluk, Mysore District, Karnataka.

Reference : *Mys. Arch. Rep.*, 1931, B. R. Gopal *et al* : *E.C.*, Vol. IV (Revised edn., 1975), Ch. 237.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 9th-10th century A.D.

TEXT[1]

1. Svasti [1*] **Satyavākya-Koṅguṇivarmma-dharmma-mahārājādhirāja**
2. **Kovaḷālapura**-varēśvara **Nandagiri**-nātha śrīmat-**Permmānaḍi-**
3. **gaḷā** tammaṁ **Būtarasa** tamma **Kudirūroḷ**-kavi……bavaradoḷ-ke-
4. ccuṟubi sattō [r*] avara māma **Timpamedeya Mādavāḍiya bāḷgaḷcu** **koṭṭō** [r*]
5. macca-
6. ṟipara
7. rasa
8. **Bāṇa-**
9. **gāvuṇḍā-**
10. bāḷgaḷcu
11. mariyā-
12. diyo-
13. ḷe sa-
14. lvudu [1*] ida āvan-orvvanu mōhadoḷu aḷupi……
15. Vāraṇāśi (si) yam-aḷida pāpadoḷu……

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[1] After the text published in *E.C.*, Vol. IV, (Revised edn. 1975).

SUMMARY

Būtarasa, the younger brother of the *Dharma-mahārājādhirāja* **Satyavākya-Koṅguṇivarma,** the lord of **Kovaḷālapura,** the master of **Nandagiri,** the illustrious **Perṁmānaḍi,** fought in a battle at **Kudirūr** and died. His uncle **Timpamedeya** granted the village of **Mādavāḍi** as *bālgaḻeu.*[1] **Bāṇagāvuṇda** will see to it that the *bālgaḻcu* convention is executed. Any one flouting this grant would incur the sin of having destroyed Vārāṇasi.

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[1] *Bāḷgaḷcu* is a compensatory land grant given in appreciation of the valour shown by a hero on the battle-field irrespective of whether the hero gets killed in or survives the battle. Opinions differ as to the correct import of this obsolete Kannaḍa technical term. Some scholars derive it from *bāḷ* (=sword) + *kaḷcu* (=washing) and hold that the term signifies the action of washing of the hero's sword by his master at the time of making the compensatory grant. The present author holds the view that the term is to be derived from *bāḷ bāḷ* (= livelihood) + *gaḷcu* (earning) and should be taken to signify the fact that the hero, or, in case of his death, his dependents, become eligible for the compensatory grant of land as livelihood.

No. 125

KEREHAḶḶĪ INSCRIPTION OF PERMĀḌI

Provenance : Kerehaḷḷi, Chamarajnagar Taluk, Mysore District, Karnataka.
Reference ; Lewis Rice : *E.C.*, Vol. IV, Ch. 141 ; B. R. Gopal *et. al.* : *Ibid.* (Revised edn., 1975), Ch. 352.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 9th-10th century A.D.

TEXT[1]

1. Svasti [।*) śrī-**Noḷambana** perggeḍe **Tribhu-**
2. **vanayyaṁ Permmāḍīyan**-ōlagisi **Si** [Śi) **va-**
3. **yyana-keṟeyan**-āḷuttam-iḻd-ī keṟeya bi-
4. ttuvāṭamaṁ biṭṭari (r l i) dan-āvanum-aḻipi
5. koṇḍatan-ī keṟeyumaṁ Vārāṇāsiyu-
6. man-āḻidaṁ [।*] maṅgaḷa-mahā-śrī [॥*]

SUMMARY

Tribhuvanayya, the perggaḍe of the illustrious **Noḷamba**, having paid homage to **Permāḍi**, was administering the tank **Śivayyanakeṟe** when he made a grant of the *bittuvāṭa*[2] of that tank. Whoever, should destory and misappropriate this gift would have in effect destroyed this tank and Vārāṇasī.

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1. After the text in *E.C.*, Vol. IV (Revised edn., 1975).
2. Though not stated in so many words in the record itself, it may be safely assumed that the *bittuvāṭa*, which means any specified extent of land irrigated by the water from the tank in question, was granted for the maintenance of and repairs to the tank itself, as was the common practice in Southern Karnāṭaka in those days. See also below, p. 402, footnote 2 and p. 456, footnote 1.

No. 126

CHIKMAGAḶŪR INSCRIPTION OF RĀCAMALLA, YEAR 6

Provenance : Chikmagaḷūr, Chickmagalur Taluk and District, Karnataka.

Reference : B. Lewis Rice, *E.C.*, Vol. VI. Cm. 3; J. F. Fleet., *EI.*, Vol. VIII, 50-59.

Language : Kannaḍa. In prose.

Script : Kannaḍa.

Date : Regnal year 6, Kārttika śu. 15, Monday, Mūlanakshatra. In characters of the 10th-11th century A.D.

TEXT[1]

1. Siddhaṁ[2] [।*] Svasti [॥*] **Nītimārgga-Koṁguṇī-**
2. **varmma-dharmmamahārājādhirā-**
3. **ja Kuvaḷāla**-puravar-ēśvara **[Nanda]-**
4. **giri-**nātha śrīmat **Rācamallaṁge [pa]-**
5. ṭṭaṁ-**gaṭṭid-āṟaneya varṣada Kārttika-mā** [sa]-
6. **da su (śu) ddha puṇṇameyu [ṁ]** **Sōma**[3]**-vāramu** [ṁ] **Mūla-nakṣatra-**
7. **mum**=**āge Pemmanaḍigaḷ** pri (pṛi) thuvi-rājyaṁ-ge-
8. yy [u] ttam-ire **Kiṟiya-Muguḷiya Pemmāḍi-g [āmu]-**
9. [ṇḍa]ṅge koṭṭa nīḻpaṇya iṇṇū (nnū) ṟu **Pemmāḍigu**[ṁ]**Nilabe-**
10. **yu**[ṁ] **Narasiṅgayyanuṁ Kēśavavyyanu** [ṁ] **[Pa ?] nne-** ō**jaru** [ṁ]
11. **[Ma ?] dhukamm-ōjaru**ṁ Beṇṇegēsiyuṁ **Eṟeyamman** [uṁ]
12. int=ivar=iḻdu koṭṭor [।*] I (Ī) koḍaṇgeyaṁ baḷasidor
13. nāḻgāmuṇḍa **Biyaḷanu**ṁ **Piriya-Muguḷiya [Ko]ma-**
14. **rayyanu** [ṁ] **Palmāḍiya Mendammanu** [ṁ] Beṇṇeyū**ra Dēva-**

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[1] After Fleet in *EI.*, Vol. VIII, p. 58.

[2] Expressed by symbol. Fleet : *Ōṁ*.

[3] The letter *ma*, originally omitted, is engraved below the line between the letter *sō* and *vā*.

15. **[gaṇa ?] nu [ṁ] Maḻtavūrada Pemmāḍi-gāmuṇḍanu [ṁ] Urppavaḷḷiya**

16. **Camayyamuṁ Indavūrada Vi [ṭi ?] yyaru [ṁ] [॥*] Maṅgaḷa**[1].

SUMMARY

In the sixth year after the coronation of the *Dharma-mahārājādhirāja*, the lord of **Kuvaḷālapura**,, the most of **Nandagiri**, the illustrious **Nītimārga-Koṅguṇivarma Rācamalla**,

on Monday, the full-moon day of the bright half of Kārttika, when the nakṣatra was Mūla,

when **Permānaḍi** (i.e. Rācamalla) was ruling over the earth,

Permmāḍi-gāmuṇḍa of **Kiṟiya-Muguḷi** was given two hundred *nīḻ*-paṇya[2].

The grant was jointly given by **Pemmāḍi, Nīlabbe, Narasingayya, Kēśavayya, Panne-oja, Madhukamm-ōja, Beṇṇegēsi** and **Eṟeyamma**.

Those who surrounded[3] this gift-land were **Biyaḷa** the ***nāḻ-gāmuṇḍa*****,** **Komarayya** of **Piriya-Muguḷi, Mendamma** of **Palmāḍi, Dēvagaṇa** of **Beṇṇeyūru, Pemmāḍi-gāmuṇḍa** of **Maḻtavūru, Camayya** of **Urppavaḷḷi** and **Viṭiyya** of **Indavūra**.

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1. There is a plain symbol at the end which Fleet takes to stand for *Ōṁ*.
2. The meaning of this word is not clear. Fleet has taken it to be a piece of land. In Kannaḍa *paṇya* (also *paṇṇeya*) means, according to Kittel, "a farm, a landed estate". *Nīḷ-paṇya* seems to have resulted from *nīḍu* + *paṇya* as is the case with *nāḷ-gāmuṇḍa* (*nāḍu*+*gāmuṇḍa*). *Nīḍu* means among other things 'to give', 'to present', etc. Thus *nīḷ-paṇya* may, in effect, mean a piece of gift land. If this is accepted, Fleet should be considered right in suggesting that a term for land measure such as *mattar* should be supplied in between *innūru* (=200) and *nīḷ-paṇya*.
3. Fleet has translated *baḷasu* to mean 'cultivated' and assumes that all the persons mentioned in lines 13-16 were to cultivate the gift land. It is more likely that the landed properties owned by these persons surrounded and formed the boundary of the gift land.

No. 127

HIRANANDI INSCRIPTION OF RĀCAMALLA

Provenance : Hiranandi, Heggadadevanakote Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : E.C., Vol. IV, Hg. 116; B.R. Gopal *et. al.* : *Ibid.*, Vol. III (Revised edn., 1974), Hg. 23.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Undated. In characters of the 10th century A.D.

TEXT[1]

1. [Sva]sti [|*] śrī-**Eṟeyāpa.**[2]
2. ...ya-veḍeṅgaṁ[3] sarggam-ēṟidoḍe
3. ......ḍeṅgana[3] [magaṁ*] **Kiṟiya-Rācamalla** ma-
4. nne-bēḍidoḍ-are-nelanuṁ bhaṇḍāravumaṁ ko-
5. ṭṭān-endu bandu **Bhuvanādityaṁ** bare ay-sā-
6. mantaruṁ perggaḍegaḷum **Bayal-nā-**
7. **ḍanu Rācamallaṅ**g-allade rājyamaṁ gēya-
8. l-īyem-endu **Bhuvanāyatana Māguṇḍi-**
9. yoḷ-kādid-andu **Nindiya Korantiyarasa**ra ma-
10. kkaḷ-nāl-nālvaru nilad-aḷivinoḷ-kādi sa [tto]-
11. [de] **Kaligeṟeyya** ī kalla niṟisidōṁ piri-
12. ya magaṁ **Daserāma** [|*] ī kalnāḍan-aḷidōṁ kavi-
13. leyuṁ Bāraṇāsiyuman-aḷidōṁ [|*] bara(re)dōṁ

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] The lost letter may be restored as *ṁ*.

[3] The intended reading is, probably, *tureya* (=*tūraga*)-*veḍeṅgam* meaning 'a marvel with horses'.

14. **Bīrayya** [|*] paṟidavu bari muṟida
15. ...niṭṭ-elv-eraḍuṁ tōredavu
16. ......m-āge sūsida[1] vu karuḷ-goḷe
17. ...ḷedavu rudhirām-iṟidarō
18. ......ṟanāṁ......

SUMMARY

On the illustrious **Eṟeyapa**, who was a marvel with horses, having ascended the heavens, **Bhuvanāditya** approached [Eṟeyapa's son] the junior Rācamalla hoping that, if he asks for a fief, **Rācamalla** would bestow on him half the kingdom and half the treasury; but the *ay-sāmantas*[2] and the *perggaḍes*,[3] determined as they were not to let anyone other than **Rācamalla** to rule over Bayal-nāḍu, gave battle to **Bhuvanāditya**[4] at **Māguṇḍi** and in that battle the four sons of **Korantiyarasa** of **Nindi**, **Daserāma** being the eldest among them, were killed. The memorial slab was set up by **Kaligeṟayya.**

Whoever destroys this installed memorial stone would have, in effect, destroyed tawny cows and Vārāṇasī. The text was written by **Bīrayya.** The last four lines seem to describe a battle scene.

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[1] The letter *da*, originally omitted, is engraved below the line.

[2] The *ay-sāmanta* literally means the *'five sāmantas'* as translated by Rice and Gopal *et. al.*; the expression occurs in Western Gaṅga inscriptions as indicative of a body of feudal administrators, in which *ay*°, standing for five, may, after all, be conventional.

[3] The Kannaḍa designation *perggaḍe* (*per* = Skt. *mahat* + *kaḍe*=Skt. *tara)*, a translation of Sanskrit *mahattara* occurs in numerous Kannaḍa inscriptions, from early times, and connotes, in general, administrative and revenue officers. Appropriate words were prefixed to the term *perggaḍe* in order to denote the specific nature of duties as, for instance, in the cases of *suṅka-verggaḍe* (Skt. *śulka-mahattara*), a revenue officer, *mane-verggaḍe* (Skt. *gṛiha-mahattara*), an officer in charge of the royal household, *antaḥpura-verggaḍe*, an officer in charge of the royal harem, etc. Since the late medieval period, *perggaḍe*, in its modernised form of *heggaḍe* (hegde) has lost its original connotation of an official designation and has come to the used as a nominal suffix hereditarily,

[4] The name of Bhuvanāditya is mentioned in its colloquial form of Bhuvanāyta in line 8 of the text. Such and other transformations of °*āditya* when it forms the second half of a proper name is commonly met with in Kannaḍa inscriptions. See e.g., *SII.*, Vol. IX, Part I, for names such as Vijayitta (for Vijayāditya) in No. 6.

No. 128

CHINAKURAḶI INSCRIPTION OF SATYAVĀKYA-PERMMĀNAḌI

Provenance : Chinakuraḷi, Krishnarajpet Taluk, Mysore District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. IV, Kp. 17.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the first half of the 10th century A.D.

TEXT[1]

1. Svasti[।*] **Satyavākya-Pe-**
2. **rmma(rmmā)naḍigaḷ**-pri(pṛi)thu(thi)vi-rājyaṅ-geyu-
3. ttire **Bamma** . **Basira**da tuṟugoḷoḷ[2]-kādi sa[3]

SUMMARY

While **Satyavākya-Permmānaḍi** was ruling over the earth, **Bamma[.]** fought in the cattle-raid at **Basira** and died.

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[1] After the text published in *E.C.*, Vol. IV.

[2] *Tuṟu-goḷaḷ* is another technical term in Kannaḍa epigraphy in which *tuṟu* stands for cattle, *koḷ* means 'to capture', 'to take' and *oḷ* (from *uḷ*) means 'in'. Thus *tuṟu-goḷ-oḷ* literally means 'in capturing cattle', that is to say 'in a cattle raid'.

[3] Continuation lost.

No. 129

GAṆIGANŪRU INSCRIPTION OF SATYAVĀKYA-PERMMĀNAḌI

Provenance : Gaṇiganūru, Yelandur Taluk, Mysore District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. IV, YI. 25.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the first half of the 10th century A.D.

TEXT[1]

1. Svasti [।*] **Satyavākya-Permmānaḍigaḷ** pṛithu(thi)vī-rā-
2. jyaṅ-geyuttam-ire svasti satya-samēta-guṇa-gaṇāḷaṁkṛita Ba-
3. li-vaṁsō(ś-ō)dbhava Ghana-Rudra svāmi-vatsaḷa śrīmat **Ārakuṭṭi Ā-**
4. **rakuṭṭīśvarake** koṭṭa gaḻde **Ghana-Rudra**ṁ moḷe-vede[2] irkkaṇḍugad-a-
5. ygoḷaṁ **Kaliyaṅgani**ṁ paḍuvaṇa maṇṇuṁ baḍagaṇa pādi verasi mo-
6. ḷe-vede ēḻkaṇḍugaṁ [।*] **Āditya-bhaṭāraṅge Eḷabbeyā** koṭṭa ma-
7. ṇṇu moḷe-vede padir-kkoḷaṁ ārā-tōṇṭadiṁ mūḍaṇa tōṇṭakaṇḍamuṁ
8. **Māribeṟetiyi**ṁ baḍagaṇa maṇṇu moḷe-vede ēḻkaṇḍugaṁ **Mā-**
9. **lalli**ya maṇṇu moḷe-vede mūgaṇḍugamum-ī dēgulada baḻiy-a-
10. du salvudu [।*]idaṁ **Si-(Śi)vasa(śa)ktī-bhaṭārakar**-paḍedōr-**Nnandiya** baḻi-
11. yavar-āḷvōr-dēgulamuṁ mānya[mum]-ikṣisuvōr [।*] **Ārakuṭṭiyā** dha-
12. rmmadoḷ-iḻdu **Śivā[śa]kti-bhaṭārakar**-ddēgulam-mādisidōr [।*] **Poḷalabbe-**
13. ya koṭṭa maṇṇ-aygoḷa [।*] idan-aḻidōṁ Vāraṇāsiyu ka-
14. vileyuman-aḻidōna gatige salvōn-akke [।*]
15. **Eriyūra Dinakarayya-seṭṭiya** liki(khi)taṁ [॥*]

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[1] After the text published in *E.C.*, Vol. IV.

[2] Rice and Gopal et al. : *moḷeveḍe*. *Moḷe-vede* actually means 'live seed'. Thus the expression *Ghana-Rudraṁ moḷe-vede irkkaṇḍugad-ay-goḷam* would mean '5 *koḷas* of land of the extent of being sown with live-seeds of two *kaṇḍugas*', the *kaṇḍuga* measure being known as *Ghana-Rudra* after the title of Ārakuṭṭi.

SUMMARY

While **Satyavākya-Permmānaḍi** was ruling over the earth, the illustrious **Arakuṭṭi,** who was adorned by a string of good qualities including truthfulness, who was born of the Bali lineage, who was known as **Ghana-Rudra** and who was the beloved of his master, made a grant, to the temple of **Ārakuṭṭīśvara,**[1] of a paddy field 5 *koḷas* in extent and capable of being sown with 2 *kaṇḍugas* of seeds measured by the khaṇḍuga named as **Ghana-Rudra,** of a field to the west of (the field of) **Kaliyaṅga** and of a field, to the north of the woods, capable of being sown with 7 *kaṇḍugas* of live seeds.

Eḷabbe made a grant to the god **Āditya-bhaṭāra,** of a field of 10 *koḷas* in extent, one piece of garden land to the east of the garden, 7 *kaṇḍugas* of land to the north of (the field of) **Māribeṛeti** and 3 *kaṇḍugas* of land at **Mālalli** and these lands also shall belong to the temple (of Arakuṭṭīśvara).

The grants were obtained by **Śivaśakti-bhaṭāraka**; they shall be administered by those belonging to the lineage of **Nandi** and they shall supervise the temple and the grants.

Śivaśakti-bhaṭāra, while under the religious charity of **Arakuṭṭi,** got the temple constructed.

Poḷalabble granted a land of the extent of 5 *koḷas.*

Whoever flouts this grant would incur the sin of one who had destroyed Vārāṇasi and cows.

The inscription was written by **Dinakara-seṭṭi** of **Eriyūru.**

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[1] Evidently so named after the donor himself.

No. 130

HONNŪRU INSCRIPTION OF A PERMMĀNAḌI, YEAR 3

Provenance : Honnūru, Yalandur Taluk, Mysore District, Karnataka.
Reference : B.R. Gopal *et al.* : *E.C.*, Vol. IV (Revised edn. 1975), YI. 14.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Regnal year 3, Kārttika……In characters of the 10th century A.D.

TEXT[1]

1. …… **mānaḍigaḷa paṭṭaṁ-gaṭṭida mu(mū)ṟaneya varisada[2] Kārttika-māsada ……**
2. …… ṇḍa **Ponnavayya** tuṟu-goḷoḷe sattō[ṁ][।*] **Ponnavayyana** piriyā………
3. …… kalla naḍisi keṟeyo] ayguḷe bede gaḷdeya ko ……

SUMMARY

…… **in the month of Kārttika in the third year since the coronation of … [Per]mānaḍi, Ponnavayya** died in the cattle-raid. **Ponnavayya's** elder…… set up the [memorial] stone and granted five *koḷa* of cultivable field ……

---

[1] After the text published in *E.C.*, Vol. IV (Revised edn. 1975).

[2] Read *varṣada*.

No. 131

JINNAHAḶḶI INSCRIPTION OF SATYAVĀKYA-PERMMĀNAḌI, YEAR 7

Provenance : Jinnahaḷḷi, Heggaḍedevanakote Taluk, Mysore District, Karnataka.

Reference : B. Lewis Rice : *E.C.*, Vol. IV, Hg. 110.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Regnal year 7.

TEXT[1]

1. Svasti [।*] Śrī-Koṁguṇivarmma-dha-
2. rmma-mahārājādhirāja Kō-
3. ḷāḷapura-varēsva(śva)ra Nandagiri-
4. nātha śrīmat-Satyavākya-Pe-
5. rmmānaḍigaḷa paṭṭaṁ-gaṭṭid-ēḷa-
6. neya variṣad[2]-andu Gaṁg-ānva-
7. ya-mūḷa-staṁbhaṁ Gaṁgara-
8. vaṁś-ādhipati Mādivarmma-
9. va(pa)ṭṭakk-arhan-appa Saypāṁta
10. Eṟeyaṁgappana magaṁ
11. Mācigaṁ Guttiya-Gaṁgana
12. basadoḷ-Tuṟundavoḷa-
13. la kāḷegadoḷ-Noḷaṁbā-
14. dhirājaroḷ-kādi
15. sattaṁ ॥

---

[1] After the text published in *E.C.*, Vol. IV.

[2] Read *varṣad*.

SUMMARY

In the seventh year after the coronation of the *Dharma-mahārājādhirāja*, lord of **Kōḷāḷapura**, master of **Nandagiri**, the illustrious **Koṅgaṇivarma Satyavākya Permānaḍi**,

Māciga, the son of **Eṟeyaṅgappa**, the basic pillar of the **Gaṅga** family, the lord of the **Gaṅga** lineage and worthy of the crown of **Mādivarma**, fought on the orders of **Guttiya-Gaṅga**, in the battle of **Tuṟundāvoḷal**, against **Noḷambādhirāja** and died.

No. 132

MŪḌAHAḶḶI INSCRIPTION OF SATYAVĀKYA PERMĀNAḌI, YEAR 12

Provenance : Mūḍahaḷḷi, Nanjangud Taluk, Mysore District, Karnataka.

Reference : B.R. Gopal *et al.* : *E.C.*, Vol. III (Revised edn., 1974), Nj. 195.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Regnal year 10, Vaiśākha, *Taledivasa* i.e. śu. 15. In characters of the 10th century A.D.

TEXT[1]

1. **Svasti [।*] śrī-Satyavākya-**
2. **Permmānaḍigaḷ pa-**
3. **ttaṁ-gaṭṭida paṁneredaneya va-**
4. **rṣadoḷ-Vayisakada[2]**
5. **Tale-devasa[3]......**

SUMMARY

The text is lost after the reference to the **15th day in the bright half of Vaiśākha in the 10th year after the coronation of** the illustrious **Satyavāka-Permānaḍigal**.

---

[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] B.R. Gopal *et. al.* : *rṣadoḷ yisakaṁda.* Read *rṣadoḷ Vaisākhada.*

[3] B.R. Gopal *et. al.* : *taledeḷasaga.*

No. 133

NAGARLE INSCRIPTION OF SATYAVĀKYA PERMĀNAḌI

Provenance : Nagarle, Nanjangud Taluk, Mysore District, Karnataka.
Reference : Lewis Rice : *E.C.*, Vol. III, Nj. 155; B. R. Gopal *et. al.* : *Ibid.* (Revised edn., 1974), Nj. 239.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the 10th century A.D.

TEXT[1]

1. Idu vidyā-dānaṁ dēvāraṁ geyva bra(vra)tigaḷuṇbun [।*]
2. [2]Svasti [।*] **Satyavākya-Kōṁguṇivarmma-Dharmma-ma-**
3. **hārājādhirāja Koḷālapura**-varēśvara **Nandagirināthaṁ**
4. śrīmat-**Permma(rmmā)na**[ḍi*] **gaḷge Vidyādharayyaṁ** binnapaṁ geydu **Na-**
5. **garala Nannayyana** dēgulakke muttareyaṁ paḍedu koṭṭaṁ [।*]
6. ā maṇṇu **Nannayyana** dharmmamaṁ **Vidyādharayyana** santati-
7. yavar-kkāvōd-idakke[3] **Sakkiḻe Beḷgundūruṁ Kiṟuveḷgundūruṁ**
8. **Sattiyūruṁ Siṁgūru Nagarala-pannirvvaru mahāpa-**
9. **riṣeyu Eḍe-nāḍa** muver-nnāḻgāmuṇḍugaḷuṁ sakki[4] [।*] i-
10. dan-aḻidōr-Vvāraṇāsiyuṁ sāyiraṁ kavileyuman-aḻi-
11. dōṁ (dōr) idaṁ kādōṁ gō-sahasraṁ-goṭṭa phalamaneyduvōṁ [।*]
12. ……ke……nurggondu
13. gavaṟe **Bijaytana** naṭṭa bellapātrada[5] maraṁgaḷ [॥*]

---

[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).
[2] There is a spiral symbol at the commencement of this line.
[3] Read °*kkāvōdu* [।*] *idakke.*
[4] *Sakki*=*sākṣi.*
[5] Read *bilva-patrada.*

SUMMARY

This grant made for imparting education is to be enjoyed by the ascetics administering the temple.[1] **Vidyādharayya**, on making a request the *Dharma-mahārājādhirāja*, the lord of **Koḷalapura**, the master of **Nandagiri,** the illustrious **Satyavākya-Koṅgunivarmma Permmānaḍi,** obtained the field called *muttare* and granted it to the temple built by **Nannayya** of **Nagarala**. The grant of that field as well as the pious act of (i.e. the temple built by) **Nannayya** are to be protected by the descendants of **Vidyādhara**.

[The citizens of] **Sakkiḷa**, **Beḷgundūru**, **Kiṟuveḷgundūru**, **Sattiyūru** and **Singūru**, the **'Twelve'** of **Nagarala**, the great assembly and the three *nāḻ-gāmuṇḍus* of **Eḍe-nāḍu** were witnesses to the grant.

Those who destroy this grant would have destroyed in effect Vārānasī and one thousand tawny cows; he who protects this grant would have, in effect, earned the merit for gifting away one thousand cows.

The *bilva* (*bēl*) trees have been planted by *gavaṟe* **Bijayta**[2].

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[1] The passage *dēvāraṁ* (from Skt. *dēv-āgāra*) *geyva vratigaḷ* is to be understood in the sense of 'the ascetics who are vested with the responsibility of administering the temple.'

[2] This is the corrupt or colloquial form of Skt. Vijayāditya.

No. 134

TAḶAKĀḌU INSCRIPTION OF NĪTIMĀRGA, ŚAKA 857

Provenance : On a stone forming one of the steps of the canal in front of the Gaṇapati temple at Taḷakāḍu, T. Narsipur Taluk, Mysore District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1912, p. 32 and plate opp. p. 36.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Śaka 857, Vijaya, Āśvayuja. If Vijaya is a mistake for Jaya, the intended date may have fallen in September-October, 934 A.D.

TEXT[1]

1. Siddhaṁ[2] [।*] Svasti [।*] śrī-Sa(Śa)ka-nṛipakālā[tīta]-
2. saṁvatsaraṅgaḷ-eṇṭunūṟa ayvatta ē-
3. ḷanē[3] prava[r]ttise Vijayam-emba saṁ-
4. vatsaramum-āge Nītimārgga-Permmā-
5. nā(na)ḍigaḷ pṛithuvi-[4]rājya geye Ā-
6. [sva] (śva)yuja-māsadoḷ Taḷekāḍa-ma-
7. hānagaramuṁ Pattaṇavasaṁtara Ma-
8. ñcayyanu[ṁ] ippatta-ayvaru[ṁ] keṟe-
9. ya...besake trivarggadavaru
10. s[i]...dravyama koṭṭu Candr-Ādi-
11. tyaṟ[uḷḷi]naṁ[5] bittuvāṭama[ṁ] paḍedar[6] [।*]

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[1] From the Plate in *Mys. Arch. Rep.*, 1911-12.

[2] Expressed by symbol.

[3] Supply *varṣaṁ*.

[4] Read *pṛithvī*.

[5] Narasimhachar has not read these letters.

[6] Narasimhachar : *paḍedu*.

12. ......brahmadēya guttage

13. .....yyaṁ[ka]kāṟa modalā[1]

SUMMARY

When the Śaka year eight hundred and fiftyseven was current, in the cyclic year Vijaya, in the month of Āśvayuja,

while **Nītimārga-Permānaḍi** was ruling over the earth,

the *mahānagara* of **Taḷakāḍu, Mañcayya,** (the son of servant) of **Paṭṭaṇa-vasantar,** and the **'Twentyfive'** [caused to be constructed] a tank and obtained, after due payment and for as long as the moon and sun should endure, *bittuvāṭa.*[2]

---

[1] Narasimhachar : °*kāṟa bāda*. Rest of the inscription is lost.

[2] In this instance the *bittuvāṭa* grant of land, the location and extent of which are either not specified or lost in the damaged portion of the record, may have been made either as a reward to the excavators of the tank or for the maintenance of the tank or for both.

No. 135

ĀTAKŪR INSCRIPTION OF RAṢṬRAKŪṬA KṚIṢṆA III AND BŪTUGA II, ŚAKA 872

Provenance : Ātakūr, Mandya Taluk, Mandya District, Karnataka.
Reference : J. F. Fleet : *E.I.*, Vol. II, pp. 167-74; *Ibid.*, Vol. VI, p. 50 and plate facing p. 54; Lewis Rice : *E.C.*, Vol. III, Md. 41.
Language : Kannaḍa (prose and verse).
Metres : Section A : Verses 1-2 : *Campakamāle*.
Script : Kannaḍa.
Date : Section A : Śaka 872, Saumya (current) falling in 949-50 A.D.

TEXT[1]

Section A

1. Svasti [।*] Sa (Śa) **ka-nṛipa[2]-kāl-ātīta-sa** [ṁ]**vatsarasa (śa) taṅgaḷ-eṇṭu-mūṟ-eḷpatt-**[e] **raḍaneya** Śō (Sau) **myam-emba**
2. **sa** [ṁ] **vatsaraṁ pravarttise** ।[3] Svasti [।*] **Amōghavariṣa[4] dēva-śrīpri (pṛi) thu (thi) vī-vallabha-paramēśvara-parama-**
3. **bhaṭṭ[ā]raka**-pādapaṅkaja-bhramaran-aṅka-Tri [ṇē] tranāne-veḍeṅgaṁ vana-gaja-mallaṁ **Kaccegaṁ Kri (Kṛi) ṣṇarājaṁ** śrīmat
4. **Kannaradēvaṁ[5] Mūvaḍi[6]-cōḷa Rājādityana** mēle [ba] ndu **Takkōladoḷ**-kādi kondu bijayaṅ-geyyutt-iḷdu ।[7]

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1. From the plate in *E.I.*, Vol. VI.
2. Fleet reads *nripa* and corrects to *nṛipa*.
3. The punctuation here is represented on the stone by a spiral symbol which is the same as the *siddhaṁ* or *ōṁ* symbol engraved at the commencement of many inscriptions. Thus engraving a spiral or any other symbol instead of a *daṇḍa* for punctuation mark is not an uncommon feature in Kannaḍa inscriptions.
4. Read *Amōghavarṣa*.
5. The spiral mark here is redundant.
6. Rice : *aḷkōvade*.
7. Punctuation is marked here by a spiral symbol.

5. [1]Svasti [।*] **Satyavākya-Koṅguṇivarmma–Dharmma-mahārājādhirāja** [ṁ] **Koḷālapura**-varēśvaraṁ **Nandagiri**-nāthaṁ

6. śrīmat **Permmānaḍigaḷ Nanniya-Gaṅga** [ṁ] **Jaya [d-u] ttaraṅgam Gaṅga-[Gāṅgē]ya** [ṁ] **Gaṅga-Nārāyaṇan**-ātan-āḻu[2]

7. [1]Svasti [।*] Sakaḷa-lōka-paritāp-ā [paghā] ta-[pra] bhāv-āvatā [rita]-Gaṅga (ṅgā)-pravāh-ōdāra-**Sagara-vaṁśa** [ṁ] **Va-**

8. **ḷabhi (bhī) pura**-varēśvaran-udārao Bhagīrathaniṟ-iva-beḍeṅgaṁ **Sa [gara]-Triṇētraṁ** seṇase mūg-arivōṁ

9. kadan-aika-Sū(Śū) drakaṁ **Būtugan-aṅkakāṟaṁ** Śrīmat **Maṇa [le] ra** [ṅge] anuvaradoḷ mecci bēḍikoḷḷ-endo-

10. ḍe dayeya meṟe-voḷḷ-emba **Kāḷiyaṁ** daye-geyy-endu koṇḍan-ā nāya [ṁ] **Keḻale-nāḍa Beḷatūra** paḍu-

11. vaṇa deseya moṟaḍiyoḷ piri [duṁ pa] ndige viṭṭode pandiyuṁ nāyum-oḍa-sattuv-adarkke-

12. **y-Ātukūroḷ Callēśvarada** munde kallan-naḍisi piriyakeṟeya keḻage maḻti-kāl-aṅgaḷoḷ-ir-kkaṇḍuga

13. maṇṇa [ṁ] koṭṭar-ā maṇṇan-okkal nāḍan-āḷvōṁn (ḷvōn)-uran-āḷvōṁ (lvō) r-ī maṇṇan-aḻidon- ā nāya geyda pāpamaṁ koṇḍō-

14. n-ā sthānaman-āḷuva gorvan-ā kallaṁ pūjisad-uṇḍar[3]-appoḍe n[ā] ya-geyda pāpamaṁ koṇḍam[4]

15. uṟad-idir-ānta **Cōḻa**-caturaṅga-balaṅgaḷan-aṭṭi muṭṭi talt-iṟiv-eḍeg-orvvar-appoḍam-idirccuva

16. gaṇḍaran—āmpev-endu poṭṭaḷisuva bīraraṁ neṟeye kaṇeme **Cōḻane**[5] sakkiy-āge taḷt-iṟidudan-āme ka-

17. ṇḍev-ēne neccadōr-ār-S**sagara-Triṇētranaṁ** ॥ Narapati bennoḷ-iḻdon-idir-āntudu vairi-samūham-illi

18. maccarisuvar-ellaruṁ seraguv-āḻdapōr-inn-iren-endu singad-ant-ire Hari bīra-Lakṣmi nerav-āgire Cō-

19. **ḻa** [na] kōṭey-emba sindhurada śir-āgramaṁ biriye p[o] yidaṁ kadan-aika-Sū (Śū) drakaṃ[6]

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1. There is a spiral symbol at the commencement of this line.
2. There are faint traces of a floral symbol at the end of the line. Fleet : °*āḻu*[*ttiḻdu*].
3. Fleet : °*uṇṭar*°.
4. Punctuation is marked here by a spiral symbol which has been mistaken for Oṁ by Fleet.
5. The letter *ne*, originally omitted, is engraved below the line.
6. Punctuation is marked here by a floral desire which has been mistaken for Oṁ by Fleet.

Section B

20. Svasti [।*] śrī-**Eṟeyapana** magaṁ **Rācamallana**ṁ **Būtuga**ṁ kādi kondu **Tombhattaṟu-sāsiramu**maṁ āḷuttire **Kannaradēva**ṁ **Cōḷana** kāduv-andu **Būtuga**ṁ **Rājādityana**ṁ bisugeye[1] kaḷan-āgi[2] surig-iṟidu

21. kādi kondu **Banavase-pannirccāsiramu**ṁ **Beḷvola-mūnūru**ṁ **Purigeṟe-mū**ṁ **(mū)nūṟu**ṁ **Kisukāḍ-eṟpa (ḷpa) ttu**ṁ **Bāgenāḍ-eṟpa (ḷpa) ttu**vam **Būtuga-ṅge Kannaradēva**ṁ meccu-goṭṭaṁ [।*] **Būtuganu**ṁ **Maṇalara**ṁ ta-

22. nna munde nind-iṟidudarkke mecci Ā**tukūr-ppa-**

23. **nneraḍu**ṁ **Beḷvolada Kādiyūruma**ṁ bāl-ga-

24. ccu goṭṭaṁ.[3] [।*] Maṅgaḷa-mahā-śrī[4]

SUMMARY

While the Śaka year eight hundred and seventytwo and the cyclic year Saumya were current, when the illustrious **Kṛiṣṇarāja** (*alias*) **Kannaradēva,** who was the very bee on the water-lilies that were the feet of *Śrīpṛithvī-vallabha, Paramēśvara, · Paramabhaṭṭāraka* **Amōghavarṣadēva,** who was a very Triṇetra (i.e. Śiva) in battle, who was a marvel with elephants, a wrestler against forest-elephants, and who had taken **Kacci,**[5] having attacked **Mūvaḍi-Cōḷa Rājāditya** and having fought and killed him at **Takkōla** was proceeding in triumph,

when *Dharma-māhārājādhirāja*, the lord of **Koḷālapura,** the master of **Nandagiri,** the truthful **Gaṅga,** the lintel of victory, the Gāṅgēya among the Gaṅgas the **Nārāyaṇa** among the **Gaṅgas,** the illustrious **Satyavāka-Koṅguṇivarma Permānaḍi** asked, in appreciation, his servant

Maṇalera of the **Sagara** race, who was the lord of **Vaḷabhī,** who was the very Bhagīratha among noble men, who was a marvel among those who pierce, who was a very Triṇ**ētra** (i.e. Śiva) among the **Sāgāras,** who cut off the noses of his foes, who was a very Śūdraka in war, who was the champion of **Būtuga** (II) to make his supplication, **Maṇalera** asked for **Permānaḍi's** favourite hound **Kāḷi** and obtained it.

In an encounter with a mighty boar on the hill in the western quarter of **Beḷatūr** in **Keḷale-nāḍu Kāḷi** as well as the boar were killed. To commemorate that event the (inscribed) slab was set up in front of the **Callēśvara** temple at

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1. Fleet : *bisu-geye.*
2. Fleet and Rice : *kaḷḷan-āgi.*
3. Rice : *bāḷge meccu goṭṭa.*
4. Punctuation is marked here by a floral design.
5. Rice translates *Kaccega* as 'warlike' and Fleet takes it to mean 'he who wears the girdle (of prowess)'. The word is, in reality, to be derived from Kacci (=Kāñcī) and, therefore, is an epithet describing Kṛṣṇa III as the conqueror of Kāñcīpuram.

Ātukūr and two *kaṇḍugas* of land were granted below the large tank (for the maintenance of the slab).

Any cultivator or any administrator of *nāḍu* (division) or village who flouts this grant would have committed the sin of molesting the dog. If the *gorava,* who manages the **Calleśvara** temple[1] should take his food before offering worship to the stone[2], he would have committed the sin of having molested the dog.

When the entire army and the **Cōḷa** adversary himself were watching, **Maṇalera** marched ahead to meet in battle the **Cōḷa** army. It is but natural that he was the subject of universal appreciation. And with the king at his back and the multitude of his enemies in front, this **Maṇalera** struck the forehead of the elephant that was called the fortress of the **Cōḷa** so that it burst open.

Section B

While **Būtuga** (II), having fought and killed **Rācamalla,** the son of the illustrious **Eṟeyappa,** was ruling over the **Ninetysix thousand**[3] **country,** on the occasion of **Kannaradēva** fighting against the **Cōḷa Būtuga** (II), having stabbed with a dagger and killed **Rājāditya** after converting the howdah of **Rājāditya's** elephant itself as the field of battle,[3]

Kannaradeva gave to **Būtuga,** in appreciation of his valiant deed, the **Banavase-12,000,** the **Beḷvola-300,** the **Purigeṟe-300,** the **Kisukāḍ-70** and the **Bāgenāḍ-70** (divisions).

Being pleased with the manner in which **Maṇalera** stood out in front of him and pierced (his foes), **Būtuga** gave him, as *bāḷgaccu,* the **Ātukūr-12** (division) and the village of **Kādiyūr** in (the) **Beḷvola** (division).

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1. Fleet describes the *gorava* as the manager of 'the estate'. By *sthāna* however, the Callēśvara temple is intended, *sthāna* being, in the present case as in numerous other epigraphs, an abbreviation of *dēvasthāna.*
2. Because Fleet read °*uṇṭar-appaḍe* instead of °*uṇḍar-appaḍe*'. he was not aware of the stipulation that the *gorava* should have his food only after offering worship to the slab.
3. Fleet translated the passage *Būtugaṁ Rājādityanaṁ bisu-geye kaḷḷan-āgi surig-iṟidu* as 'Būtuga (II), while embracing Rājāditya treacherously stabbed him with a dagger' and this translation has led some historians to believe that Būtuga had killed his adversary through foul play. In the above passage Fleet had wrong read *kaḷḷaṇ-āgi* for *kaḷan-āgi* and had wrongly split the word *bisugeye* into *bisu-geye.* The word *bisuge* is to be derived from Sanskrit *viś* which means, among other things, 'to sit down upon', *bisuge,* therefore, meaning 'a seat'. Cōḷa inscriptions such as the Larger Leyden grant contain the information that Rājāditya died on the back of an elephant. Applying this information to the Bēgūr inscription under study, bisuge should be understood in the sense 'the howdah fastened to the back of elephants for riding on' and *kaḷan,* should be taken to mean 'a field (of battle)'. Thus the whole passage quoted above should be translated as follows : 'Būtuga, converting the howdah of Rājāditya's elephant itself as the battle-field and stabbed him with a dagger'. See K.A. Nilakanta Sastri : *The Cōḷas,* 1955, p. 138, f.n. 53.

No. 136

DANUGŪR INSCRIPTION OF GAṄGA-GĀṄGĒYA, ŚAKA 882

Provenance : Danugūr, Malvalli Taluk, Mysore District, Karnataka.

Reference : R. Narasimhachar : *Mys. Arch. Rep.*, 1920, p. 25 and plate facing p. 30.

Language : Kannaḍa (prose and verse).

Metre : Verse 1 : *Mattēbhavikūḍita.*

Script : Kannaḍa.

Date : Śaka 882 (expressed by the *chronogram karanāg-āṣṭā-śata*), Raudra, Āśvayuja—September-October, 960 A.D.

TEXT[1]

1. **Kara-nāg-āṣṭa-śataṁgaḷ-āge Śaka-bhūp-ātīta-saṁvatsaraṁ va-**
2. **riṣaṁ**[2] **tāḷdida Ravudram**[3]**-Āśvayujadoḷ** Candr-Ārkkar-uḷḷannegaṁ [।*] Dhara-mukhy-ānvaya-**Nāca-**
3. **maṁge** mudadiṁ kal-nāṭu koṭṭaṁ sitā-karam-āg-irppaḍe **Gaṁgan** ūrijjita **Dhanur**-nnām-aṁkita-
4. grāmamaṁ ॥[1*॥] Svasti [।*] **Satyavākyaṁ Gaṅga-Gāṅgēyaṁ Gaṅga-Nārāyaṇaṁ Jayaduttaraṅga** śrīmat **Puṇi-**
5. ………gaḍe **Mācayya**-pramukha-karaṇamaṁ besappa muttirppudu seṭṭi ādhi mukhya-sīmegaḷu nāḍ-oḷa-
6. gaṇa **Dhanugūraṁ** kal-nāṭu goṭṭudu **Siddūṟam** kiṟudeṟeyoḷ tiru pugidu sikkalu maga tā-
7. mu mā…ttiyoḷa naḍeyisa………gāvuṇḍa **Biyaḷaṁmaṅge** moduvey-ōle **Dhaṇugūraṁ** ka-
8. l-nāṭi gaḍiyoḷa………ye **Kasavayyan**-akkaraṁ **Nāgavarmmayyan**-akkaraṁ
9. ………yyan-akka………**Mārayyan**-akkaraṁ [।*] Maṅgaḷa-mahā śrī [॥*]

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1. After the text published in *Mys. Arch. Rep.*, 1920.
2. Read *varṣaṁ*.
3. Read *Raudram-*

SUMMARY

In the Śaka year eight hundred and eightytwo and the cyclic year Raudra, in the month of Āśvayuja, the **Gaṅga** king gave the village of **Dhanurgrāma** as *kalnāṭu* to **Nācama** (verse 1).

The *kalnāṭu* grant of the village **Dhanugūr** given by the illustrious **Puṇi [seya-gaṅga]**, also known as **Satyavākya**, **Gāṅga-Gāṅgēya** and **Gaṅga-Nārāyaṇa** and who was the very lintel of victory. The grant was made by passing the necessary orders the revenue officials *karaṇam* including **Mācayya.** Among the signatories to the grant, the names of **Kasavayya**, **Nāgavarmayya** and **Mārayya** are preserved.

No. 137

ĀLAHAḶḶI INSCRIPTION OF BŪTUGA

Provenance : Ālahaḷḷi, Shimoga Taluk, Shimoga District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. VII, Sh. 96.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the first half of the 10th century A.D.

TEXT[1]

1. Svasti [।*] Samasta-
2. bhuvana-vikyā (khyā) ta naya-
3. vinaya-vinuta ga-
4. gana-nirmmaḷ-ācāra-
5. cāru-cari [ta] ku-bhaṭa-
6. [sa] māja . sasi.
7. baḷa paṭu-paṭaha-
8. svaṇa (na) **Nandagiri**-nā-
9. ta(tha) **Gaṃ (Ga) ṅga**-vaṃsō (ś-ō) dbhava-
10. n-atisa (śa) ya-dhavaḷa-
11. na (n) sahaja-Kandarppa
12. sakaloḷḷido śrīma-
13. t **Būtuga**
14. **Eṟeyappa-Pe-**
15. **rmmāḍi** paṭṭa-
16. n-gaṭṭuv-andu **Būtu-**
17. **gaṃ Maṇḍal-nā-**

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[1] After the text published in *E.C.*, Vol. VII.

South Face

18. **ḍan**-āḷvandu tann-arasi
19. **Cikkabbe**ge badaga-
20. [ṇa]-keṟeya ba-

East Face

21. ḍagaṇa badari-
22. ya pintaṇa ke-
23. ṟeyam-biṭṭa dē-
24. vargge **Biḷḷara**
25. **Pōcarasa-**
26. **r-āḷvandu I (Ī) sā (śā)-**
27. **na[1] si (śi) vaṇge biṭṭa [r ॥*]**

SUMMARY

Celebrated in all the world, respected for his policy and modesty, of character as pure as the sky, of good character, to bad warriors the terrifying sound of the war drum, the master of **Nandagiri**, born in the **Gaṁga** family, of wonderful fair complexion, a natural cupid, beloved by all—was **Būtuga**.

On the day of the coronation of **Eṟeyappa-Permāḍi**, while **Būtuga** was governing **Mandali-nāḍu**, he granted the tank behind the badari tree north of the northern tank to his queen **Cikkabbe**, for the god,[2] during the administration of **Pōcarasa**, (the son or servant) of **Biḷḷar**. The gift was handed over (for purposes of management) to **Īśānaśiva**.[3]

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[1] Rice mistook the name *Īśānaśiva* to contain two separate units *Īśāsana* and *Śiva*.

[2] The intended purport is that Cikkabbe received the grant from her husband and, in her turn, made it over to the god.

[3] Rice translated the last four lines as "while Biḷḷara Pocharasa was governing, he granted this *śāsana* for Śiva".

No. 138

KŪḌLŪR PLATES OF MĀRASIṀHA, ŚAKA 884

Provenance	: Kūḍlūr (near Ḍaṇāyakanpura), T. Narsipur Taluk, Mysore District, Karnataka.
Reference	: R. Narasimhachar : *Mys. Arch. Rep.*, 1921, pp. 8-16 and plates between pp. 18-19.
Language	: Sanskrit (prose and verse) and Kannaḍa.
Metres	: Verses 1, 4, 8, 15-16, 18-19, 23-24 : *Sragdharā*; Verses 2, 5, 12, 22, 33; *Vasantatilakā*; Verses 3, 9, 13-14, 17, 21, 25, 32, 35-38, 41-42 : *śārdūla-vikrīḍitam*; Verses 6, 31, 34, 43-47 : *Anuṣṭubh*; Verses 7, 30 : *Mālinī;* Verse 10 : *Utpalamālikā* or *Kāmalatā*; Verse 11 : *Śikhariṇī;* Verses 20, 39 : *Indravajrā*; Verses 26-27 : *Āryā;* Verses 28-29 : *Praharṣiṇī*; Verse 40 : *upajāti*; Verse 48 : *śālinī*.
Script	: Kannaḍa.
Date	: Śaka 884 (in words), Rudhirōdgāri, Chaitra śu. 5, Wednesday (962-63 A.D.).

TEXT[1]

First plate : Second side

१. सिद्धम्[2][।*]Svasti]।*]जितंभगवतागतघनगगनाभेन पद्मनाभेन[।*] **श्रीमज्जाह्नवेयकुला**मळव्योमाव . . . . .[3]

२. स्वखाü[4]कप्रहारखण्डितशिळास्तंभलब्धबळपराक्रमो दारुणारिगणविदारणोप. . . .[5]

३. भूषणभूषितः **क(का)ण्वायन सगोत्रः** श्रीमत् **कोंगुणिवर्म्म धर्म्ममहाराजाधिराजपरमे**. .

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1. From the plates in *Mys. Arch. Rep.*, 1921.
2. Expressed by an ornamental symbol.
3. The lost letters may be restored as °भासन भास्करः.
4. This is Dravidian *ḷgai* for Sanskrit ङ्गै.
5. The lost letters may be restored as °लब्धव्रणवि°.

४. च श्रीमदर्हद्भट्टारक शासनप्रसादासादितोरुविभवः अनेक दुर्द्धरारातिमत्तमातंगोत्तुंग कुं······

५. नवुक्तापटळप्रकटताडनविभग्नधाराकराळकरवाळप्रभा भासितायतभुजस्तंभारूढराजलक्ष्मीलता···

६. नोभुजबळावष्टब्धधात्रीमण्डळः स्वबळनिजपराक्रमाक्रान्त वैरिचक्रः अनेकदेशागतार्त्थिजनजनित[साम्रा]-

७. ज्यविन्यासः परबळबळाहकप्रळयमारुतः **गंगकुल** कमळाकर प्रह्लादकरमार्त्तण्डो मार्त्तण्ड इवानुरक्त

८. मण्डलो[1] मृगधर इव परपक्षलक्ष्मीविघटनकरो मदान्ध सिन्धुरघटाघंटारटनपटुटणत्कार बधिरीभूत स-

९. मरसमासादितोदारयशाः प्रख्यातकुळान्वयो जयभूषणः मुनिगुरुदेवतापू[2]जनपरः अनवर-

१०. तदीयमानदानधारासंतप्पि(र्प्पि)त(ता)र्त्थिमधुकर कदंबकः सकळसज्जनस्तुतस्वकुळक्रमागतविचित्रगुणशेख-

११. रशोभितो लक्ष्म्यास्वयंवृतपतिः श्री **सिंहनन्द्याचार्य्यस्य** प्रसादी स्वभुजबळ पराक्रमखड्गै[3]कप्रहारखण्डितमहा[शि]-

१२. ळास्तंभः कण्णि(र्ण्णि)कर पुष्पेण कृतललाटपट्टोद्भासितोत्तमांगः श्री**कोंगुणिवर्म्म धर्म्ममहाराजाधिराज परमेश्वर-**

१३. **परमभट्टारक** श्रीमन्**माधव महाधिराजः** । तत्पुत्रः पितुरन्वागत गुणयुक्तो विद्याविनय विहितवृत्तः सम्यक्प्रजापा-

१४. ळनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चन निकषो पा(प)ळभूतोनीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलोदत्तकसू-

१५. त्रवृत्तः(त्तेः)प्रणेताश्रीमन्**माधवमहाधिराजः**[।*]तत्पुत्रः ।[4] पितृपैतामहगुणयुक्तो[ऽ*] नेकचातुर्द्दन्तयुद्धावाप्त च-

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1. The letters ण्ड and ळो are separated by a gap resulting from the ring hole and on top of the ring hole, below the letter सः of विन्यासः of line 7 is engraved, in Kannaḍa script, the numerical figure 1, indicating the number of the plate, flanked by two spiral symbols on either side.
2. There is an unnecessary *ā mātrā* on top of the letter पू.
3. See footnote No. 4 above.
4. This दण्ड is redundant.

१६. तुरुदधिसलिळास्वादितयशाः श्रीमत्[1] **हरिवर्म्ममहाधिराजः** । तत्पुत्रः श्रीमा**न्विष्णुगोप महाराजाधिरा-**

१७. **जः** । तत्पुत्रः स्वभुजबळपराक्रमक्र्यक्रि(क्री)त राज्यः कलियुग बळप(पं)कावसन्न-धर्म्मवृषोध्ध(द्ध)रण नित्य-

Second plate : First side

१८. सन्नद्धः श्रीम**न्म(न्मा)धव महाधिराजः** । तत्पुत्रः श्रीमत्**कळं(वं)बकुळ**गगनगभस्ति-मालिनः **कृष्णवं(व)र्म्म महाधिराज**[स्य]

१९. प्रियभागिनेयो विद्याविनयातिशय परिपूरितान्तरात्मा निरवग्रह प्रधानशौर्य्यो विद्वत्सु-प्रथमगण्यः श्रीमा-

२०. **न्कोंगुणिवर्म्म धर्म्ममहाराजाधिराजपरमेश्वर** श्रीम**दविनीत** प्रथमनामधेयः । तत्पुत्रो विजृंभमाणशक्तित्रयः

२१. **अन्वरि आलत्तूर् पुरुळಱೆ**[2] **पेर्न्नगरा**द्या(द्य)नेक समरमुखमखाहु(हू)तप्रहतशूरपुरुषपशू-पहारविघसविह-

२२. स्तीकृतकृतान्ताग्निमुखः **किरातार्जुनीय** पञ्चदशसर्गटीकाकारः श्री**दुर्व्विनीत** प्रथम-नामधेयः[।*]तत्पुत्रो दुर्द्दा-

२३. न्त विमर्द्द विमृदितविश्वंभराधिप मो(मौ)लिमाळमकरन्द पुंजपिंजरि(री)क्रियमाण चरणयुगळनळिनः श्री**मुष्कर** प्रथम-

२४. नामधेयः । तस्य पुत्रश्चतुर्द्दशविद्यास्थानाधिगत विमळमतिः[3] । विशेषतो[ऽ*]नवशेषस्य नीतिशास्त्र[स्य*]वक्तृप्रयोक्तृ कुशलो रि-

२५. पुतिमिरनिकरनिराकरणोदय भास्करः **श्रीविक्रम** प्रथम नामधेयः । तस्य पुत्रः अनेक समर संपादित विजृंभि-

२६. त द्विरदनखकुलिशाभिघात व्रणसंरूढभास्वद्विजयलक्षण लक्षीकृतविशाळवक्षस्थळः समधिगतसकळशा-

२७. स्त्रार्त्थं समाराधित त्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमान प्रभावः श्री**भूविक्रम** प्रथमनामधे-

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[1] **सन्धि** has not been observed here.

[2] This is Dravidian *ṟe*.

[3] This **दण्ड** is redundant.

२८. यः । वृत्तं । नानाहेतिप्रहार प्रविघटित भटोर×कवाटोत्थिताशृ(सृ)ग्धारास्वादप्रमत्त द्विपशतचरणक्षोदसम्म-

२९. र्द्द भीमे[।*]संग्रामे **प्रल्लवेन्द्रं** नरपतिमजयत्[1]यो **विळन्दा**भिधाने राजा श्री**वल्लभा**ख्यः समरशतजयाबाप्तलक्ष्मी विळासः ।[।१*।।]तस्या-

३०. नुजो नतनरेन्द्रति(कि)रीटकोटि रत्नार्क्कदीधितिविराजित पादपद्मः[।*]लक्ष्म्याः स्वयंवृतपति**र्न्नवकाम** नामा **शिष्टप्रियो**[ऽ*]रिगणदारुणगीतकी-

३१. र्त्तिः ।[।२*।।]गद्यं । तस्य **कोंगुणिवर्म्म महाराजाधिराजस्य शिवमारा**परनामधेयस्य पौत्रः शूरपुरुषतुरगवरवारणघटासं-

३२. घट्टदारुणसमरशिरसिनिहितात्मकोपोभीमकोपः प्रकटरतिसमयसमनुवर्त्तनचतुरयुवती जनाळोकधूर्त्तो लोकधू-

३३. र्त्तिः(र्त्तः)सुदुर्द्धरानेकयुद्धमूर्ध्नि(र्ध्नि)लब्धविजयसंपदहितगजघटाकेसरीराजको (के)-सरी । वृत । ये **गंगान्वय** निर्म्मळांबरतळ-

३४. व्याभ(भा)सनप्रोल्लसन्मार्त्तण्डो[ऽ*]रि भयंकरः शुभकरः सन्मार्ग्गरक्षाकरः[।*] सौराज्यं समुपेत्य राजसमितौ राजन्गुणैरुत्तमै रा-

३५. जा **श्रीपुरुषः**[2]चिरं विजयते राजस्य(न्य)चूळामणिः ।[।३*।।]कामो रामासु चापेदशरथ तनयो विक्रमो(मे)जामदग्न्यः

Second plate : Second side

३६. प्र(प्रा)ज्यैश्वर्य्यैबळारिर्ब्बहु[मह*]सि रविः स्वप्रभुत्वे[धने]शः[।*]भूये विख्यात कीर्त्तिस्फुटतरमखिळप्राणभाजांविधाता[धा]-

३७. त्रा सृष्टः प्रजानां पतिरितिकम(व)यो यं प्रशंसन्ति नित्यं(त्यम्)।।[४*।।]गद्यः[।*] स तु प्रतिदिन प्रवृर्त्त(त्त)महा दानजनित पुण्याह-

३८. घोषमुखरित मन्दरोदारः[3] श्री**कोंगुणिवर्म्मधर्म्ममहाराजाधिराज परमेश्वर**. **श्रीपुरुष** प्रथम नामधेयः [।*]तत्पुत्रः ।

३९. वृत्त । यस्मिन्प्रयातवति कोपवशं महीशे यान्ति क्षणादहित भूमिभुजो रणाग्रे [।*] अन्त्रावली वळय भीषणमन्तकस्य वक्त्रा-

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[1] सन्धि has not been observed here. Read °मजयद्यो°.

[2] सन्धि has not been observed here. Read श्रीपुरुषश्चिरं.

[3] Read °मन्दिरोदर.

४०. न्तरं क्षतज कर्द्दम दुर्न्निरीक्षं (क्षम्)॥[५*॥] गद्यं । स तु विख्यात विमल गंग (गा)न्वय न भस्त (स्थ)ल गभस्तिमाली श्री**कोंगुणि वर्म्म धर्म्म महाराजा-**

४१. **धिराज परमेश्वरः** श्री**शिवमारदेव** प्रथम नामधेयः **सैगोट्ट**ापरनामा । कनीया**न्विजया-**
दित्यस्तस्यासीत्सजयांगना [।*]

४२. संश्लिष्टवक्षाः संक्षिप्तकाळेय चरितो[ऽ*]भवत् ।[।६*॥] वृत्तं । भरत इव कळत्रं मेदिनीमग्ग्र(ग्र)जस्य प्रयतमतिरगम्यां मन्यतेस्मावग-

४३. ह्यां[।*]स[1]तु सकळधरायां धारिणीनाथसंसत्पथित पृधु (थु) गुणो[ऽ*[पि प्रेमवान्-
सद्गुणौघैः ।[।७*॥] गद्यं । तत्पुत्रः शशधर-

४४. कर निकरविशदविजय यशो राशि विशदीकृत विश्वंभरा चक्रवाळः समधिगत सकळ-
राज्य लक्ष्मीसमालिं-

४५. गितोत्तुंगवक्षाः । वृत्तं । दाने कानीनमुर्व्वीभरभरणविधौ शेषमाजौ च पार्त्थं गं(गां)
भीर्य्ये वाहिनीशं कलियुगचरितो-

४६. दन्वतः शोषणे च[।*]दक्षं सद्धाडवाग्नि शरणमुपगतस्यावनेवज्रबन्धप्राकारप्राणभाजं
स्थितिकरणविधौ यं वदन्ति प्रजेशं(शम्)॥[८*॥]

४७. गद्यं । स तु **सत्यवाक्य कोंगुणिवर्म्म धर्म्ममहाराजाधिराज परमेश्वरः** श्री**राचमल्ल**प्र-
[थ*]म नामधेयः[।*]तत्पुत्रः । वृत्तं । चा-

४८. पोन्मुक्त शरोत्कराग्रपृषिते चण्डासि विद्य(द्यु)त्ततौ कोपोद्दामगजेन्द्रनीळजळदे रक्त
प्रवाहेसमे[।*]भीमे युद्धघनागमे हय म-

४९. हावातेरिपूनूर्ज्जितान् **राजाऱेव (म) डि** नाम्नि यस्समजयद्राजाग्रणीर्ल्लीळया ॥[९*॥]
पल्लवराष्ट्रकूटकुरुमागध माळवचोळ-

५०. **लाटसंवल्लचळुक्य** वंशज महानृपतिप्रमुखैरदि(धि)ष्ठितं[।*] **वल्लभसैन्यमुन्नतमतं-**
गज वाजिभयाकुळंजयात्त[ल्ल*]लना-

५१. क्षिवरेनिवहेन[2] सम(मं)स[म*]रे न्यपातयत् ।[।१०*॥] गद्यं । स तु **नीतिमार्ग्ग
कोंगुणिवर्म्म धर्म्ममहाराजाधिराज परमेश्वरः** भगवदर्हद्भट्टा-

५२. रक चरणारविन्दयुगळमधुपायमानमानसः श्री**मदेऱे[3]गंग देव** प्रथमनामधेयः । तत्पुत्रः
[। वृत्तं ।*]इवो(मे)**वंगाः**

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1. The letters स and तु are separated by a gap resulting from the ring-hole and above the ring-hole, below the letters वक्षाः of line 42, is engraved the Kannaḍa numerical figure 2, flanked on either side by a spiral symbol, to indicate the number of the plate.
2. Read °वारि निवहेन
3. This is Dravidian *ṟe*.

Third plate : First side

५३. **पौण्ड्राः मगधनरपाः कोष(श)ळ नृपाःअमीकाळिगान्ध्र द्रमिळनरनाथ(था)**स्स सुहृदः [।*] विशीर्ण्णाः शास्त्रौघैः नरपतिविमुकै (खै)-

५४. रितिजनाः प्रशंसां यस्याळं विदधुरनिशं **सामिय** रणे ॥[११*॥] गद्यं । स तु **सत्यवाक्य कोंगुणिवर्म्म धर्म्ममहाराजाधि-**

५५. **राजपरमेश्वर** श्री **राजमल्लदेव** प्रथम नामधेयः । वृत्तं । तस्यानुजो विजित दुर्ज्जंय **राजराजो** लक्ष्मीपतिर्म्मुरमि-

५६. व प्रथितं हृरिर्व्वा[।*]द्विष्टं **महेन्द्र**मजयत् **बि**[1]**रियूर् सूಱ**[2] **रन्यत्र सामिय**रणे[ऽ*]प्यथ **बूतुगेन्द्रः** ।[।१२*॥]कोपे यः प्रळ-

५७. यानळः सुरकुजस्त्यागे सति(ती)ष्वंगजः विद्यांगे नळिनात्मजो गजनये साक्षात्करेण्वात्मजः [।*] **कोंगान्वा**रणबन्धवारण-

५८. करान्‌जित्वारणे **पञ्चवार्य्यु**क्तः प्राक्तन योगतः करिशतान्येको[ऽ*]ग्रहीद्दुग्र(ग्रं)हः ।[।१३*॥]गद्यं । तस्य सुदु(दू)रोत्सारित सकळ का-

५९. ळेयकळंकस्यनामश्रवणमात्रेणैवोपशमितगर्व्वगळग्रह गृहीत भूभृन्मण्डळस्य समस्तशास्त्रार्त्थनुशासीसत्य-

६०. परवचनवृत्तस्य परमजैनस्य **गुणदुत्तरंग**ापरनामधेयस्य स्वस्त्य**मोघवर्षदेवश्रीपृथ्वीवल्लभ** सुत(ता)यां शुभ-

६१. लक्षण निखिळावयवशोभितायां । वृत्तं । आशीर्व्वाद परम्परा परिणतौ कल्लया(ल्या)ण कुल्लयो(ल्यो)दितौ श्रीह्लीकीर्त्ति विषि(शि)ष्टशीळ श(स)मि-

६२. तै(तौ)नृत्यादि विद्याततौ[।*]शिक्षा सिद्धयुदयाचलो ज्व(ज्ज्व)ळ ततौ **चन्द्रोब्बलब्बा** पृथु श्रीमत्मेಱ[3]**गंग** भूतळपतिर्ज्जात[:*]

६३. सुतो वाग्नि(ङ्नि)धिः ॥[१४*॥] गद्यं । स तु प्रतिपत्कळाधर इव प्रतिदिनमस्खळदुदय प्रवर्द्धमानकळाभिरभिवर्द्धं म(मा)नः स्व-

६४. पितृव्येण **राजमल्लदेवेन** श्रीमदेಱ[3]**यप्प** पट्टबद्धः । वृत्तं । युद्धे नृत्यत्कबन्धत्रितयमनुरताशेषरक्षः

६५. पिशाचे यस्यायः (सेः)स(सं)प्रहारात्पतितगजततेर्धूत रक्तप्रसिक्ते[।*]ज्याभूमि(मौ)रक्तवृष्टेश्चिरमिव भवतः पापनाशे स्म स-

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[1] सन्धि has not been observed here. Read °मजयद्बि°.

[2] This is Dravidian *ṟū*.

[3] This is Dravidian *ṟe*.

६६. द्यो व्यागर्ज्जंद्धू तवर्ग्गो हरिकुळिशहताद्धू भृतो[ऽ*]नेकतो वा ॥[१५*॥]तस्मिन्युद्धे महेन्द्रं बळमिव बळभिद्योजघानार्य्यंवीर्य्यं[:*]

६७. **सूऱू**[1][**रू**]**नाडुगर्गाणि** पृथुतर **मिडिगे**स्यादिशैलेन्द्रदुग्गे(र्गा)न(न् । अ)न्यांति(**स्ति**)-**प्येऱुसू**[2] मभ्रंलिहमतिशय वा**न्येंज**ऱा[3] द्यानधृष्यान्वि-

६८. ग्राह्यानग्रहीद्यो झटितिपरिगळद्ं दुर्ग्गंवद्गर्व्वंजालं(ळम्) ॥[१६*॥]गद्यं । तेन शरत्समय समुदितविशदतरशिशिर किरणनिकरायमा-

६९. न पटुतरयशः पयोनिधिमज्जनोन्मज्जनोन्मूळीकृतकळिमळिन गेयवाद्यनृत्य विद्योपविद्य (द्या)भरतेन महावैंय्याकर-

७०. णप्रमाणिकेन समस्ताभिरामिक गुणमणिभ्राजमान **नीतिमार्ग्ग(र्गे)ण** समस्तसामन्त ललाटघट्टितपादारविंदद्वयेन

७१. धात्रीनिरवग्रहेण पाळिता[।*]स तु **नीतिमार्ग्ग कोंगुणि वर्म्मं धर्म्ममहाराजाधिराज परमेश्वर** श्रीम**देऱगंगदेव**

Third plate : Second side

७२. प्रथमनामधेयः ।[4] **कोमरवेडेंगः** ॥ वृत्तं । तस्य **ब्रह्म**महीन्द्र बृन्दमकुटव्यासक्त रक्तातुळ-च्छायाकुंकु-

७३. म मंजरीकृतपदद्वन्द्वस्यदेव्यां प्रभुः[।*]**चाळुक्या**मळवंश भू**निजगलि**क्ष्मापाळपुत्र्य(त्र्या) मभू**ज्जाकांबा**व्यपदे-

७४. श भाजितनयः श्री**सत्यवाक्यो** नृपः[॥१७*॥]राजन्ती राजविद्यां द्विरदन तुरगारोहणं कन्दुकस्य.........[5]

७५. धनुरसिलतिकान्नाटकं शब्दविद्यां[।*]वैंद्य काव्यः(व्यं)प्रमाणं सगणितभरतंसेतिहासं ....[6]

७६. द्यं प्रथमवयसि यो[ऽ*]भ्यस्तवानिद्धबुद्धिः ॥[१८*॥]**अन्ध्रा** रुन्द्रं गिरीणां पृथुळजळ-निधेर्म्मध्यमीशाः**शकानां**[7] **पाण्ड्याः**.........[8]

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[1] This is Dravidian *ṟū*.

[2] This is Dravidian *ṟu*.

[3] This is Dravidian *ṟā*.

[4] This दण्ड is redundant.

[5] The lost letters may be restored as क्रीडां निस्त्रिंश धेनुं.

[6] The lost letters may be restored as पुराणं नृत्यं गीतं च वा-.

[7] The text of the Kādalūr grant of Mārasimha II reads (l. 91): पृथु च जलनिधेर्म्मध्यमीशाः खशानां.

[8] The lost letters may be restored as शृंगन्तरू-

७७. णामसुरविवरकं संहृतिः **सिंहळानां** (नाम्) [।*]पाताळं **केरळेन्द्रा** यममुखकुहरं **पल्लवा-**
स्संश्रयन्ते यश्मिन्सं[र]-

७८. म्भभाजिक्षितिभुजिभुजनिभा (र्भा) सि निस्त्रिंश यष्टौ ।[।१९*।।] गद्यं । स तु **सत्य-**
वाक्य कोंगुणिवर्म्मं धर्म्ममहाराजाधिराज परमे[**श्वर**]

७९. श्रीमन्न[1]**रसिंहदेव** प्रथमनामधेयः **बीरवेडेंगः** । वृत्तं । तस्यानुजो यो[ऽ*]जनि **राज-**
मल्लो नाम्नादिना [दुर्द्धर]-

८०. राजमल्लः[।*]पूर्व्वावनीपाळक नीतिमार्ग्गो नाम्नापरेणापि च **नीतिमार्ग्गः** ।[।२०*।।]
पादातं शरपंजरैरविर[ळैरश्वीय]-

८१. मुग्रासिना हत्वा हस्तिकमेकगन्धकरिणा मु(मू)र्त्त्या **नोೞ**[2]**बण्णिगं** (गम्) [।*]
जित्वाविशृत **कोत्तमंगळ**रणे बा[णैस्त्रिभिर्मुद्रि]-

८२. तं कृत्वाबिभ्यतमत्युवाह कृपया श्री**राजमल्लाधि**पः ।[।२१*।।] [गद्यं ।*] स तु
नीतिमार्ग्गं कोंगुणिवर्म्मं धर्म्ममहाराजाधिरा-

८३. **ज परमेश्वरः श्रीराजमल्ल** प्रथमनामधेयः **कच्चेयगंगं**[3] । अपि च ।। तस्यानुजो निज-
भुजार्ज्जित संपदर्त्थि(र्त्थी) भूवल्लभं समु-

८४. पगम्य **डहाळ**देशे । श्री **बद्देगं** तदनु तस्य सुतां सहैव वाक्कन्यया व्यवहदुक्तविधि-
स्त्रिपुर्य्यां (र्य्याम्) ।[।२२*।।] लक्ष्मीमिन्द्रस्व हर्त्तुं

८५. गतवतिदिवि **यद्बद्देगांके** महीशे हत्वा **लल्लेय** हस्तात्करि तुरग शि(सि)तच्छत्र
सिंहासनानि[।*]प्रादात्**कृष्णाय** राज्ञे

८६. क्षितिपतिगणनास्वग्रणीर्य्यः प्रतापाद्राजा ।[4] श्री **बूतुगा**ख्यः समजनि विजितारातिचक्रः
प्रचण्डः ।[।२३*।।]किं चातः किश्नुनागा-

८७. **दचळपुर**पतिः **कक्कराजो**[ऽ*]न्तकास्यं **बिज्जा**ख्यो **दन्तिवर्म्मा** युधि निज**वनवासि**त्व-
मेवाजवर्म्मा[।*] शान्तत्वं **शान्तळेशो** **नु**ೞ[5]

८८. **गुगिरि**पतिद्दा(र्द्दा)**मरे(रि)**द्दर्प्पभंगं वाद्धयंत(तं) **नाग**वर्म्मा भयमतिरभसाद्**गंग-**
गांगेय भूपात् ।।[२४*।।] **राजादित्य** नरेश्वरं गज-

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[1] In between the letters न्न and र is engraved in Kannaḍa script, the numerical figure 3, flanked on either side by a spiral symbol, to indicate the number of the plate.

[2] This is Dravidian *ḻaṁ*.

[3] This title is given here in Kannaḍa nominative. Better read कच्चेयगंगः.

[4] This दण्ड is redundant.

[5] This is Dravidian *ḻu*.

८९. घटाटोपेन सन्दर्प्पितं जित्वा देशत **एमगण्डुगम**हो निर्द्धाट्य **तंजापुरी**[म् ।*]**ना**[1]**ೞ्ळो**[2] प्रमुखादि दुर्ग्गंनिवहान् दग्धा(ग्ध्वा) गजे-

९०. न्द्रान्हयान् **कृष्णाय** प्रथितंधनंस्वयमदात् श्री**गंगनारायण**: ।[।२५*॥]अ[ा]र्य्यं । एकान्तमतमदोद्धतकुवादि कुं-

Fourth plate : First side

९१. [भ कुं*] भीन्द्रकुंभसंभेदं (दम्) [।*] नैगमनयादिकुळिशैरकरोज्ज**यवुत्तरंग** नृप: ।[।२६*॥] तस्यकविनिकषभूमे **ब्बंद्देगदेवस्य**

९२. गुणनिधे: पुत्र्या: **रेवकनिम्मडि**नाम्न्या: **चागवेडेंगी**ति नाम[3]स(सं)ज्ञाया: ।[।२७*॥] गद्यं । स तु **सत्यवाक्य कोंगुणिवर्म्म**-

९३. **धर्म्ममहाराजाधिराज परमेश्वर**: श्री **बूतुग** प्रथमनामधेय: **नन्नियगंग**: । वृत्तं । तत्पुत्रो **मगधकळिंग पा**-

९४. **ण्डय्चोळ**क्ष्मापाळैरभिनुत:(त)पादपंकजस्य[।*] **कृष्णस्य** प्रहृतरिपुन्न जस्यपुत्री(त्रीं) ळीळतोम्य(व्य)वहृदचिंत्य **नीतिमार्ग्ग**: [॥२८*॥]

९५. सस्नेहात्सकळमहीश**कृष्ण**भूपाद्भू नाथ: खलु **मदनावतार** स(सं)ज्ञं(ज्ञम्) [।*]**छत्रं** तन्नरपतिभिर्न्न रै(कै)श्चिदाप्तं संप्राप्तो

९६. **मरुळ** इति प्रसिद्ध नामा[॥२९*॥]गद्यं । स च जिनवरचरणां भोरुहमधुपायमान [मानसो*]मानससरोवरइवसमाश्रित सकल-

९७. राजहंसधवळायमानदिगन्तविश्रान्तकीर्त्ति: कीर्त्ति मनोभव[:*] । वृत्तं । पर[4]कमळ हितत्वा**द्गंगमार्त्तण्ड** भूप: कविनु-

९८. तचरितत्वान्म(न्मा)नवो**नीतिमार्ग्ग**: [।*]बळरिपुदहन त्वा**द्गंगचक्रायुधांक**: कृपणजन-हितत्वात्**कामद**: काम दानात् ।[।३०*॥]श्लोकं[।*]

९९. यस्यावळोकनं प्रो(प्रा)प्तो मन्यते कामिनींजन:[।*]मम कामेति[5] संज्ञेयं संप्राप्तो (प्ता)द्य कृतार्थंतां(ताम्) ।[।३१*॥] वृत्तं । सौ(शौ)चं सौ(शौ)-

१००. चमहाव्रतै: कविवरै: काव्यं कृतात्थीर्त्थिभि[6] त्याग: क्के(के)**रळचोळपाण्डय्**निवहै: शौर्य्यंन्नयोनीतिसै:(गै:) [।*] धर्म्मो धर्म्मं-

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[1] This is Dravidian *ḻke*.

[2] Read नाೞ° (°टे (Nāḻkōṁṭe) as in the Kādalūr grant of Mārasiṁha II (l. 107).

[3] The word नाम is redundant.

[4] The Kādalūr grant has बुध instead of पर.

[5] The Kādalūr grant has रामेति instead of कामेति.

[6] सन्धि has not been observed here.

१०१. परैर्ज्जनैस्सुभगता यस्यादर(रा)द्गीयते सो[ऽ*]यं सत्य गुणांबु[धि]र्व्विजयते
श्री **गंगचक्रायुधः**।[।३२*।।]गद्यं । स तु

१०२. **नीतिमार्ग्ग कोंगुणिवर्म्मधर्म्ममहाराजाधिराज परमेश्वरः श्रीपुणुसेयगंग** प्रथमनाम-
धेयः **कलियुगभी[मा**परनामा][।*]

१०३. [1]वृत्तं[2] आसीज्जगद्गहनरक्षणराजसिंहः क्ष्मामण्डळाब्ज वनमण्डनराजहंसः[।*]
श्री**मार्रसिंह** इति[बृंहित बाहु कीर्त्तिः]

१०४. तस्यानुजः कृतयुगक्षितिपाळकीर्त्तिः ।[।३३*।।]श्लोकं । किसो(शो)रकेसरीवाभू-
द्बाल्येयो द्विष्टदन्तिनां(नाम्)[।*] मदो[न्मादप्रभेदायस्रष्टः प्रख्यात]

१०५. विक्रमः।[।३४*।।]वृत्तं । **श्रीमद्गुत्तियगंग** भूभुजि भुजा वष्टंभभाजिस्फुरद्दोर्द्द-
र्प्पंरिपवो रणप्र[णयिनः प्रायेण मैत्री]-

१०६. प्रियाः [।*]जायन्ते जयिनं सुहृन्निजबळाटोपं निषम्योर्ज्जित श्रीकं विश्रुतकीर्त्तिमुन्नत
[रणोत्साहं म]हा विक्रमं(मम्) ।[।३५*।।]

१०७. मित्राणान्नयनिर्ण्णयोभयभृतां त्राता गुरूणां(णा)न्नतोः नेता देवभुवो द्विषां मृगदृशां
[संभोगसंपत्करः [।*]देवानां

१०८. विभवप्रदो विनयकृद्विद्यागुरूणां सदा सर्व्वं(र्व्वे)षामितिकाम्ययेव नृपति श्री**गंगचूडा-
म[णिः]**।।[३६*।।]यो विद्या[विभवेन]

Fourth plate : Second side

१०९. येन विदुषां मध्ये महात्मायते यश्शौर्य्योर्ज्जितविक्रमेण दुहृदांचित्ते कृतान्तायते[।*]
यस्त्याग-

११०. प्रसरेण वन्दिविततेस्सौधेनिधो(धा)नायते यस्सत्यातिष(शा)येन विश्वमनसि श्री
धर्म्मपुत्रायते ।।[३७*।।]दिक्चक्राक्रम-

१११. विक्रमक्रमकृतारातिप्रशान्ते द्विजाः संग्राम(मा)र्त्थितया प्रसाधनभूतो मन्त्रं पठन्तᳶ[3]
पुरः[:*] यश्य(स्य)स्मेरमु-

११२. खस्य मन्त्रविदित त्रैलोक्यबुद्धेर्बुधै स्त्य(स्त)र्क्यन्ते रणरंगभीतरिपुभ्भि(भि)भू
(र्भू)तोपमास्तत्क्षणे ।।[३८*।।]

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1. There is a spiral symbol at the commencement of this line.
2. The word वृत्तं is followed by another spiral symbol.
3. Narasimhachar mistook the उपध्मानीय symbol for Dravidian superscript *r*.

११३. गद्यं । तेन श्रीजिनराजचरण सरसीरुह मधुकरायमाणेन जिनपति नित्याभिषेक श(स)ळिळ क्षाळि-

११४. तो(ता)खिळकळिळमळपटळेन गुरूपासनविन[य*] विनीतमतिना सकळशब्दशास्त्र विचारविषा(शा)रद सूक्ष्म-

११५. धिषणाधृष्येण समस्त तर्क्क वितर्क्क कर्क्कशमति निपुण प्रमाणनयनिष्णात वचन रचना चतुरेण निखिळ

११६. साहित्य[1] विद्याविदग्धधिया समस्ताश्वशिक्षासुशिक्षित बुद्धिप्रबोधेन गजशिक्षादक्ष प्रवुडारूड[2]-

११७. प्रगढगूढ प्रयोगकुशळेन श(स)कळेतिहासपुराण विचारणपरिणतशेमुषीविशेषव्यवस्थापि-

११८. तचतुर्व्वर्ण्णाश्रमसंस्तूयमानाभिनन्द्यमानसौराज्येन निखिळमरिचक्रमतिक्रम्यतामशेष-

११९. परविषयमाक्रम्यतां सकळस्वमण्डळवळयं परिपाल्यतां पुराणपुरुषचरितमनुक्र(क्रि)-

१२०. यतामनेककल्याणपरंपरामधिक्र(क्रि)यतां समस्त साम्राज्यसुखमनुभू[य*]तां स तु स्वीकृताखा(खि)लि(ळ) **चो**-

१२१. **ळ**भूभ(भा)गेन पादावष्टब्द नाना**सिंहळा**दिद्वीपक कळंबकेन हस्तेकृत **केरळ** धराचक्रेण पाणीकृत

१२२. **पाण्ड(ण्डय्)**महीमण्डलेन स्वभोगान्तकृत **कोंगकळिंग** **कोष**(श)**ळा**दि विषय विशेषेण विजयलक्ष्मीलक्षितवक्षस्थ-

१२३. ळेनवीरसि(शि)खामणिना नरपतिना तुरगादिबळसंकुळ प्रबळीभूतदोर्ब्बळावळेप**मश्वर्पति** विजिगीषमा-

१२४. णेनोत्तरद्वि(दि)ग्विजयप्रयाणवता सन्ततिक्रमायात **गंगराज्य**लक्ष्मीलळनासंभूत संभोगाभिलाषदक्ष-

१२५. कटाक्षविक्षेपळीळानिळयसौभाग्यभाग्यसंपत्त संपन्नयि(इ)तिबलवदुभयबलयुद्धसमुद्धतसुभटसम्-

Fifth plate : First side

१२६. [ह]संघट्टसंजात परस्पर प्रहार परी(रि)क्षतक्षरदविरळ रुधिरधाराप्रवाहप्रपु[3] (पू)रित-

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1. In between the letters हि and त्य is engraved in Kannaḍa script, the numerical figure 4, flanked on either side by a spiral symbol, to indicate the number of the plate.
2. Read प्रौढारूढ.
3. This is an unnecessary *ā-mātrā* on top of the letter पु.

१२७. ......निकरशिरस्सरोरुहषण्डमण्डितातिभीमसंग्राम भूमिसरसीमध्यकुऴा[1]लोळलीळोल्ला-

१२८. ...निस्त्रिंशनिवासिवीरश्रीवधूवल्लभ इति प्रचुरतर करितुरगबळबहळीभूतापरक्षितिपा-

१२९. ळदुर्द् मदोर्ब्बळगर्व्वपर्व्वत प्रभेददक्षाक्षूण निज बाहुदण्डप्रचण्डवज्रदण्डपराक्रम विक्र-

१३०. म प्रसरातिभीत रिपुराजक प्रकृतसेवाप्रसिद्धमहिमानुद्धतवाङ्मनससंलक्ष्य महोन्नति विशे-

१३१. षपात्रीभूतगुणप्रगुणकीर्त्तिरितिसकळलक्षणलक्षित भद्रमूर्त्तिरिति निखिळ दिग्वळय निरन्तर

१३२. निचितार्त्थिसार्त्थदुस्थितिसन्तापोग्रग्रीष्मपरिताप प्रष(श)मनपटुतरविपुळदानजळ धारावरिष[2]प्रपू-

१३३. रित पराषा(शा)विशेष हरिषित[3] कविजनस्तूयमान ब(व)न्दि सन्दोहाभिनन्द्यमान गायकततिगीय-

१३४. माननिखिळलोकाभिमन्यमानाभ्युदय परम्परोचित चरित इति कळिमळमळिनवृत्ति विरत इ-

१३५. ति विजयलक्ष्मीवनिता वशीकरणप्रगुणमन्त्रतन्त्रादि सामग्रिप्रभाव प्रभव सामर्त्थ्य संपादित

१३६. स्ववाहुबळसहायबळभावइति निश्चळ पतिभक्ति विनयोत्तंसावभासमानोत्तमांग यि(इ)ति सुजन वच-

१३७. नाकर्ण्णनरत्नावतंसभासुरश्रवण इति स्थिरप्रतिष्ठ मृदुमधुरवाग्विळासोल्लसिताननकमळश्रीसेव्यइति

१३८. उपकारस्मरणप्रवणान्तक्ख(:क)रण मणिहारहारि हृदय इति रत्नाकर इव प्रख्यात गंभीरभावइतिमन्द-

१३९. र इवाविचळप्रकृतिस्वि(स्थि)रीकृत सप्तप्रकृतिस्थिति लक्ष्मीधर इव लक्ष्मीप्रिय इति उमापतिरिवोमाप्रिय इति ।

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1. This is Dravidian *ḻā*.
2. Read वर्ष°.
3. Read हर्षित°.

१४०. अमृतकर इव सौम्यमूर्तिरिति मार्तण्ड इव प्रचण्डरिपु तिमिर षण्डखण्डन षौ(शौ)ण्डतीव्र प्रताप इति

१४१. अहमिव निजराज्यभार समुद्धरणक्षमइति श्री**कृष्णराज देवेन** स्वयंकृत **गंगपाटी पट्टब-**

१४२. **न्धोत्सवो गंगमन्डळिकः सत्यवाक्यकोंगुणिवर्म्म धर्म्ममहाराजाधिराज[:*]कोऴ[1]-लपुरपरमेश्वरः**

Fifth plate : Second side

१४३. **नन्दगिरिनाथः चलदुत्तरंगः** श्री**मान्मारसिंहदेव** स्वामीमलये ।। **शकनृपकाळातीतसंव-**

१४४. **त्सरेषु चतुरष्पी(शी)त्युत्तराष्टशतेषु प्रवर्त्तमानेषु रुधि रोद्गारि संवत्सरे चैत्रमा-**

१४५. **से शुक्लपञ्चम्यां बुधवारे** उत्तरदिग्गंगना **वराटदेश** ललाट तिळकायमान **पिप्पळग्र** (ग्रा)म ना-

१४६. माग्रहारसमुत्पन्नः पाराशरगोत्रः चळुकिवडिचचरणो[ऽ*]ध्ययनाध्यापन श्रुत-व्याख्यानयज-

१४७. न याजन स्नानजप होमातिथिसंविभागाद्यनुष्ठान निष्ठा प्रतिष्ठपबित्रीभूतान्तरात्मा । वेदान्तोपनिश(ष)द्विदि-

१४८. तनिश्चळनिर्म्मळनिरामयनिरुपधिपरमात्मप्रकाशदहन प्रदह्यमानाशेषकर्म्मजाळमहा-गहनः ।।

१४९. मार्ग्गद्रुमयि(इ)वसततस्वर्ग्गापवर्ग्गमार्ग्गगमनपटुतर चटुळचरणप्रवृत्तिपरिश्रान्त-यदासंप्रया-

१५०. ताश्रमि[2]समूहाश्रम[:]।सदामदगजराज यि(इ)बानबरत दानप्रवाहप्रसरसन्तर्प्पितस-

१५१. कळार्त्तिसन्तति मधुकर श्रेणीझंकाररव व्य(व्या)वर्ण्यं मानदानोदयः **श्रीधरभट्टो** [ऽ*]पि । तत्पुत्रः स-

१५२. मभव**दय्यपभट्टो** नित्य नैमित्तिकादिक्रियाविशेषपरितर्प्पितदेवपितृपरंपरः सत्र-

१५३. भोजनाभिळाश(ष)संमिळित द्विजमण्डळीसमुदीर्य्यमाण पदसंदोहनिनादकोळाहळ बहळी भू-

१५४. तप(स)मुदित वन्दिव्रज परिपठ्यमानत्यागप्रसर प्रभूतमहाघोषपोषित यशष्पटह[3] [ध्व]निपरिपू-

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1. This is Dravidian *ḻa*.
2. In between the letters श्र and मि is engraved, in the Kannaḍa script, the numerical figure 5, flanked on either side by a spiral symbol, to indicate the number of the plate.
3. Read यशःपटह.

१५५. रितभूमिव्योमदिग्म(ङ्म)ण्डळः मण्डळाग्रधारा जळप्रशमित परप्रतापदहन शरणागत रक्षणदक्षदक्षि-

१५६. णबाहुदण्डप्रचण्डप्रतापप्रसरपरितोषित **वराटदेशाधीश्वर** नरेश्वर साहसिवीरावतार इ-

१५७. वासमसाहसप्रसरः । तत्सुतस्समजनि**मुंजार्य्य**प्रथमनामा **वादिघंघळभट्टः** प्रज्ञा-

१५८. [र]त्नानां निधानं प्रतिभामुक्तानामाकरः । वृत्तं । अळ्पे प्रयत्ने[ऽ*]प्यचिरे[ऽ*]पि काळे[स्तो]के प्रयासे[ऽ*]पि समं

१५९. [स]मस्ता[।*]प्राग्जन्मसिद्धा यि(इ)व य⌒[1]प्रपेदे सद्विध वंद्यो निरवद्यविद्या ॥ [३९*॥]तथाहि निस्संशय निर्व्विवाद-

Sixth plate : First side

१६०. व्युत्पादित व्याकरण प्रकारः [।*] ब्रह्मेव ष(श)ब्दागम तत्व(त्त्व)वेदी सेव्यस्स-दायोभुविशाब्दि-

१६१. कानां(नाम्)॥[४०*॥]यश्त(स्त)र्क्कत्रितयप्रतर्क्क चतुर[ः*] संस्तूयते तार्क्किकैः यो लोकायतलोकसम्मत-

१६२. मतिर्य्यस्सांख्यतत्वा(त्त्वा)प्तधीः[।*]यो वेदार्त्थविचार चारुधिषणो यो बौद्ध बुद्धोपमः यो जै-

१६३. ने[ऽ*]जनि **वादिघंघळ** इतिख्यातः कवीश्व(ष्व)ग्रणीः ।[।४१*॥]स्याद्वादोदयशैळ भास्कर यि(इ]व स्फाराव-

१६४. तार स्फुरत्सद्विद्योदयखण्डितोद्धत महाविद्वत्तमोडंबरः[।*] दृप्यद्वादिकदंबकैरववनोद्बो-

१६५. धच्छि[दु*द्य] (द्य)द्वचो रोचिर्य्यो भुवि **वादिघंघळ** इति ख्यातिं वहत्युन्नतां(ताम्) ॥[४२*॥]गद्यं । यस्य निरवद्य सा-

१६६. हित्यविद्याव्याख्याननिपुणधिषणानुगुण[वाणी विशेषातिशय]च्छात्रीभूतसकळ विद्या-विनो-

१६७. दारामकळकण्ठ**गंगगांगेय** भूपस्य । सकळ[राजविद्या] प्रतिपादनप्रतिबुद्ध बो-

१६८. धप्रबोधित **वल्लभराज कटका**नेक विद्वज्जनोपजनित पूजाप्रकटीकृत महिमोन्न-

१६९. ति महनीयविद्याविभवस्य । [तदा]त्वायति सुघट मंत्रक्रमोपदेशानुष्ठानवशीकृताखि-

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1. Narasimhachar mistook the उपध्मानीय symbol for Dravidian superscript *ṟ*.

१७०. ळ दिगंगना सरभस संभोग सुखसंपन्न **कृष्णराजदेव** विहितवचनसंभावनाप्रभावो-

१७१. पनतसकळमण्डळिक सामन्त सन्तति प्रसरस्य परोपकारकरणे व्यसनं परस्त्री द्र-

१७२. व्यापहारे सन्यसनं सज्जनसंसर्ग्गसकथायामनुरागः सुजनापबाद श्रवण व-

१७३. चने बिरागः जिनेश्वर चरणकमळाराधने[ऽ*]भियोगः मुनिद्विजदानक्र(क्रि) यायामुद्यो-

१७४. गः भीताश्री(श्रि)त समुद्धरणे मनस्कारः उपकार स्मरणे संस्कारः तस्मै **श्रीगंग]म*] ण्ड-**

Sixth plate : Second side

१७५. **ळिको** मण्डळिक त्रिणेत्रश्रुतगुरुदक्षिणेति **गंगपाद्यां पूनाडु स(ष)ट्सह श्रा(स्रा) भ्य-**

१७६. न्तरे **बडगरे शतत्रैं**मध्ये ॥ श्लोकं ॥ **बाविघंघल भट्टाय मारसिं**हो महीपतिः[।*]

१७७. धारापूर्व्वमदाद्गामं **बागियून्**र्नामधेयकं(कम्) ॥[४३*॥] तस्य **बागियूर**ग्रहारस्य सिद्धा-

१७८. यप्रमाणंसलोहं[1] poṁ-gadjāṇav-irppatt-upadēya-pramāṇam dhānyaṁ khaṇḍugaṁ nāl-nūṟu [।*]

179. Tasya sīmāṁtaraṁ āgnēyada kōṇoḷ **Mugguḍḍeya Nosikall**-eṁba biḷiya kallu teṁkaṇa deseyo-

180. ḷ aṁte bare ālada maraṁ aṁte bare kalsaṟaḍu aṁte bare **guviyuṁgalu** aṁte bare puṇuse-

181. ya ki[2]ṟiya keṟe aṁte bare **pāleṟeya** teṁkaṇa kaḍegoḍi aṁte bare **Aṁkōle-**

182. ya permmoḷe aṁte bare teṁka maiyarisi kiṟugolliyul-pokku nairitiya kōṇoḷ.

183. **kāvēriyal** kūḍi aṁte toṟeya naḍuvaneyidirēṟi paḍuva peytu vāyavyada kōṇoḷ

184. peggolliya nīrvvugilu baḍagaṇa deseyoḷ aṁte bare pērorbbe aṁte bare eraḍu kiṟu-moṟa-

185. diya naḍuvaṇa kiṟu-gallu aṁte bare biḷiya paḍuṁgallu aṁte bare pērorbbe aṁte bare

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[1] From here the rest of the text in this plate is in Kannaḍa mixed with Sanskrit.

[2] In between the letters य and कि is engraved in Kannaḍa script the numerical figure 6, flanked on either side by a spiral symbol, to indicate the number of the plate.

186. **Mallige-vāvi** aṁte bare **Palgoṁb-eṁba** puṇuse aṁte bare orbbey-oḷagaṇa biḷiya **baṭṭagallu**

187. aṁte baḍaya kōṇ bokku **kallatti** aṁte bare īśānada kōṇoḷ **Mugguḍḍēya** moṟaḍiya mēgaṇa

188. biḷiya **baṭṭagallu** aṁte bare **kennāymoṟaḍi** aṁte bare mūḍaṇa deseyoḷ-eraḍu-beṭṭada naḍuva-

189. ṇa perggaḍahu ante bare beṭṭada mēgaṇa koḷa-vāvi ante band-āgnēyada kōṇoḷ-kūḍittu[1] [।*]

Seventh plate

१९०. अद्भिर्द्दत्तं त्रिभिर्भुक्तं षड्भि[श्च परि]पाळितं(तम्) [।*] [एतानि न] निवर्त्तन्ते पूर्व्वराजकृतानि च ॥[४४*॥]

१९१. बहुभिर्व्वसुधा भुक्ताराजभिस्सगरादिभिः[।*]यस्य यस्य यदा भूमिस्तस्य तस्य तदा

१९२. फलं(लम्) ॥[४५*॥]स्वदत्तां परदत्तं(त्तां)वा यो हरेति(त) वसुन्धरा[म्*।] षष्टिर्व्वर्षं सहस्राणि विष्ठायां जायते कृमिः ॥[४६*॥]

१९३. स्वं दातुं सुमहत्स(च्छ)क्यं दुःखमन्यस्य पालनं(नम्) [।*]दानं ग्वा(वा)पाळनंवेति दानाच्छ्रयो[ऽ*]नुपाळनं(नम्)॥[४७*॥]

१९४. सामान्यो[ऽ*]यं धर्म्मसेतुः[2] नृपाणां काळे काळे पालनीयो भवद्भिः[।*]सर्व्वानेता-न्भाविनः पार्त्थिवे-

१९५. न्द्रान् भूयो भूयो याचते रामभद्रः॥[४८*॥]यश्चामुष्य श्री**मारसिंह** भूपतिदत्त **बागि-**

१९६. यून्नामधेय(या)ग्रहारस्य लाभाद्वालोभाद्वामोहाद्वा धर्म्ममतिक्रम्यापहर्त्ता स पं-

१९७. चभिस्सकळजगन्निन्दितैः पातकैस्संयुक्तो भवति ॥ यश्चा(श्च)पालयिता स धर्म्मवान्दीर्ग्घा-

१९८. युष्मान्पुण्यवा[न्*]यशस्वी च भवति ॥[3]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jāhnaveya-kula** from the *Dharma-mahārājādhirāja Paramēśvara*[4] **Koṅguṇi-**

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[1] Here ends the Kannaḍa portion of the text.

[2] सन्धि has not been observed here.

[3] This is followed by nine symbols, five of them spiral and the rest floral.

[4] These epithets mark a departure from the usual convention of describing Koṅguṇivarma merely as *Dharmamahādhirāja*.

varma up to the illustrious *Dharma-mahārājādhirāja Paramēśvara* **Nītimarga-Koṅguṇivarma Eṟegangadēva** in much the same fashion[1] as the Keṟehaḷḷi plates (above, No. 85);

to him, whose pair of feet were rendered red by the rays of the gems in the crown of the king **Brahma**, and to his queen **Jākāṁbā,** the daughter of the king **Nijagali** of the pure **Cāḷukya** family, was born the illustrious king **Satyavākya** (verse 17);

this intelligent prince learnt at an early age, the science of kingship, riding on elephants and horses, play at ball, wielding the bow and sword, the drama, grammar, medicine, poetry, mathematics, Bharata-śāstra, *itihāsas*, *purāṇas*, dancing, singing and instrumental music (verse 18);

when he entered the battle-field armed with his sword, the Andhras hid themselves in mountain caves, the lords of the **Śakas** entered the depths of the ocean, the **Pāṇḍyas** climbed to the top of trees, the **Siṁhaḷas** entered the dark holes; the **Keraḷa** rulers entered the nether world, and the **Pallavas** entered the mouth of Yama (verse 19);

such was the illustrious *Dharma-mahārājādhirāja Paramēśvara* **Satyavākya-Koṅguṇivarma** who had the first name of **Narasiṁhadēva** and who was the handsome hero;

his younger brother, a king among wrestlers, was named **Rājamalla**; and being a walker on the path of polity as the kings of yore, he was also known by the other name of **Nītimārga** (verse 20);

slaying foot-soldiers with his arrows, horses with his sword, and elephants with his single rutting elephant, king **Rājamalla** defeated and put to flight the **Noḷamba** chief **Aṇṇiga** in the famous battle of **Kottamaṅgaḷa**, and, taking pity on the trembling enemy, took him under his protection (verse 21) ;

such was the *Dharma-mahārājādhirāja Paramēśvara* **Nītimarga-Koṅguṇivarma** who had the first name of **Rājamalla;** [he was also known as] **Kacceyagaṅga;**

his younger brother was **Būtuga** who was possessed of wealth acquired by his own arm, who had gone to the king **Baddega** in **Ḍahāḷa** country and has then duly married his daughter along with the maiden of eloquence at **Tripurī**; on **Baddega** departing to the heavens as if to grab Indra's sovereignty, **Būtuga** recovered from **Lalleya** the elephants, horses, the white umbrella and the throne and restored them to the king **Kṛiṣṇa** (verses 22-23) ;

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[1] Verse 11 of the Keṟehaḷḷi plates, describing Satyavākya Rājamalla, son of Nitimārga Eṟegaṅga, does not find a place in this charter. So also, the epithet *Komaravedeṅga* (the prince charming) attributed to Nītimārga Eṟegaṅga in line 72 of the text of the present charter, is found omitted in the Keṟehaḷḷi plates.

out of fear for this fierce king **Gaṅga-Gāṅgeya** (i.e. Būtuga), **Kakkarāja,** the lord of **Acaḷapura** entered the mouth of Yama; **Bijja** *alias* **Dantivarma,** the ruler of **Vanavāsi,** had to literally become a *vana-vāsin* (i.e. a refugee in a forest); **Ajavarma,** the lord of the **Śāntalas** (i.e. Śāntaras) became quieted and **Dāmari**, the lord of **Nuḷugugiri** suffered loss of face; and **Nāgavarma** trembled with fear (verse 24);

having vanquished the king **Rājāditya**, who was proud of his elephant corps, having driven out **Ēmagaṅḍuga** from his country and having burnt down **Tañjāpurī**, **Nāḷkēlō** and other fortresses, this **Gaṅga-Nārāyaṇa** (i.e. Būtuga) gave to **Kṛiṣṇa** lordly elephants and horses (verse 25);

this **Jayaduttaraṅga** (i.e. Būtuga) cleft open the frontal globes of the lordly elephants and horses in the form of false disputants of the *ēkānta-mata* (i.e. Buddhism) with the thunderbolts in the form of the arguments based on scriptures (verse 26);

his queen was **Rēvakannimaḍi,** also known as **Cāgaveḍeṅgī**, who was the daughter of **Baddegadēva** (verse 27);

such was the *Dharma-mahārājādhirāja Paramēśvara,* the illustrious **Satyavākya-Koṅguṇivarma** who had **Būtuga** as his first name [and who was known as] **Nanniya-Gaṅga;**

his son, who was of exceptional skill in politics, was **Nītīmārga** (Maruḷa) who married the daughter of **Kṛiṣṇa,** who had destroyed all his enemies and whose feet were worshipped by the **Magadha**, **Kaḷinga**, **Pāṇḍya** and **Cōḷa** kings (verse 28);

this **Maruḷa** obtained from the affectionate emperor an umbrella called **Madnāvatāra** never obtained by any other king (verse 29);

he was was a meditator at the feet of the Lord Jina; he was resorted to by king's even as Mānasa lake was resorted to by the swans; his fame had pervaded everywhere and he was a Manmatha in fame;

he was known as **Gaṅga-mārttāṅḍa** because he made others bloom with happiness; he was called **Nītīmārga** because of his conduct which was extolled by poets; he was naine **Gaṅga-cakrāyudha** because he destroyed mighty enemies; and he was hailed as **Kāmada** because he was good to the poor and granted their desires (verse 30);

on beholding him, loving women realised that their designation as *kāmā* had become fruitful (verse 31);

victorious **Gaṅga-cakrāyudha,** an ocean of virtues, whose purity is praised by the pure, poetry by great poets, liberality by suppliants, valour by

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1. The Kādalūr grant (below No. 139) has Nāḷkōṭe which is the correct name of the place.

the **Kēraḷas** Cōḷ**as** and **Pāṇḍyas,** policy by statesmen and virtue by the virtuous (verse 32);

such was the illustrious *Dharma-mahārājādhirāja Paramēśvara* **Nītīmārga-Koṅguṇīvarma,** who had the first name of **Puṇuseya-Gaṅga** and had the other name of **Kaliyuga-Bhīma**;

his younger brother, protecting the world as the lion protects the forest, adorning the circle of the earth as the swan circles the lotus garden, of fame resembling that of the kings of the Kṛita age, was **Mārasiṃha,** celebrated for strength of his arm (verse 33);

he, of renowned prowess, was, in his boyhood, like a young lion created for breaking the pride of the elephants in the form of his enemies (verse 34);

when this **Guttiya-Gaṅga** (i.e. Mārasiṃha) prepared himself for war, his enemies, though proud of their arm and fond of war, on hearing of his great valour, wealth and fame, desire his alliance (verse 35);

an example of righteous conduct to friends, protector of those overcome with fear, respectful to his elders, despatcher of his foes to heaven, giver of enjoyment to women, bestower of dignity on the gods, obedient to teachers—such was the king **Gaṅga-cūḍāmaṇi** beloved by all (verse 36);

by his great learning he was like a prodgy in the midst of the learned; by his heroic valour he was like Yama in the minds of his enemies; by his great liberality he was like a treasure to the bards; and by his distinguished truthfulness, he was like Yudhiṣṭhira in the minds of all (verse 37);

the brāhmaṇas chanting *mantras* in front of him, who was accoutred for war, who had a smiling face, subdued by his valour his enemies during the conquest of the regions, and who knew the affairs of the three worlds by his statesmanship, were looked upon as evil spirits by his enemies afraid of the battlefied (verse 38);

by him—who was like a bee at the lotus feet of Jina, who washed out all taints with the water of the daily bath of Jina, who was devoted to the worship of gurus, who was an expert in grammar, logic, philosophy and literature; who was skilful in the management of horses and elephants and whose good government was the theme of praise of the four castes and orders regulated by his remarkable intellect matured by an investigation of all the Itihāsas and Purāṇas—may be host of his enemies be subdued, may all hostile countries be occupied, may all his kingdom be protected, may the conduct of the ancients be imitated, may continued prosperity be obtained, may the happiness of universal empire be enjoyed;

the crest jewel of heroes king **Kṛisna-Rāja-Dēva,** who took possession of the whole Cōḷa country, who brought under his control Siṁhaḷa and other various islands and the **Kerāḷā**, **Pāṇḍya**, **Koṅga**, **Kaḷiṅga**, **Kōsaḷa** and other countries, and whose breast was embraced by the goddess of victory, when setting out on an expedition to the north with the desire of conquering Aśvapati who was proud of the strength of his arm due to the possession of large troops of horse etc., himself performed the ceremony of crowning **Mārasiṁha** as the ruler of **Gaṅgapāḍi** on the grounds that he was quite worthy of union with the goddess of the **Gaṅga** kingdom inherited from his ancestors; that he was the beloved of the goddess of Heroism abiding in his sword which was fond of sporting in the lake the battlefield adorned with the assemblage of lotuses the severed heads, and filled with the streams of blood issuing from the wounds, of brave warriors; that he was possessed of the glory of holding the highest rank in being served by hostile kings afraid of the valour of the thunderbolt his arm skilled in splitting the mountain the pride of arm of hostile kings due to their large armies; that he had an auspicious body possessed of all lucky marks; that his conduct was worthy of his great prosperity, the theme of song of poets, bards and singers gratified by the streams of his gifts which allayed the heat of the fierce summer the poverty of all suppliants; that he was averse from conduct tarnished with the stain of Kali; that he was possessed of strength of arm acquired by his skill in captivating by statesmanship and other accessories the goddess of Victory; that his head was adorned with the ornaments (garlands) unswerving devotion and allegiance to his lord; that his ears were resplendent with the jewels the hearing of the counsel of the good; that his lotus face was ever adorned with soft and sweet speech; that his heart was charming with the jewel necklace gratitude for the good done to him; that he was profound like the ocean, unshakable like the Mandara mountain in maintaining the seven constituents of his kingdom, favourite of Lakṣmī like Viṣṇu, dear to Umā (otherwise fame) like Śiva, of a pleasing form like the moon, and of a glory capable of destroying the mass of darkness his enemies like the sun; and that he was like himself (Kṛiṣna-Rāja) able to bear up the burden of his kingdom. Such was **Gaṅga-maṇḍaḷika Satyavākya** *Koṅguṇivarma-dharma-mahārājādhirāja*, supreme lord of **Kōḷāḷpura**, lord of **Nandagiri**, **Caladuttaraṅga Mārasiṃha-Dēva**;

born in the *agrahāra* named **Pippaḷa** which was an ornament to the forehead of the lady **Varāṭa-dēśa** of the north; of the Pārāśāra-gōtra; a Caḷukiva-ḍicha-charaṇa; of a mind purified by devotion to the practice of Vedic study, Vedic teaching, exposition of the scriptures, performance of sacrifice, officiating at sacrifice, ablution, muttering prayers, making oblations, hospitality to strangers etc.; with the forest of his *karma* burnt up by the fire of the glory of the motionless, stainless, defectless and unconditioned Supreme Soul revealed in the Upaniṣads; like an avenue tree an asylum of men foot-sore by constant walking in the path leading to Indra's heaven and final beautitude; like a rutting elephant gratifier of the bees the suppliants by the stream of ichor his gifts;—was **Śrīdhara-bhaṭṭa**. His son, gratifier of gods and *pitṛis* by his daily and occasional rites; filler of the earth, the skay and the circle of the regions with the sound of the drum of his fame accompanied with the shouts of the bards pleased with his liberality and the recitations of the Brāhmaṇas fed at his sacrificial sessions; quencher of the fire of enemies' valour with the water of the edge of his sword; causer of delight to the lord of the **Vārāṭa** country by the fierce valour of his right arm skilled in protecting refugees; like an incarnation of Vīra full of unparalleld daring;—was **Ayyapa-bhaṭṭa** His son, who had **Muñjārya** as his first name, was **Vādighanghaḷa-bhaṭṭa** a treasury of the jewels of wisdom, a mine of the pearls of intellect (verse 39);

with very little effort and labour on his part all learning came to him in a very short time as though it had been ready in his previous birth (verse 40).

For instance, the author of a grammatical system free from doubt and controversy, he, like Brahma, knew the essence of the science of grammar, and was looked up to as a great authority by grammarians. He was well versed in the three schools of logic, and in the **Lōkāyata**. **Sāṅkhya**, **Vēdānta** and **Bauddha** systems of philosophy, and in **Jainism** he became celebrated as **Vādighanghaḷa**. He was besides an eminent poet (verse 41);

like a sun on the eastern mountain *syādvāda* (Jaina docrine), he destroyed the mass of darkness arrogant scholars by the resplendent rise of his learning, cut off the expansion of the lilies proud disputants by the rays of his eloquence, and acquired the high distinction of **Vādighanghaḷa** on the earth (verse 42);

his eloquence in the exposition of literature made king **Gaṅga-Gāṅgēya**, a cuckoo in the grove of delighters in all learning, his pupil; his instruction in politics induced the learned men of **Vallabha-Rāja's** capital to show him great honour which showed to the world his greatness and remarkable scholarship and his counsel to **Kṛiṣṇa-Rāja**, which enabled him to enjoy the embraces of the ladies of the points of the compass (i.e. to conquer all regions), procured for him the king's esteem along with that of all his *maṇḍaḷikas* and *sāmantas*. He showed his eager desire in doing good to others, his renunciation in the matter of seizing others' women and wealth, his love in hearing stories of the good, his aversion in the matter of giving ear to evil report regarding the good, his intenteness in worshipping the lotus feet of **Jinēśvara**, his diligence in making gifts to sages and brāhmaṇas, his full consciousness in protecting refugees, and his faculty of recollection in remembering the good done to him;

on Wednesday, the fifth lunar day of the bright fornight of the month Caitra in the year Rudhirōdgāri corresponding to the Śaka year 884, to him, **Vādighan-**

ghaḷa bhaṭṭa, the **Gaṅga-maṇḍaḷika**, **Maṇḍaḷika-Triṇētra**, king **Mārasiṁha** granted with pouring of water, as *śruta-guru*'s (religious teacher's) fee, the village named **Bāgiyūr** included in the **Baḍagare Three-hundred** of the **Pūnāṭu sixthousand** in **Gangapāṭi** (verse 43).

The income of the village was 20 *gadyāṇas* in cash and 12 *khaṇḍugas* in grain.

The boundaries of the gift-village were as follows: on the south-east, the white stone called **Nosikallu** in **Mugguḍḍe**; in the south, the banyan tree, the stone-henge and the locality called *guviyuṁgal*, the small tank near the tamarind tree, the southern corner of the locality called *pālaṟe*, the huge projection of **Aṁkōle**; in the south, entering the small bay, in the south-west corner, joining the **Kavērī**, the middle of the river bank; in the north-west corner, the entrance into the big bay; in the north, the big shumb, the small stone in between the two small hillocks, the white *paḍuṅgallu* stone, the big shrub, the **Mallige** well, the tamarind tree called *palgoṁbu*, the white *baṭṭagallu*, stone inside the shrub; entering thus the northern corner, the locality called *kallati*; in the north east corner, the white *baṭṭagallu* on the hillock of **Mugguḍḍe**, the **Kennāy** hillock; in the east, the big boulder in between the two hills, the well on top of the hill; the boundary, thus running, joined the other points in the south-eastern corner.

The imprecatory portion which follows consists of five of the usual imprecatory stanzas.

Whoever should flout this grant of the village of **Bāgigūr** as an *agrahāra* made by the king **Mārasiṁha**, out of motives of profit, greed or ignorance, would have, in effect, committed the five great sins which are universally condemned. Whoever protects this grant will be a righteous man blessed with longevity and fame.

No. 139

KĀDALŪR GRANT OF MĀRASIMHA, ŚAKA 884

Provenance	: Dharwar, Dharwar Taluk and District, Karnataka.
Reference	: *ARISE*, 1934-35, No. A 23; G. S. Gai : *EI*, *XXXVI*, 97-110 and plates between pp. 100-101, 104-105 and 108-109.
Language	: Sanskrit (prose and verse) and Kannaḍa.
Metres	: Verses 1, 4, 8, 16-17, 19-20, 24-25, 36, 53 : *Sragdharā*; Verses 2, 5, 13, 23 : *Vasantatilaka*; Verses 3, 9, 11, 14-15, 18, 22, 26, 33-35, 37-38, 42-43, 45-47: *Śārdūlavikrīḍitam*; Verses 7, 31 : *Mālinī* : Verse 10: *Utpalamālikā* or *Kāmalatā*; Verse 12 : *Śikhariṇī*; Verses 21, 40: *Indravajrā*; Verses 27-28 : *Āryā*; Verses 29-30 : *Praharṣiṇī*; Verses 6, 32, 39, 41, 44, 48-51 *Anuṣṭubh*; Verse 52 : *Śālinī*.
Script	: Kannaḍa.
Date	: Śaka 884, Dundubhi, Pauṣa ba. 9, Tuesday, Svāti *nakṣatra*, Kanyā *lagna*, uttarāyaṇa Saṅkrānti=962 A.D., December 23.

TEXT[1]

First Plate

१. सिद्धम्[2][।*]स्वस्ति[।।*]जितं भगवता गतघनगगनाभेन पद्मनाभेन[।*]श्रीमज्जाह्नवेयकुळामळव्योमाव-

२. भासनभास्करः स्वखड्गैकप्रहारखण्डितशिळास्तंभलब्धबळपराक्रमो दारुणारिगणविदारणो-

३. पलब्ध व्रणविभूषणविभूषितः क(का)ण्वायन सगोत्रः श्रीमान् कोंगुणिवर्म्म धर्म्ममहाधिरा-

४. जः। तत्पुत्रः पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजापाळनमात्रा-

५. धिगतराज्यप्रयोजनो विद्वत्कविकांचननिकषोपळभूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशळो दत्त-

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1. From the plates in *E.I.*, XXXVI.
2. Expressed by symbol.

६. कसूत्रवृत्तेः प्रणेता श्रीमान्**माधव महाधिराज**ः । तत्पुत्रः पितृपैतामहगुण यु-

७. क्तो[ऽ*]नेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशाः श्रीम**द्धरिवर्म्ममहाधि-**

८. **राजः**[।*]तत्पुत्रो द्विजगुरुदेवतापूजनपरो नारायणचरणानुद्ध्यातः श्रीमा**न्विष्णुगोप-**
महाधिरा-

९. **जः**[।*]तत्पुत्रस्त्र्यंबकचरणांभोरुहरजःपवित्रीकृतोत्तमांगः स्वभुजबळ पराक्रमक्रय-
क्रीयित[1] राज्यः

१०. कळियुगबळपंकावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्**माधव महाधिराज**ः । तत्पुत्रः
श्रीमत् **कदं-**

११. **बकुळ**गगनगभस्तिमाळिनः **कृष्णवर्म्म महाधिराजस्य** प्रियभागिनेयो विद्याविनयातिशय
परिपू-

Second plate : First side

१२. रितान्तरात्मा निरवग्रहप्रधानशौर्य्यो विद्वत्सु प्रथमगण्यः श्री[मान् **कों**]**गुणिमहाधि-**
राजः

१३. **अविनीत** नामा[।*]तत्पुत्रो विजृंभमाणशक्तित्रयः **अन्दरियालतू**(त्तू) **प्पुरुलऱे**[2]**पेऴ्न**[3]
गराद्यनेक स-

१४. मरमुखमखहुतप्रहतशूरपुरुषपशूपहारविघस विहस्तीकृतकृतान्ताग्निमुखः **किरा-**

१५. **तार्जुनीय**पञ्चदशसर्ग्गटीकाकारो **दुर्व्विनीत** नामधेयः[।*] तत्पुत्रः दुर्द्दान्तविमर्द्द विमृ-
दित-

१६. विश्वंभराधिपमौळिमाळामकरन्दरजःपुंजपिंजरीक्र(क्रि)यमाणचरणयुगळनळिनो **मुष्कर**
ना-

१७. मधेयः[।*]तस्य पुत्रः चतुर्द्दशविद्यास्थानाधिगतविमळमतिर्व्विशेषतो[ऽ*]नवशेष-

१८. स्यनीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो रिपुतिमिरनिकरनिराकरणोदयभास्करः

१९. **भूविक्रम**प्रथितनामधेयः[।*]तस्य पुत्रः अनेकसमरसंपादितविजृंभित द्वि-

२०. रदनखकुळिशाभिघातव्रणसंरूढभास्वद्विजयलक्षणलक्षीकृतविशाळवक्षस्थळः समधिग-

२१. तसकळशास्त्रार्त्थसमाराधितत्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावो
भूविक्र-

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1. Read °क्रयक्रीत°.
2. This is Dravidian *ṟe*.
3. This is Dravidian *ḻna*.

२२. **म** नामधेयः[।*] अपि च ॥ नानाहेतिप्रहारप्रविघटितभटोरः कवाटोत्थितासृग्धारास्वादप्रमत्त-

२३. द्विपशतचरणक्षोदसम्मर्द्द भीमे । संग्रामे **पल्लवेन्द्रं** नरपतिमजयद्यो विळिन्दाभिधाने राजा

Second plate : Second side

२४. **श्रीवल्लभा**ख्यस्समरशतजयावाप्तलक्ष्मीविळासः ।[।१॥*] तस्यानुजो नतनरेन्द्र ति(कि)रीटकोटिरत्नार्क्कदीधि-

२५. ति विराजितपादपद्मः[।*]लक्ष्मया स्वयंवृतपतिर्**न्नवकाम** नामा । **शिष्टप्रियो** [ऽ*]रिगणदारुणगीतकी-

२६. र्त्तिः ॥[२॥*]तस्य **कोंगुणिमहाधिराजस्य** **शिवमारा**परनामधेयस्य पौत्रः समवनत समस्त सा-

२७. मन्तमकुटतटघटितबहलरत्नविळसदमरधनुः खण्डमण्डितचरणनखमण्डळो ना-

२८. रायणनिहितभक्तिः शूरपुरुषतुरगवरवारणघटासंघट्ट दारुण समरशिरसि निहितात्म-

२९. कापो भीमकोपः प्रकटरतिसमयसमनुवर्त्तनचतुर युवतिजनाळोक-

३०. धूर्त्तो ळोकधूर्त्तः सुदुर्द्धरानेकयुद्धमूद्ध्‌र्नं(र्द्ध्‌नि)लब्धविजयसंपदहितगजघटाकेस-

३१. री राजकेसरी । अपि च ॥ यो गंगान्वयनिर्म्मळांबरतळव्याभासनप्रोल्लसन्मार्त्तण्डो [ऽ*]-

३२. रिभयंकरः शुभकरस्सन्मार्ग्गरक्षाकरः । सौराज्यं समुपेत्य राजसमितौ राजन्गु-

३३. णैरुत्तमै राजा **श्रीपुरुष**श्चिरं विजयते राजन्यचूडामणिः ॥[३॥*] अपि च ।[।*] कामो रामासु चापे द-

३४. शरथतनयो विक्रमे जामदग्न्यः प्राज्यैश्वर्य्ये वळारिर्ब्बहुमहसि रवि[:*]स्वप्रभुत्वे धनेशः [।*]भूयो

३५. विख्यातशक्तिस्फुटतरमखिळप्राणभाजां विधाता धात्रा सृष्ट[:*]प्रजानाम्पतिरिति कवयो यं

Third plate : First side

३६. प्रशंसन्ति नित्यं(त्यम्)।।[४॥*]स तु प्रतिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरः

३७. **श्रीपुरुष**प्रथमनामधेयः **पृथिवीकोंगुणि महाधिराजः**[।*] तत्पुत्रः प्रतापविनमित स-

३८. कळमहीपाळ मौळिमाळालाळितचरणारविन्दयुगळो निजभुजविराजितनिशितखड्गपट्ट स-

३९. माकाष्टानिष्टधरापाळवल्लभजयश्रीसमाळिंगितः । अपि च ॥ यस्मिन् प्रयातवति कोप व-

४०. शं महीशे यान्ति क्षणादहितभूमिभुजो रणाग्रे । अन्त्रावळीवळयभीषण-

४१. मन्तकस्य वक्त्रान्तरं क्षतजकर्द्दमदुर्न्निरीक्षं(क्ष्यम्)॥[५॥*] स तु विख्यातविमळ **गंगान्वय-**

४२. नभस्तलगभस्तिमाळी **कोंगुणिमहाराजाधिराज परमेश्वर** श्री **शिवमार**देवः

४३. सय्गोट्टापरनामा ॥ कनीया**न्विजयादित्य** ।[1] स्तस्यासीत्स जयांगना । संश्लि-

४४. ष्टवक्षाः संक्षिप्त ।[1] काळेयचरितो[ऽ*]भवत् ॥[६॥*] अपि च ॥ भरत इव कळत्रं मेदिनी-

४५. मग्रजस्य प्रयतमतिरगम्याम्मन्यते स्मावगर्ह्यां(र्ह्यम्)। स तु सकळधरायां धारिणीनाथ शंसत् ।[1]

४६. प्रथितनिजगुणो[ऽ*]पि प्रेमवान् सद्गुणौघैः [।७॥*] तत्पुत्रः शशधरकरनिकरविशद विजय य-

४७. शोराशिविशदीकृतविश्वविश्वंभराचक्रवाळः समधिगतसकळराज्यलक्ष्मीसमाळिंगितोत्तुंग

Third plate : Second side

४८. वक्षाः । अपि च ॥ दाने कानीनमुर्व्वीभरभरणविधौ शेषमाजौ च पार्त्थं गांभीर्य्ये वाहिनीशं कलियु-

४९. गचरितोदन्वतश्शोषणे च[।*]दक्षं सद्बाडबाग्निं शरणमुपगतस्यावने वज्रबन्धप्राकारं प्राण-

५०. भाजां स्थितिकरणविधौ यं वदन्ति प्रजेशं(शम्)॥[८॥*] स तु **सत्यवाक्य कोंगुणिवर्म्म धर्म्ममहाराजाधि-**

५१. **राजो राजमल्ल** प्रथमनामधेयः । तत्पुत्रः निजभुजोद्दण्डमन्दराचळप्रमथितविश्व विद्वि-

५२. ड्बळार्ण्णवोद्धृतराजलक्ष्मीसमाश्लिष्ट समभिरूढवक्षाः । अपि च ।[।*]चापोन्मु-

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1. This *daṇḍa* is redundant.

५३. क्तशरोत्कराग्रपृषिते चण्डासिविद्युत्ततौ । [1]कोपोद्दामगजेन्द्रनीळजळदे

५४. रक्तप्रवाहे समे । भीमे युद्धघनागमे हयमहावाते रिपूनूर्ज्जितान् **रा-**

५५. **जाற[2]मडि** नाम्नि यस्स मजयद्राजाग्रणीर्ल्लीळया ।।[९।।*] **पल्लव राष्ट्रकूट कु-**

५६. **ह मागधमाळवचोळलाट संवल्लचळुक्य** वंशजमहानृपति प्रमुखैरधि-

५७. ष्ठितं (तम्) [।*]**वल्लभसैन्य** मुन्नतमतंगजवाजिभयाकुळं जयात्तल्ललनाक्षिवारिनिवहेन समं सम-

५८. रे न्यपातयत् ।[।१०।।*]स तु **नीतिमार्ग्गं कोंगुणिवर्म्म धर्म्ममहाराजाधिराजो** भगवदर्हद्भट्टारक चरणा-

५९. रविन्दमधुपायमानमानसः **एற[1]गङ्गदेवः**[।*]तत्पुत्रः समस्त सामन्तमौळिमाळा मकरन्द-

Fourth plate : First side[4]

६०. रजः शबळितचरणारविन्दयुगळः समधिगतसमस्तविद्याविद्योतितान्तरात्मा । अपि च । [।*]यः प्रो-

६१. द्यत्कळिकाळवृत्तिविमुखः कामं गुणानां गणैर्म्मान्धातृप्रमुखादिराजसमितौ संभूषितस्सर्व्वंथा ।

६२. कोपोत्खातकृपाणखण्डितरिपुक्ष्मापः कुळोद्योतकृत्मा (न्मा) राकारतया मनस्सुविचरन्कान्ताजनानां भु-

६३. वि ।।[११।।*]इमे **वंगाः पौण्ड्रा मगधनरपाः कोशळ नृपाः** ।[3] अमी **कालि (ळि) गान्ध्रद्रमिळनरनाथास्स** सु-

६४. हृदः[।*]विशीर्ण्णाः शस्त्रौघैर्न्नरपतिविमुक्तैरितिजनाः प्रशंसां[4]यस्याळं विदधुरनिशं **सामिय** रणे ।।[१२।।*]

६५. स तु **सत्यवाक्यकोंगुणिवर्म्मधर्म्ममहाराजाधिराजो राजमल्ल** प्रथमना-

६६. मा ।। तस्यानुजो विजित दुर्ज्जंय **राजराजो** लक्ष्मीपतिर्म्मुरमिव प्रथितं हरिर्व्वा[।*]

६७. द्विष्टं **महेन्द्रमजयद्विरियूरि सूற[5]र्य्यंन्यत्र सामियरणे**[ऽ*] प्यथ **बूतु-**

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1. This is Dravidian *ṟā*.
2. This is Dravidian *ṟe*.
3. This *daṇḍa* is redundant.
4. There is an unnecessary रेफ like mark above सा.
5. This is Dravidian *ṟū*.

६८. **गेन्द्र**:।[।१३।।*] कोपे यः प्रळयानळः सुरकुजस्त्यागे सतीष्वंगजो विद्यांगे नळिनात्मजो गजनये सा-

६९. क्षात्करेण्वात्मजः[।*] **कोंगान्वारणबन्धवारणकरान्** जित्वा रणे **पंचवार्य्यु**क्तप्राक्तन-योगताः

७०. करिशतान्येको[ऽ*]ग्रहीद्द्ग्ग्रंहः ।[।१४।।*]तस्य सुदूरोत्सारित सकळकाळेयकलंकस्य नाम श्रवण मा-

७१. त्रेणैवोपशमितगर्ब्बं(र्व्वं)गळग्रहगृहीतभूभृन्मण्डळस्य समस्तशास्त्रार्थानुशासि सत्य प-

Fourth plate : Second side

७२. र वचनवृत्तस्य परमजैनस्य **गुणवुत्तरंगा**परनामधेयस्य स्वस्त्य**मोघवर्षदेव श्री पृ-**

७३. **थ्वीवल्लभ** सुतायां शुभलक्षणनिखिळावयवशोभितायां । अपि च ।[।*]ग्राशीर्व्वाद परंपरा परिण-

७४. तौ कल्याणकुल्योदितौ श्रीह्रीकीर्त्ति(र्त्ति)विशिष्टशीलसमितौ नृत्यादि विद्याततौ[।*] शिक्षा सिद्धयुदयाचलोज्व(ज्ज्व)-

७५. ळततौ **चन्द्रोब्बलब्बा** पृथुश्रीमत्यामेऱे[1]**गंग**भूतळपतिर्ज्जातः सुतो वाङ्निधिः ।[।१५।।*] स तु प्रतिपत्क-

७६. ळाधर इव प्रतिदिनमस्खळद(दु)ळ(द)य प्रवर्द्धमानकळाभिरभिवर्द्धमानः स्वपितृव्येण **राजमल्ल-**

७७. **देवेन** श्रीम**देऱे[1]यप्प** पट्टबद्धः । अपि च ।[।*] युद्धे नृत्यत्कवन्ध तृ(त्रि)तयमनुगता-

७८. शेषरक्षः पिशाचे यस्यासेस्संप्रहारात्पतितगजततेर्द्धूतरक्त प्रसिक्ते । ज्या भू-

७९. मौ रक्तवृष्टेश्चिरमिव भवतः पापनाशे स्म सद्यो[ऽ*] द्यागर्ज्जेन्द्रद्धूतवर्ग्गो हरिकुळिश हता-

८०. द्रूभूतो[ऽ*]नेकतो वा ।।[१६।।*] तस्मिन्युद्धे **महेन्द्रं** बळमिव बळभिद्यो जघा-नार्य्यवीर्य्यो **सूऱू[2]रानाडुगार्णि**

८१. पृथुतर**मिडिगेस्या**दि शैळेन्द्रदुर्ग्गान(न् ।अ)न्या(न्यां) **स्तिप्पेऱु[3]**मभ्रंलिहमतिशयवान् **पेंजऱु[4]** द्यानधृष्यान् वि-

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1. This is Dravidian *ṟe*.
2. This is Dravidian *ṟū*.
3. This is Dravidian *ṟu*.
4. Gai : पेंजरा°.

८२. ग्राह्यानग्रहीद्यो झटिति परिगळद्दुर्ग्गंवद्गर्ब्बं(र्व्वं)जाळं(ळम्) ॥[१७॥*] तेन स(श)रत्समयसमुदितविशदतरशिशिरकर-

८३. किरणनिकरायमान पट्टुतरयशः पयोनिधि मज्जनोन्मूळीकृत कळिमळिनगेयवाद्यनृ-

Fifth plate : First side

८४. त्यविद्योपविद्या भरतेन महावैयाकरणप्रामाणिकेन स्वस्ति समस्ताभिरामिकविजु(जि)गीषु-

८५. गुणमणिभूषणभ्राजमान**नीतिमार्ग्गेण** समस्तसामन्तललाटघटितपादारविन्द द्वयेन

८६. धात्री निरवग्रहेण परिपाळिता ॥ तस्य **ब्रह्म**महीन्द्रबृन्दमकुटव्यासक्तरक्तातुळच्छाया-कुंकु-

८७. म पिंजरीकृत पदद्वंद्वस्य देव्यां प्रभुः[।*] **चाळुक्यामळवंशभूनिजगळिक्ष्मापाळ**पुत्र्याम-

८८. **भूज्जाकांबा**व्यपदेशभाजि तनय[:*] श्री**सत्यवाक्यो** नृपः ॥ [१८*] राजन्तीं राजविद्यां द्विरदन तुरगारोह-

८९. णं कन्दुकस्य क्रीडां निर्स्त्रिश धेनुं धनुरसिलतिकाम्नाटकं शब्दविद्यां[।*] वैद्यं काव्यं प्र-

९०. माणं सगणितभरतं सेतिहासं पुराणं ।[1] नृत्यं गीतं च वाद्यं प्रथमवयसि यो[ऽ*]-

९१. भ्यस्तवानिद्ध बुद्धिः ॥[१९॥*] **अंध्रा**[2] रंध्रं गिरीणां पृथु च जळनिधेर्म्मध्यमीशाः **खशानां** ।[1] **पाण्ड्याः**

९२. श्शृंगन्तरूणामसुरविवरकं संहति**र्सिहळानां**(नाम्)। पाताळं **केरळेन्द्रो** यममुखकुहरं **पल्लवा**-

९३. स्संश्रयन्ते यस्मिन् संरंभभाजि क्षितिभुजि भुजनिर्भासिनिर्स्त्रिशयष्टौ ॥[२०॥*] स तु **सत्यवाक्य कोंगुणि**-

९४. **वर्म्मधर्म्म महाराजाधिराज परमेश्वर** श्रीमन्**नरसिंहदेव** प्रथमनामधेयः ॥ तस्यानुजो

९५. यो[ऽ*]जनि **राजमल्लो** ।[1] नाम्नादिना दुर्द्धरराजमल्लः । पूर्व्वावनीपाळक नीतिमार्ग्गो नाम्नापरेणा-

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1. This *daṇḍa* is redundant.
2. Gai : अंघ्रो°.

Fifth plate : Second side

९६. पि च **नीतिमार्ग्गः** ।।[२१।।*]पादातं शरपंजरैरविरळैरश्वीयमुग्रासिना ।[1] हत्वा हास्तिकमेकगन्धकरिणा

९७. मूर्त्या **नो**ೞ[2]**बाण्णिगं(गम्)** । जित्वा विशृत**कोत्तमंगळ**रणे बाणैस्त्रिभिर्म्मुद्रितं ।[1] कृत्वा बिभ्यतमत्युवा-

९८. ह कृपया श्री **राजमल्लाधिपः** ।।[२२।।*] स तु **नीतिमार्ग्ग कोंगुणिवर्म्म धर्म्ममहाराजाधिराज परमे-**

९९. **श्वर श्रीराजमल्ल** प्रथमनामधेयः ।। तस्यानुजो निजभुजार्ज्जित संपदर्थ्यी भूवल्लभं समु-

१००. पगम्य **डहाळ**देशे । श्री **बद्देग**न्तदनु तस्य सुतां सहैव वाक्कन्यया व्यवहदुक्तिविधिस्त्रि-

१०१. पुय्यां(य्यीम्)।।[२३।।*] लक्ष्मीमिन्द्रस्य हर्त्तुं गतवति दिवि य**ब्बद्दे**गांके महीशे ।[1] हृत्वा **लल्लेय**हस्तात्

१०२. करितुरगसितच्छत्रसिंहासनानि । प्रादात् **कृष्णाय** राज्ञे क्षितिपतिगणनास्वा(स्व)ग्र-

१०३. णीर्य्यं‿प्रतापाद्राजा श्री**बूतुग**ाख्यः समजनिविजितारातिचक्रप्रचण्डः ।।[२४।।*]किं

१०४. चातः किन्नु नागा**वचळपुर**पतिः **कक्कराजो**[ऽ*]न्तकास्यं **बिज्जाख्यो दन्तिवर्म्मा** । युधिनिज**बनवासि**त्व-

१०५. **मेवाजवर्म्मा** । शान्तत्वं **शान्तळेशो नु**ೞ[3]**ग गिरिपतिर्द्दामरी** दर्प्पभंगं ।[3] वाद्धर्चन्त**न्नागव-**

१०६. **र्म्मा** भयमतिरभया**द्गंगगांगेय**भूपात् ।।[२५।।*]**राजादित्य** नरेश्वरं गजघटाटोपेन सं-

१०७. दर्प्पितं जित्वा देशतयेव **गण्डुग**महो निर्द्धाट्य **तंज्या(जा)पुरीन्ना(रीम् ।[4]नाೞ[5]टे)** प्रमुखादि दुर्ग्ग-

Sixth plate : First side

१०८. निवहं दग्ध्वा गजेन्द्रान् हयान् ।[1] **कृष्णाय** प्रथितं धनं स्वयमदात् श्री**गंगनारायणः** ।।[२६।।*]

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1. This *daṇḍa* is redundant.
2. This is Dravidian *ḻaṁ*.
3. This is Dravidian *ḻu*.
4. Better read तंजापुरात्.
5. This is Dravidian *ḻkō*.

१०९. एकान्तमतमदोद्धतकुवादिकुंभकुंभीन्द्रकुंभसंभेदं(दम्) [।*] नैगमनयादि कुळिशैरक-
रोज्ज-

११०. **यवुत्तरंग**नृपः ।।[२७।।*]तस्य कविनिकषभूमेर्ब्ब**बद्देगदेवस्य** गुणनिधे : पुत्र्या[:*] ।
रेवकनिर्म्मडि

१११. नाम्न्याश्**चागवेडेंगी**ति स(सं)ज्ञायाः ।।[२८*।।]तत्पुत्रो **मगधकलिंगपांड्यचोल**
क्ष्मापाळैरभिनुतपा-

११२. द पंकजस्य[।*]**कृष्णस्य** प्रहतंरिपुव्रजस्य पुत्रींलीळातो व्यवहृदचिन्त्य**नीतिमार्ग्गः**
।।[२९।।*]सस्नेहा-

११३. त्सकलमहीश **कृष्णभूपात्**[1] भूनाथः खळु**मदनावतारसंज्ञं**(ज्ञम्) [।*]छत्रन्तन्न-

११४. रपतिभिर्न्नकैश्चदाप्तं ।[1] संप्राप्तो **मरुळ** इति प्रसिद्ध नामा ।।[३०*।।] स च जिनवर-

११५. चरणांभोरुहमधुपायमानमानसो ।[2] मानससरोवरइव समाश्रि-

११६. त सकल राजहंसः । हंसधवळायमानदिगन्तविश्रान्तकीर्त्तिः ।[3] कीर्त्तिमनोभवः ।। अपि

११७. च ।। बुधकमलहितत्वाद्**गंगमार्त्तण्ड**भूपः कविनुतचरितत्वा त्मा(न्मा)नवो **नीतिमार्ग्गः** ।

११८. बलिरिपुदळनत्वाद्**गंगगचक्रायुधां**कः ।[2] कृपणजनपृ(पि)तृत्वात् **कामदः** कामदानात्
।।[३१।।*]यस्य

११९. चालोकनं प्राप्तो मन्यते कामिनीजनः[।*]मम रामेति संज्ञेयं संप्राप्तो(प्ता)द्य कृता-
र्त्थतांम् ।[।३२।।*]शौ-

Sixth plate : Second side

१२०. चं शौचमहाव्रतैः कविवरैः काव्यंकृतार्त्थार्त्थिभिः[1] त्यागः **केरळपाण्ड्यचोळ** निवहैःशौ-

१२१. र्य्यंन्नयो नीतिगैः । धर्म्माधर्म्मपरैर्ज्जनैस्सुभगतां यस्यादराद्गीयते ।[2] सो[ऽ*]यं सत्य-
गुणां-

१२२. बुधिर्व्विजयतां श्री**गङ्ग[3]चक्रायुधः** [३३।।*] स तु **नीतिमार्ग्गं कोंगुणिवर्म्मधर्म्ममहा-**
राजाधिराज-

१२३. **परमेश्वर**[:*] श्रीमान् **कलियुगभीमा**परनामा **मरुलदेवः** ।। **चाळुक्या**न्वय **सिंहवर्म्म-**
नृप-

१२४. तेः पुत्री मता श्रीमती ।[2] **कल्लब्बा जयवुत्तरंग**नृपतेर्द्देवी महात्युत्तमा । तत्पुत्रो[ऽ*]-

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[1] संधि has not been observed here.

[2] This *daṇḍa* is redundant.

[3] Gai : गंग°.

१२५. जनि **मारसिंह** नृपतिः श्री **सत्यवाक्या**धिपः ख्यातः श्री **मरुल**स्थिरक्षितिभु-

१२६. जस्तस्यानुजः सांजसं(सम्)॥]३४॥*] विद्विट् क्षत्रिय कुंभि कुंभ दळन प्रोद्भूत-
मुक्ताफ(प)-

१२७. ळ श्रीहार प्रविशोभितामळजय श्रीलक्ष्यवक्षस्थळः[।*] कम्रानम्रसुरेश्वर-

१२८. स्तुतिवच श्रीमज्जिनेन्द्रक्रम श्रीपद्मद्वयमानसो विजयते श्री**गंगचूडामणिः** ॥[३५॥*]

१२९. दुर्व्वृ (र्वृ)त्त[1]क्षत्रपुत्रद्विरदमदभर भ्रंश बाळद्विपारिः क्ष्माचक्राक्रान्तिमाद्यत्कळिकळिळ-

१३०. तमो भेदबालांशुमाळी । कैर्न्नं स्तुत्योदयश्रीः प्रतिदिन भुवनानन्द संवृद्धिबाळ ।[2]
श्वेतांशुर्ब्बा-

१३१. ळ एव क्षितितळजयिनामग्रणी**र्म्मारसिंहः** ॥[३६*॥] पादांभोरुह भृंग भृत्य भरण
व्यापार चिन्तामणिः ·

Seventh plate : First side

१३२. संत्रासग्रहविह्वलीकृतरिपुक्ष्मापाळ रक्षामणिः[।*] विद्वत्कण्ठविभूषणीकृतगुण-
प्रोद्भासि मु-

१३३. क्तामणिर्द् वः कस्य न वर्ण्णनीयचरितः श्री**गंगचूडामणिः** ॥ [३७॥*] स तु **सत्य-
वाक्य कोंगुणिव-**

१३४. **र्म्मधर्म्ममहाराजाधिराज परमेश्वर** श्रीमान्**मारसिंहदेवः** ॥ शैळेन्द्रादिव जाह्नवीजळ-

१३५. धरात्सौदामनीवांबुधेर्म्मुक्तापंक्तिरिव प्रकाशितगुण श्री**मूळसंघा**न्नवयात् । दिव्या-

१३६. भासुरवृत्तिरप्रतिहता प्रादुर्ब्बभूवावनौ ।[2] **सूरस्ता** गणवृत्तिरुज्व (ज्ज्व) ळधियां
दिग्वाससां ज-

१३७. न्म भूः ॥[३८॥*] श्री**प्रभाचन्द्र**योगीशस्तद्गणाधीश्वरः कृती । सर्व्वशास्त्रमहांभो-
धिर्व्विश्रु-

१३८. तस्सकळावनौ ॥[३९॥*]तस्य **प्रभाचन्द्र**मुनीश्वरस्य शिष्यस्तपोमूर्त्तिरुदारकीर्त्तिर्ब्बं-[3]

१३९. भूव भव्याब्जविकास भानुस्सतां वरः **कल्नेलेदेव** नामा ॥]४०॥*] तस्य शिष्यो[ऽ*]
जनि श्रीमा-

१४०. न् **रविचन्द्र** मुनीश्वरः[।*] षट्तृं (ट्त्रिं)शद्गुणसंयुक्तः शास्त्रवाराशि पारगः ॥
[४१॥*] अपि च ॥ श्री**सूरस्तगण**ः

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[1] Gai : दुर्वृत्त°.

[2] This *daṇḍa* is redundant.

[3] Read °कीर्त्तिः । ब°.

१४१. सुदुस्सहतपः शूरैस्तपोराशिभिः शिष्यैर्ल्लब्धसुधांशु-निर्म्मळ यशोराशिः समुद्भासते । मि-

१४२. थ्या ज्ञानतमोविभेदनरविर्व्विद्वत्सभाकौमुदीचन्द्र श्री**रविचन्द्र पण्डित** इति ख्यातो यति-ग्रामणी[:॥४२॥] तस्य श्री

१४३. **रविचन्द्र पण्डित**गुरोः शिष्यः सतामग्रणीर्द्दीनानाथ वनीपक व्रजमनः सन्तोष साक्षान्नि-

Seventh plate : Second side

१४४. धिः । भव्यांभोरुहषण्डमण्डनरविर्ज्जैनागमांभोनिधिर्ज्जातः श्री **रविनन्दि देव**मुनिपः सौजन्य ज-

१४५. न्मालयः ॥[४३॥*] तस्याभवन्मुनेः शिष्यस्तपो[ऽ*] नुष्ठानतत्परः **एळाचार्य्यो** यतिश्रीमानार्य्यवर्य्या(र्य्यं)ग्(:)

१४६. श्रुतांबुधिः ॥[४४॥*] अपि च ॥ दारिद्रातपतप्तदीनजनता संकळ्प कळ्पद्रुमः ।[1] पादां भोरुह भव्य भृंग-

१४७. जनता सन्तोष चिन्तामणिः । **एळाचार्य्य** मुनीन्द्र एष विळसच्चारित्ररत्नाकरः श्रीमज्जैनम-

१४८. तोदयाचळरविर्व्विभ्राजते भूतळे ॥[४५॥*]**कोंगल्देश** निवासिनं निरुपमं श्री **कावलूर्स्संज्ञकं** ।[1]

१४९. श्री **कल्लब्बा** रचितस्य **जैननिळय**स्याभ्यर्च्चनार्थंकृती । **एळाचार्य्य** मुनीश्वराय

१५०. विदुषे ग्रामन्नमस्यं स्वयं द्धा(धा)रापूर्व्वमदाज्जितारिनरपः श्री**मारसिंहो** नृपः ॥[४६॥*]

१५१. स्वकीयांबिका **कल्लब्बराज्ञी** कारितस्य **जिनाळयस्य सुधाचित्र चित्रादि पूजार्त्थं**

१५२. मुनिजनेभ्यश्चतुर्व्विधदानार्थं च । तेनाभिवन्द्यमानैर्ब्बाळिकाळचरितैरप्यखर्व्वप्रतिप-

१५३. क्षपर्व्वत खण्डनैकाखण्डळमहीपतिवाहिनीनिवहगहन दहनहुतवहमत्य-

१५४. न्तविक्रान्तप्रत्यन्तनृपसमीपवर्त्तिनमाजिविजयोद्धुरविरोधिवसुधाधिराजराज्यांगग्रा-

१५५. स लाळसैकराक्षसराजमवार्य्यगांभीर्य्यसागरसांम्राज्य पाळनैकपाशपाणिमसिधारा ज-

Eighth plate : First side

१५६. ळप्रवृद्धबद्धमूळस्तब्ध विद्विष्टनृपविषविटप निर्म्मूळनानिळमनवरतप्रधानविजयघन सं-

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1. This *daṇḍa* is redundant.

१५७. ग्रहधनेश्वरमखिलजगद्वर्त्तिकीर्त्तिगंगोद्वहनमहेश्वरमनुकृष्टताष्ट[1] दिक्पालमशेषराजरिषि[2] मू-

१५८. र्द्धाभिषिक्तं पितरं **सत्यवाक्य**भूपतिमनुकुर्व्वंता **मारसिंहदेवेन** **मेल्पाटि**शिबिरमाधिवसति वि-

१५९. जयस्कन्धावारे **शकनृपकाळातीत संवत्सराष्टशतेषु चतुर[3]शीत्यभ्यधिकेषु दुन्दुभिसंवत्सरान्तर्ग्ग-**

१६०. **त पौष मासबहुळपक्ष नवम्यां मंगलवार स्वाति नक्षत्र गरजे करण धृतियोगसंयोगिन्यां कन्या-**

१६१. **लग्ने** । तत्समय समाविर्भूतजिनसवनजनितानन्द मनुजमुनि ज[न*]समाज कोळा-

१६२. हळकळकळापूरितदिशायां तत्काळनिराकुळसंचळ त्कळिचण्डाळ संपर्क्क पातकातं-

१६३. क पंकक्षाळनोद्यत जगज्जनमंज्जनक्षोभितभूतळप्रतीत गन्धोदक प्रवाह-

१६४. सहिताया**मुत्तरायनसंक्रान्त्यां** तस्मै **एळाचार्य्य**मुनीश्वराय सकळभूपाळमौळिमाळामकर-

१६५. न्दरजः पुंज पिंजरित चरणारविन्दयुगळाय । शिशिरकर निकरविशदयशोराशि विशदीकृतसकळ म-

१६६. हीतळाय । जिनाभिषेक गन्धजळधारापुरस्सरं **कोंगत्वदेशान्तर्व्वर्त्ति कादलू**र्न्नामा ग्रामोदत्तः[।*]अस्य सीमा ।

१६७. पूर्व्वस्यान्दिशि[4] **Keṁgolliya** paḷḷada mūḍaṇa piriya karggala moṟaḍe । allindan=dakṣiṇābhimukhade sandu **Sōdiyā-**

Eighth plate : Second side

168. **la-**]dı] [di] ṇe (ṇṇe) ye 1 ante sandu karggalla sarade । ante sandu kal-tippeye । ante sandu **paṭṭaṟeye** । ante sandu beḷgalla mo-

169. ṟadiya ben-dı (di) ṇe (ṇṇe) ye । ante sandu **Eyguyyal-moṟaḍiye** । Āgnēyada kōṇoḷ uruṇegalle । alli-

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1. Read °कृष्टाष्ट°.
2. Read °राजर्षि°.
3. Gai : चतुरा (र).
4. From *Keṁgolliya* onwards, upto *kūdiltu* in line 177, the text is mostly in kannaḍa.

170. ndaṁ paścim-ābhimukhade sandu **uḷiyam=beṭṭe** ante sandu Dakṣiṇasyāṇ =dīśi ।[1] kaḍitalegalla karggalla mo-

171. ṟaḍe । ante sandu **Baḷavageya** dī (di) ṇe (ṇṇe) ye । ante sandu **Maysūra**-baṭṭeya kal-tippeye । ante sandu nairṟitiya

172. kōṇa ।[2] **Kēra**-dī (di) ṇe (ṇṇe) ye । allindam=uttarābhimukhade sandu । paścimasyām=diśil **Kosagumoṟaḍe** । ante sandu

173. **Nokkiyūra**—baṭṭeya **Bhagavatiya** dī (di) ṇe (ṇṇe) ya kal-tippeye । ante karggalla-saradu-viḍidu ba-

174. nda karggalla moṟaḍe । ante sandu vāyavyada kōṇa **Bhagavitiya** dī (di) ṇe (ṇṇe) ye । allindaṁ pū-

175. rvv-ābhimukhade sandu **Nāḍugāṇiya** dī (di)ṇe(ṇṇe)ye । mukkūḍalālame । ante sandu । uttarasyān=dī-

176. śi ।[2] **Tavaḷikalle** । ante sandu paraḷi-keṟeya baḍagaṇa dī(di)ṇe(ṇṇe)ye । ante sandu **Gaṁvadi-geṟeya** badaga-

177. ṇa kaḍe gōḍe । Īśānada kōṇa karggalla moṟaḍiyiṁ banda paḷḷaṁ **keṁgoḷḷiya** paḷḷadoḷ=kūdittu[3] ये केचि-

१७८. त्तुहिनाचळोज्व (ज्ज्व) ळयशस्तुंगे [ऽ*]त्र **गंगान्वये** ।[3] राजानः शशिकान्तकान्तचरिताः श्लाघ्याभविष्यन्ति तैः । ग्रा-

१७९. मो[ऽ*]यं प्रतिपाल्यतामिति जगद्गामार्त्थिकळपद्रुमः तानभ्यर्त्थयतेकृतांजळिपुट[:*] श्री**गंगचूडामणि**:[।।४७।।*][3]

Ninth plate

१८०. अस्यदानस्यसाक्षिणः **षण्णवतिसहस्रविषय** प्रकृतयः ।।[3] वहुभिर्व्वसुधादत्ता ।[2] राजभि-

१८१. स्सगरादिभिः[।*]यस्य यस्य यदाभूमिस्तस्य तस्य तदा फळं(लम्)।।]४८।।*]स्वं दातुंसुमहच्छक्यं दुःख-

१८२. मन्यस्य पाळनं । दानं वा पाळनं वेति दानाच्छ्रेयो[ऽ*]नुपाळनं(नम्)।।[४९।।*] स्वदत्तां परदत्तं वा ।[2] यो हरे-

१८३. त वसुन्धरां । षटिं वर्षं सहस्राणि[2] विष्ठायां जायते कृमिः । ।[५०।।*]अद्भिर्द्दत्तं तृ(त्रि)भिर्भुक्तं ष-

१८४. ड्भिश्च परिपाळितं । एतानि न निवर्त्तन्ते पूर्व्वराजकृतानि च ।।[५१।।*]सामान्यो [ऽ*]यं धर्म्मसेतुर्न्नृपा-

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[1] The *daṇḍa* is unnecessary.

[2] This *daṇḍa* is redundant.

[3] There is an ornamental mark at this place.

१८५. णां ।[1] काळे काळे पाळनीयो भवद्भिः[।*]सर्व्वानेतान्भाविनः पार्त्थिवेन्द्रान् भूयो भू-

१८६. यो याचते रामभान्द्रः ।।[५२*।।]अध्यात्मध्यानदानप्रमुख शुभसभारंभसंभूतवृद्धिः

१८७. धर्म्मा(र्म्मं)शर्म्मंप्रवृद्धिं जनयतु जगतः शान्तसर्व्वान्तरायः ।.कीर्त्तिक्रीडाद्रिभूपाखि-

१८८. ळकुळशिखरीशेखर[:*]क्ष्मापतीनां ।[1] लक्ष्मीलीळा कटाक्षाननुभवतुचिरं **गंगकन्दर्प्प-**
भूपः।[५३।।*][2]

189. [3]**Kōgil-nāda** sīṁ (sī) me pūrvvaśyāṁ (syāṁ) diśīṁ (śi)[4] ।[1] **Māṇikavoḷala** toṟeye । dakśinṇasyāṁ dī (di) śi **Kāvēriye** ।

190. paścimasyāṁ dīśi **Bāḷeyapaḷḷame** । uttarasyāṁ diśi **Peṇṇā**[5]**-nadī** (di) ye । ā nāḍa nāḷ-gāvuṇḍa

191. **Permmādi-gāvuṇḍa**[6]

SUMMARY

After hailing the god Padmanābha, the preamble introduces the kings of the **Jā-hnavēya-kula** from the *Dharma-mahādhirāja* **Koṅguṇivarma** up to the *Dharmamahārājādhirāja Paramēśvara* **Nitimimārga-Koṅguṇivarma** Maruḷadēva *alias* **Kaliyuga-Bhīma** in more or less the same fashion as in Kūḍlūr plates of Mārasiṁha (above, No. 102);

of the king **Jayaduttaraṅga** (i.e. Būtuga II), the queen was **Kallabbā,** daughter of **Siṁhavarman** of the **Cāḷukya** family; to them was born the king **Satyavākya Mārasiṁha**, the brother of the king **Maruḷa** (verse 34);

victorious is **Gaṅga-cūḍāmaṇi** (i.e. Mārasiṁha) whose breast is the abode of the goddess of victory and who is a devout Jaina (verse 35);

who does not praise this **Mārasiṁha** who had vanquished hostile princes, who had dispelled the darkness in the form of the evils of the Kali age, who had been a source of happiness every day and who was in the forefront of conquerors ? (verse 36);

who did not describe the good character **Gaṅga-cūḍāmaṇi** who was sympathetic to his servants, who was a protector of subdued foes and who was munificent towards scholars (verse 37);

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[1] This *daṇḍa* is redundant.

[2] There is, at this place, an ornamental design followed by a spiral mark.

[3] From here to the end of the text in line 191, the language is mostly Kannaḍa.

[4] Gai : दिर्सि (शि).

[5] Gai : *Perṇṇa*°.

[6] There is a floral design here to mark the end of the text.

such was the illustrious *Dharma-mahārājādhirāja Paramēṣvara* **Satyavākya Mārasiṁhadēva;**

from out of the **Mūla-saṁgha** sprang the **Sūrastagaṇa** (verse 38);

the head of that *gaṇa* was **Prabhācandra,** who was the very ocean of all learning and was renowned the world over (verse 39);

his disciple was the ascetic **Kalneledēva,** the best among the good (verse 40);

his disciple was the ascetic **Ravicandra** who was endowed with the sixtythree qualities and was a great scholar (verse 41);

this **Ravicandra** was very famous as the moon which made the white water lilies of scholarly assemblies blossom and as possessed of excellent disciples (verse 42);

his disciple, who was the foremost among the good, who was the very ocean of Jaina scholasticism, was the ascetic **Ravinandidēva** (verse 43);

his disciple, who was a keen performer of penance, was **Ēḷācārya** (verse 44);

this **Ēḷācārya** who was a wish-fulfilling tree to people suffering from poverty, who was a source of bliss to those who meditated at his feet, and who was the very ocean of good qualities and was responsible for the spread of the Jaina doctrine, flourished on the earth (verse 45);

the king **Mārasiṁha** granted the village of **Kādalūr** in **Koṁgal-dēśa** to the ascetic **Ēḷācārya** so that worship could be conducted in the **Jaina temple** built by **Kallabbā** (verse 46);

the gift was made so that worship may be offered to the paintings and drawings in the **Jaina temple** caused to be constructed by his mother **Kallabbā** and for the sake of making the four types of gifts to ascetics;

the gift of made by **Mārasiṁha,** who was an emulator of his father **Satyavākya,** from his camp at **Melpāṭi in the Śaka year eight hundred and eightyfour, when the Cyclic year was Dundubhi, in the month of Pauṣa, on Tuesday, the ninth of the dark fortnight, when the** *nakṣatra* **was Svāti, the** *karaṇa* **Garaja, the** *yōga* **Karaṇadhṛiti and** *lagna* **Kanyā;**

the village named **Kādalūr** was given along with the pouring of the water of *Jinābhiśēka,* on the occasion of **Uttarāyana-saṁkrānti, to Ēḷācārya** whose feet were worshipped by all kings and whose fame had illuminated the the whole world.

Lines 167-77 describe the boundaries of the gift village as follows :

in the east, the big story hillock to the east of the Koṅgolli lake; further on to the south, the bank on mound (*dṃe*) called Sōdiyāla; further on, the path of black-stones; further on, the heap of stones; further on, [the locality called] Paṭṭaṟe; further on, the bank or mound at the backside of the stony hillock of Beḷgalla; further on, the hillock called Eyguyyaḷ; in the south-east [the place of] round stones; further on, in the western direction, the hill called uḷiyam; in the south, the hillock of the chips of stones and black-stones; further on, the bank or mound of Baḷavage; further on, the heap of stones on the road to Maysūr; further on, in the south-west corner, the bank or mound called ke-ra; then moving to the north, in the west, the stony hillock called Kosagu; further on, the heap of stones of the bank or mound of Bhagavati on the road to Nokkiyūr; further on, moving straight along the black-stones, the hillock of black-stones; further in the north-west, the bank or mound of Bhagavati, further on, in the north, [the place called] Javaḷikal; further on, the bank or mound to the north of Paralikeṟe; further on, the wall to the north of Gāṁvadigeṟe; in the north-east corner, the junction stream coming from the hillock of the black-stones with the stream of Keṅgolli.

Verse 47 in lines 177-79 relates to the request of the **Gaṅga** chief, viz. **Mārasiṁha,** made to the future kings of the **Gaṅga** family to protect the gift. Line 180 states that the subjects of the **96,000—division** (i.e. Gaṅgavāḍi) were the witnesses to the gift. Then follow five benedictory and imprecatory stanzas (verses 48-52) in lines 180-86. Verse 53 (lines 186-88) invokes the blessings of Lakṣmi on the **Gaṅga** chief. Lines 189-91 which are engraved on an erasure mention the boundaries of the **Kōgil-nāḍu** and the name of the headman of that *nāḍu* or division. [Kōgil-nāḍu is apparently a mistake for Koṅgal-nāḍu or Koṅgal-dēśa in which the gift village Kādalūr was located.] The boundaries of this *nāḍu* are given as follows :

in the east the rivulet or stream of **Māṇikavoḷaḷ**; in the the south, the **Kāvērī** river: in the west, the place called **Bāḷeyapaḷḷa**; and in the north, the **Peṇṇa** (i.e. Pennar) river. The name of the *nāḷ-gāvuṇḍa* is given as **Permāḍi-gāvuṇḍa**.

No. 140

MAṄGALA INSCRIPTION OF SATYAVĀKYA-MĀRASIṀHA, ŚAKA 887

Provenance : Maṅgala, Chamarajnagar Taluk, Mysore District, Karnataka.

Reference : B. Lewis Rice : *E.C.*, Vol. IV, Ch. 48; B. R. Gopal *et al.* : (Revised edn. 1975), Ch. 138.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Śaka 887 (expressed in words), Krōdhana, Mārgaśira śu. 15, *Tale-divasa*=965 A.D., November 11.

TEXT[1]

1. Svasti [।*] **Śaka-variṣam-eṇṭa(ṇṭu)nūṟa e-**
2. **ṇbhattēḷaneya Krōdhana-saṁ-**
3. **vatsarada Mārggasi(śi)ra-māsa-**
4. **da puṇṇame tale-divasam-ā-**
5. **ge Satyavākhya(kya)-Mārasiṁha-**
6. **dēvaṁ** pri(pṛi)thivī-rājyaṁ-geyyu-
7. tt-ire Perggaḍe **Mācayyaṁ Maṁ-**
8. **galada Gāvuṇḍagēṟiyam**-eddiḷdaḍe[2]
9. baḷisida sthiti-kramam-āvud-e-
10. ndoḍe e......rukiga-baḷiya
11. puṭṭi........panneraḍu-paḷḷigam-ī
12. sthitiyoḷ salvudu candr-Ādityar-uḷḷa-
13. nnaṁ-baraṁ naḍevudu [।*] ī sthitiya-

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1. After the text published in *E.C.*, Vol. IV.
2. Rice reads *Gaṟiya meṭṭ-iḷadaḍe* and translates the passage in lines 7-8 as "the *pergaḍe* Mācayya having put down Gaṟiya, *gāvuṇḍa* of Maṅgala". The passage has to be read as suggested above and taken to mean "When *Perggaḍe* Mācayya was present at Gāvuṇḍagēṟi, [a locality forming part] of the village Maṅgala".

14. n-āru tappal-salla idan-aḷivaruṁ aḷi-
15. ye baḷdōruṁ Vāraṇāsiyumaṁ kavi-
16. leyuman-aḷida paṁca-mahāpā-
17. takam-appam [॥*]

SUMMARY

In the Śaka year eight hundred and eightyseven, in the cyclic year Krōdhana, on the full-moon day of Mārgaśira,

Satyavākya-Mārasiṅghadēva was ruling over the earth, and when **Mācayya,** the *pergaḍe* was present at **Gāvuṇḍagēṟi,** [a locality forming part] of the village **Maṅgala,** a certain administrative method was brought into vogue. [The details of this method are lost].

The same method is to be implemented for the twelve villages. This should continue as long as the moon and sun endure. None should transgress this arrangement. Those who flout and those who cause others to flout this arrangement would have incurred, in effect, the five great sins of destroying Vārāṇasī and tawny cows.

No. 141

KĀRYA INSCRIPTION OF SATYAVĀKYA-PERMĀNAḌI (MĀRASIṀHA), ŚAKA 890, YEAR 5

Provenance : Kārya, Nanjangud Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. III, Nj. 192; B.R. Gopal *et. al.* : *Ibid.* (Revised edn., 1974), Nj. 282.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Regnal year 5, Śaka 890, Prabhava, Māgha, *peṟe-tale-divasa* (i.e. śu. 15)=968 A.D., January 18, the Śaka year being current.

TEXT[1]

1. Svasti [।*] śrī-Śaka-varṣam-eṇṭunūṟa-toṁbha-
2. ttaneya Prabhava-saṁvatsara pravarttisutte[2] su-
3. tt-ire [।*] svasti [।*] Satyavākya-Permmānaḍigaḷa pa-
4. ṭṭam-gaṭṭida aydaneya varisada[3] Māgha-
5. māsa Peṟe-tale-divasam-āge Kāreya-
6. van-āḷva Jayasēna-bhaṭararuṁ Pannirvvaruṁ
7. pracaṇḍa-daṇḍanāyaka Cikeyyanūv-iḷdu Nā-
8. gavarmmana kaṭṭisida Dēvigeṟegaṁ Piriya-
9. keṟegaṁ bittuvaṭṭavaṁ koṭṭaru [।*] idakke vakra bandava-
10. ru Bāṇarāsiyuṁ kavileyuṅ keṟeyum-ārame-
11. yuṁ brāhmaṇaruvan-aḷidaru [।*]
12. nāl-gaṇḍuga koḍagi ā-candra-tāraṁbaraṁ
13. salguṁ [॥*]

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] The letters *sutte* are redundant.

[3] Read *varṣada.*

SUMMARY

When the Śaka year current was eight hundred and ninety and the cyclic year was Prabhava, five years after the coronation of Satyavākya-Permmānaḍi, on the full-moon day of Māgha,

Jayasēna-bhaṭara, who was administering the sub-division **Kāreya,** the body called the **'Twelve'** and the *pracaṇḍa-daṇḍanāyaka* **Cikeyya** jointly granted *bittu-vaṭṭa* to the two tanks **Dēvi-geṟe** and **Piriya-keṟe** caused to be excavated by **Nāgavarmma.**

Whoever flouts this grant would have destroyed Vārāṇasī, tawny cows,[1] the tank, the garden and the brāhmaṇas.

The grant[2] thus made was four *kaṇḍugas* of land and it should be maintained for ever.

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1. B.R. Gopal *et al.* wrongly translated *Bāṇarāsiyuṁ kavileyuṁ* as 'tawny cows at Vārāṇasī' whereas the actual meaning is 'Vārāṇasī and tawny cows'.
2. The word *koḍagi* (also *koḍaṅgi*, *koḍaṅge*, *koḍage*, *koḍuge*, etc.) has the technical meaning of 'grant' from Kannaḍa *koḍu* 'to give'.

No. 142

NAGARLE INSCRIPTION OF PERMMĀḌI (MĀRASIṀHA), ŚAKA 892

Provenance : Nagarle, Nanjangud Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. III, Nj. 158; B.R. Gopal *et. al.* : *Ibid.* (Revised edn., 1974), Nj. 242.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Śaka 892 (970-71 A.D.).

TEXT[1]

1. Svasti[।*]śrī-**Permmāḍiya** mane-vaga-
2. ti **Nīlabbeya** magaṁ **Rāca-**
3. **mm**ana dharmmaṁ kaṁbhada pesar-**Ayca-**
4. **mman**-embudu । maṅgaḷaṁ । **Sa(Śa)ka-kā-**
5. ḷaṁ **892 neya variṣad-andu**[2] pratiṣṭhe [।*]
6. idakke neluvadu poḷulladala paḍu-
7. vāram[3] [।*] idan-aḻidavaṁ Vāraṇāsiyu-
8. maṁ kavileyuman-aḻidaṁ ॥ idaṁ[4]
9. i(ī) da(dha)rmmav-eḷesidavaṁge Kurukṣētrada pha-
10. lav-akkuṁ [॥*]

SUMMARY

This pillar, named after **Aycmma**, is the pious gift of **Rācamma**, the son of **Nīlabbe**, the domestic maid-servant[5] of the illustrious **Permāḍi**. The pillar was consecrated in the **Śaka year 892**. Whoever destroys this would have destroyed, in effect, Vārāṇasī and tawny cows. Whoever misappropriates this would have incurred the retribution of Kurukṣētra.[1]

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] Read *varṣad-andu*.

[3] The meaning of the passage from *idakke* in line 6 upto *vāram* in line 7 is not clear.

[4] The letters *idaṁ* are redundant.

[5] The technical term *mane-vagati* also occurs as *mane-magati*, *mane-magattin*, etc. in Kannaḍa inscriptions. *Mane* means (royal) house or house hold and *magatti*(*n*) from *maga*, meaning son, is to be taken in the sense of a servant, if applied to a male, and maid-servant, if applied to a female.

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[1] In the imprecatory portions of Kannaḍa inscriptions Kurukṣētra is often given the same status of holiness as Vārāṇasī and the banks of the sacred river Ganges. What is therefore implied by the expression 'retribution of Kurukṣētra' in that the destroyer of the gift-pillar would have incurred, in effect, the sin of destroying brāhmaṇas and tawny cows at Kurukṣētra.

No. 143

ĀRAṆI INSCRIPTION OF SATYAVĀKYA NOLAMBA KULĀNTAKA, YEAR 10

Provenance : Āraṇi, Nagamangala Taluk, Mysore District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. IV, Ng. 51.
Language : Kannaḍa (prose and verse).
Metre : Verse 1 : *Śārdūlavikrīḍita*; Verse 2 : *Kanda*.
Script : Kannaḍa.
Date : Regnal year 10, Āṅgira, Āśvayuja śu. 15, lunar eclipse, Viṣu-saṁkrānti=972 A.D., September 25, Wednesday (The Śaka year was 894).

TEXT[1]

1. Svasti [।*] **Satyavākya-Koṅgu-**
2. **ṇivarmma-dharma-mahārājādhirā-**
3. **ja Kuvaḷāḷapura-**paramesva(śva)ra **Nandagiri-nā-**
4. tha **caladuttaraṁga** śrīman-**Noḷaṁbakuḷ-āntaka**
5. **Permmānaḍigaḷ Gaṁgavāḍi-toṁbhattaṟu-sāsiramu-**
6. maṁ(ma)n-niṣkaṇṭhakaṁ māḍi nirākuḷaṁ **Māgaḷi-nāḍa Rāja-**
7. **voḷala** bīḍinoḷ sukha-saṁkathā-vinōdadoḷ pri(pṛi)-
8. thu(thi)vī-rājyaṁ geyuttam-ire ॥ Ī vidvaṁ(dvan)maṇi me-
9. cce kīrttise nija-prakhyātiyaṁ tanna sadbhāvaṁ dharmma-
10. mat-ānurūpam-esed-irpp-ī peṁpinoḷg-āgaḷuṁ [।*] kāva sva-
11. mmane nāḍ-id-ill-enisi pūṇḍ-ī māte māt-āge tān-āvaṁgaṁ
12. paḍi-candam-ād-esakadoḷ-**Permmādigaṁg**-opparē ॥ [1*॥]
13. **Guttiya-Gaṁga**-mahīpanan-etti palar-ppogaḷden-ada-
14. ṭiṁ rājyakk-ītaṁ [।*] tettiganenevudu maṁtri-mahōttama-
15. naṁ **Mābalayyanaṁ** pogaḷadar-ār ॥ [2* ॥] śrī-rājyavija-

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1. After the text published in *E.C.*, Vol. IV.

16. ya-saṁvatsara **Satyavākya-Permmānaḍigaḷa paṭṭaṁgaṭṭida**
17. **patte(tta)neya Āṁgira-saṁvatsara Āśvayija-māsa-**
18. **da puṇṇimey-aṁdu Sōma-grahaṇamuṁ Viṣu-samkrāṁti-**
19. **yuṁ** dorekoḷe ॥ Svasti [।*] samasta-rājya-bhara-nirū-
20. pita-mahāmātya-pada-saṁpannaṁ sva-jana-vatsaḷaṁ
21. viśiṣṭa-jan-āśrayam svāmi-subhṛityaṁ kṣatam-aṟi-
22. vātaṁ śrī-**Mābalayyaṁ Araṇiy-ūra** ke-
23. ṟegaḷa bittuvaṭṭavaṁ biṭṭar [।*] idaṁ kaykoṁ(yko)ṇḍu
24. naḍeyisid-ātaṁge anaṁta-puṇya yi(i)dan-aḻidaṁ ke-
25. ṟeyan-ārameya[ṁ] Prayāgeya Bāṇarāsiya
26. kavileyan-aḻida pātaka ॥ **Aḍepada Ādayyaṁ**
27. māḍisida [॥*]

SUMMARY

When the *Dharma-mahārājādhirāja*, the lord of **Kovaḷālapura**, the master of **Nandagiri**, who is of firm character, the illustrious **Satyavākya Koṅguṇivarma Noḷambakul-āntaka Permmānaḍi** was administering **Gaṅgavāḍi-96,000** after ridding that tract of all impediments, and was, from his residence at **Rajavoḷal** in **Māgaḷi-nāḍu**, ruling over the earth, that **Permmādi's** fame was appreciated and sung by the learned; his good nature was reflective of righteousness; he ruled over the *nāḍu* (i.e. his kingdom) as if it was his own house.

When people were thus praising the king **Guttiya-Gaṅga** (i.e. the ruling king mentioned above), they were also praising his great minister **Mābalayya.**

In the tenth victorious regnal year after the coronation of king Permmānaḍi, in the cyclic year Āṅgirasa, on the full-moon day of Āśvayuja on which day occurred a lunar eclipse as well as the Viṣu-saṁkrānti,

the illustrious **Mābalayya**, who was shouldering the burden of administering the entire kingdom as the great Minister, who loved his own people, who was the resort of distinguished people, who was a good servant to his master and who was a fore-seer of dangers, granted the *bittuvoṭṭa*[1] of the tanks of the village of **Āraṇi,**

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[1] The technical term *bittuvaṭṭa* occurs also as *bittuvaṭa*, *bittuvāṭa* and *bittukaṭu* in early Kannaḍa inscriptions. The same term occurs in Tamil inscriptions as *vittu-ppāḍu* and *vidai-ppāḍu* mostly in the context of defining the extent of cultivable lands with reference to their sowing capacity, much in the same way as Sanskrit *bījāvāpa* and Kannaḍa *bījavari* were used.

Whoever takes the responsibility and runs this grant will earn endless merit; whoever flouts the grant would have incurred the sin of having destroyed the tank, the garden and the tawny cows of Prayāga and Vāraṇasi.

The inscribed slab was caused to be made by **Aḍapada**[1] **Ādayya.**

Tamil *vittu* (sowing) having become *bittu* in Kannaḍa, the *vaṭa*, *vāṭa* and *vaṭṭa* of the Kannaḍa term and the *pāḍu* of the Tamil term may have resulted from Sanskrit *pāṭa* meaning 'expanse', 'extension', etc., or from Sanskrit *vāṭa* meaning 'an enclosure', 'a piece of enclosed ground', or from Dravidian *vaṭṭa* meaning 'a deduction' or 'a discount'.

In its normal technical import, *bittuvaṭṭa* and its variant forms may be taken to connote land/lands granted either to the excavator or for the proper maintenance of a tank, such land/lands being irrigated by water from the tank in question. In the present case the term may be taken to mean 'a deduction made from the produce from such lands as are irrigated by the tanks of the village Āraṇi and granted to those tanks for their upkeep and maintenance'.

[1] *Aḍapa* is a pouch or box in which are kept betel leaves, betel nuts etc. for chewing. Inscriptions contain references to the office of *Aḍapa* or *Aḍapavaḷa*, *Haḍapavaḷa* *i.e.* one who carries the betel pouch or box for his master; and many of these officials are known to have risen to eminent administrative positions.

No. 144

KIBBANAHAḶḶI INSCRIPTION OF SATYAVĀKYA-NOḶAMBAKUL-ĀNTAKA-PERMĀNḌI, ŚAKA 894

Provenance : Kibbanahaḷḷi, Tiptur Taluk, Tumkur District, Karnataka.
Reference : B. L. Rice : *EC.*, Vol. XII, Tp. 103.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Śaka 894, Āṁgirasa (972-73 A.D.).

TEXT[1]

1. Svasti [।*] Sa(śa)**ka-variṣa**[2] **eṇṭunū-**
2. **ṟa-toṁbhata-nālkaneya** Āṁ**gira [sa*]-**
3. **saṁvatsaraṁ** prava[r*]ttise [।*] Svasti [।*] **Satya-**
4. **vākya-Koṁguṇivarmma-Dharmma-ma-**
5. **hārājādhirāja Kōḷālapura**-varēsva(śva)-
6. raṁ Nandagiri-nāta(tha)ṁ Caladuttaraṁgaṁ śrīma-
7. tu(t) **Noḷaṁbakuḷāntakaṁ** śrīmat **Permmānaḍiga-**
8. ḷ **Noḷaṁbar**-ellamam kondu **Tombhattaṟu sāsira-**
9. **man**-āḷuttam-ire maṇḍa .
10. dhikāra maṇḍalaṁ...**Vopa-**
11. **rasa** āḷuttaṁ śrī-paṭṭava . **Gā-**
12. **vaga-arasa Beḷgeṟeyaṁ** daye ge-
13. ydu āḷuttav-iḻda...tikramaṁ bittuvaṭṭaman-ā-
14. garasi. alaṁgisiyallade korakoḷālāgami koṇḍāta
15. **Vāraṇāsiyal-kavileyan-aḻida......**

---

1. After the text in *E.C.*, Vol. XII.
2. Read °*varṣa.*

16. ⎫
17. ⎬ Rice's readings not intelligible.
18. ⎭
19. man ā kallaṁ bareda Gāvayyana sēnabōva Kāmayya .
20. Kaṁbayya-gavuṇḍa kaḍeda [।*]

SUMMARY

While the **Śaka year 894 and the cyclic year Āṁgirasa were prevalent,**

when the illustrious **Koṅguṇivarmma-Dharma-mahārājādhirāja Satyavākya-Noḷaṁba-kulāntaka-Permānaḍi,** the chosen lord of **Koḷālapura,** the master of Nandagiri, (who had the title of) *Caladuttaraṅga*, was ruling over the **96,000 country** after annihilating all the **Noḷambas,**

a grant of *bittuvaṭṭa* was made to a tank called *Beḷgeṟe* (the details being unintelligible). Two subordinate administrators, by name **Voparasa** and **Gāvaga-arasa** are mentioned.

No. 145

HULIKUNDA INSCRIPTION OF MĀRASIṄGHA

Provenance : Hulikunda, Bowringpet Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Bp. 47.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the second half of the 10th century A.D.

TEXT[1]

1. Svasti [।*] Śrī-**Mārasiṁghadēva** pṛithu(thi)vī-rā-
2. jyaṅ-geyyuttire **Po[ṁ]kkunda**ḍa emme-tuṟu-
3. goḷo[ḷ] hā-
4. re ēnama-
5. de **Kuppa-**
6. **ṇa** kādi
7. sattu sa-
8. ggiy[2]-āda[3]......

SUMMARY

When the illustrious **Mārasiṅghadēva** was ruling over the earth, in a cattle raid on **Poṁkunda** conducted to capture she-buffaloes, **Kuppaṇa** fought and ascended to heaven.

---

[1] After the text in *E.C.*, Vol. X.

[2] *Saggi* is the Kannaḍa *tadbhava* of Sanskrit *svarggin*.

[3] Continuation lost.

No. 146

HIRĒMALAḶI INSCRIPTION OF SATYAVĀKYA-PERMMĀNAḌI
ŚAKA 898

Provenance : Hirēmaḷali, Pirīyapatna Taluk, Mysore District, Karnataka.

Reference : B.L. Rice : *E.C.*, Vol. IV, Hs. 64; B.R. Gopal *et. al.* : *Ibid.* (Revised edn. 1975), p. 133.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Śaka 898, Dhātu=976-77 A.D.

TEXT[1]

1. Svasti [।*] Sa(Śa)**ka-varṣa 898 neya Dhatru(tṛi)-saṁva**...
2. pravarttise svasti **Satyavākhya(kya)-Koṅguṇivarmma-dharmma-**
3. **mahārājādhirāja Kuvaḷālapura**-varēsva(śva)ra Naṁ(Na)-
4. **ndagiri**-nātha **jasa[2]d-uṭṭaraṅga** samarayka-[3]vīraṁ śrīma-
5. **t-Permmānaḍigaḷ Gaṁgavāḍi-mū[va*]tt-ircchāsiravu[m-āḷe]**...
6. ttan-Taḷevāḷoḷ-iḷda mayduna **Gommayyage Kuppe-nāḍa-**
7. ppa-nāḍa **Maṇalūr**-emb-agrahārada pa......yyage
8. .. mayduna **Gommayaṁ** koṭṭ-agra(gra) hāraman-agrahā...yage
9. do...
10. baredan-Ana-
11. **vadyayyan**-aḷi-
12. ya **Duggamā-**
13. **yyana** maga
14. **Pōcayya**

---

1. After the text published in *E.C.*, Vol. IV (Revised edn. 1975).
2. This is the Kannaḍa *tadbhava* of Sanskrit *yaśa*.
3. Read *samar-aika*°.

15. besa-geyda ga
16. niṟisi......na
17. ganā......
18. m-ā sti(sthi)tiyā......
19. ṟisidan-idan-a......
20. raṇa(ṇā)siya......
21. le......
22. ......gam i...
23. saka **Kuppa-na(nā)ḍa Permmāḷi**
24. ppaṇa......[1]

SUMMARY

When the Śaka year 898 and the cyclic year Dhātṛi were current,

when the *Dharma-mahārājādhirāja*, the lord of **Kuvaḷāḷapura**, the master of **Nandagiri**, who was surging with fame, was of unequalled valour on battle-fields, and who was the illustrious **Satyavākya-Koṅguṇivarma Permānaḍigaḷ** was ruling over **Gaṅavāḍi-32,000**,

to *mayduna* **Gommayya**, who was residing at **Taḷevāḷ, Kuppe-nāḍu**...

and *mayduna* **Gommayya** granted the *agrahāra* called **Maṇalūra** in **[Ku] ppe-nāḍu** (to someone whose name is lost).

The record was written by **Pōcayya,** son of **Duggamāyya** and nephew oj **Anavadyayya.**

The imprecatory portion is badly worn out.

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[1] Continuation lost.

No. 147

DOḌḌAHOṀMA INSCRIPTION OF SATYAVĀKYA-PERMĀNAḌI, ŚAKA 899

Provenance : Doḍḍahoṁma, Nanjangud Taluk, Mysore District, Karnataka.

Reference : Lewis Rice : *E.C.*, Vol. III, Nj. 183; B.R. Gopal, *et. al.* ; *Ibid.* (Revised edn. 1974), Nj. 294.

Language : Kannaḍa (prose) and Sanskrit (verse).

Metres : Verses 1-2 : *Anuṣṭubh*.

Script : Kannaḍa.

Date : Śaka 899 (expressed in words), Īśvara, Āṣāḍha śu. 15, Tuesday, lunar eclipse=977 A.D., July 3.

TEXT[1]

1. Svasti [।*] **Śaka-nṛipa-kāl-ātīta-saṁvatsaraṁ(ra)-śataṁgaḷ-eṇṭunūṟa-to-**
2. **ṁbhatt-oṁbhattaneya Īśvara-saṁvatsaraṁ pravarttisuttire** [।*] Svasti [।*] **Satya-**
3. **vākya-Koṁguṇivarmma-Dharmma-mahārājādhirāja Kuvaḷālapura**-varēśva-
4. ra **Nandagiri**-nātha **jasad-uttaraṁga** samar-aikavīra śrīmat-**Permma (rmmā)naḍigaḷa**(ḷ) prathuvī[2]-
5. rājyaṁ-geyyutt-ire **Eḍe-nāḍa Piriya-Hoḷma pannirbbaruṁ Olabha**[3]ra **Śivamāra-gāvuṇḍara** magaṁ
6. **Ayyapa-gāvuṇḍanum**-iḷdu **Bāḷaśakti-bhaṭara**-śiṣya **Kūci-bhaṭaragge Bhaḷari Mahādē-**
7. **var Bhagavati**y-end-int-āvaroḷ-aivar-sahitaṁ(ta)m-āda sā (svā) myav-ellavaṁ **Āṣāḍha-māsada Puṇṇamiyuṁ**
8. **Aṁgāra-vārad-andu Sōma-grahaṇadoḷe** kālam karcci dhārey-eṟedu koṭṭar [।*] Śakti-pariṣeya sthānaṁ [।*] Na-

---

[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] Read *pṛithvī-*

[3] *Vallabha* (?).

9. ndiya baḷikka dē[va*]tā-bhōgade[1] salva maṇṇanū ā sthānamumaṁ **Bhaḷariyaram** bandu siḷakebbāyuṁ **Ci-**
10. **kkēśvarakke** īśānyada poḷiyuṁ badikeṟeya kiḻēriya bēruṁgālum okkaloḷ-ondu poṟeyuṁ keyuṁ
11. padir-kkoḷaṁ bhattamuṁ mūsaluṁ baḷi-vattamuṁ salvadu [।*]ī sthānakke teṟegaḷum-goḷvōnu goḷvoṁdōnu-[2]
12. maṁ tiṟasālarid-anyaru **kadūḍisuvare(r)** naḍesagad-endavare(r) Vāraṇāsi-yoḷ-kavileyu brāhmaṇaru
13. tapasviyuman-aḻida pāpakke salvar [।*]
14. . . . . . .
15. Śrī-**Immaḍi-Pemmaḍiy-ācāri Bahulaveḷḷaṁgana** śīghra-likhkhi(khi) taṁ ॥

SUMMARY

When the Śaka year eight hundred and ninetynine and the cyclic year Īśvara were prevalent, while the *Dharma-mahārājādhirāja,* the lord of **Kuvaḷāla-pura,** the master of **Nandagiri,** the very lintel of fame, unique warrior, the illustrious **Satyavākya Koṅguṇivarma Permānaḍi** was ruling over the earth, the **'Twelve'** of **Piriya-Hoḷma** in **Eḍe-nāḍu** and **Ayyapa-gāvuṇḍa,** the son of **Śivamāra-gāvuṇḍa,** (the son or servant) of **Olabha** (Vallabha ?) made over, with libation of water, to **Kūci-bhaṭara,** the disciple of **Bāḷaśakti-bhaṭara,** after laying his feet, all the properties of the five deities including **Bhaḷari**[3], **Mahādēva** and **Bhagavati, on Tuesday, the full-moon day of Āṣāḍha, on the occasion of solar eclipse.** This is the place of the Śakti-pariṣe.[4]

The purport of the passage in lines 9-11 is not clear though it seems to be connected with the enumeration of various items such as lands and paddy which were part of the properties of the deities. The passage in lines 11-12 appears to say that no one has a right to prescribe or collect taxes on the *sthāna,* i.e. the place in question and that whoever fails to maintain the grant recorded would have in effect killed tawny cows, brāhmaṇas and ascetics at Vārāṇasī.

The imprecatory portion consists of 2 of the well known stanzas in Sanskrit.

The inscription was written by **Immaḍi Pemmaḍiyācāri Bahulaveḷḷaṁga.**

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1. B.R. Gopal *et. al.* : *dītābhōgaḍe.*
2. Read °*goḷvōnuṁ-goḷa-vandōnu*°.
3. Bhaḷari and Bhaḻari are the forms in which Skt. Bhaṭari (Bhaṭṭārikā) meaning goddess are found written in Kannaḍa inscriptions.
4. *Pariṣe, parṣe* are the Kannaḍa forms of Sanskrit *pariṣad* or *parṣad*, meaning an 'assembly' or the 'place for such an assembly'. Since the present inscription mentions two goddesses, Bhaḷari and Bhagavatī along with Mahādēva, Doḍḍahoṁma, the findspot of the inscription, appears to have been a centre of the Śakti cult.

No. 148

PEGGŪR INSCRIPTION OF SATYAVĀKYA RĀCAMALLA PERMMĀNAḌI, ŚAKA 899

Provenance : Peggūr, Virajpet Taluk, Coorg District, Karnataka.

Reference : B. Lewis Rice : *E.C.*, Vol. I, No. 4 and Plate IV; B. R. Gopal *et al.* : *Ibid.* (Revised edn., 1972), No. 98 and plate XVI.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Śaka 899, Īśvara, Phālguna śu. *taledevasa* when there was *Nandīśvara*=978 A.D., February 25, Monday.

TEXT[1]

1. Svasti [।*] **Sa** (Śa) **ka-nṛipa-kāḷātīta-saṁvatsara-sa(śa)taṅga[।*] 89[9] ttaneya Īsva(śva)ra-sa[ṁ]va-**
2. **tsaraṁ prava[r*]ttise**[2] Svasti [।*] **Satyavākya-Koṅguṇivarmma-dharmma-mahā-**
3. **rājādhirājā(jar) Koḷāḷapura**-varēśvara **Nandagiri**-nātha śrīmat
4. **Rācamalla-Permmānaḍigaḷ tad-varṣ-ābhyantara Pā(Phā) lguṇa su(śu)kla-pakṣa[da] Na-**
5. **ndīsva(śva)raṁ tale-devasam-āge [।*]** Svasti [।*] Samasta-vairi-gaja-ghaṭ-āṭōpa-
6. kuṁbhi-kuṁbhasta(stha) ḷa-spu (sphu) ṭit-ānargghya-muktāpaḷa-grahaṇa-bhīkara-kar-ā-
7. se(si)-nivāsita-dakṣiṇa-dōr-daṇḍa-maṇḍita-pracaṇḍaṁ aṇṇana-baṇṭa ba-
8. ḍavara-naṇṭaṁ śrīmat **Rakkasa Beddoṟagareyan**-āḻuttire [।*] Bhadram-a-
9. stu Jina-śāsanāya [।*] śrī-**Beḷgoḷa**-nivāsigaḷ-appa srī-**Bi(Vī)rasēna-si-**
10. **ddhāntadēvara vara**-śiṣyar srī **Go(Gu)ṇasēnapaṇḍita-bhaṭṭārakara vara-**

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1. From the plate published in *E.C.*, Vol. I, Plate IV and *Ibid.* (Revised edn. 1972), Plate XVI.
2. Punctuation is marked here by a symbol.

11. śiṣyar śrīmat **Anantavīryyayyaṁgaḷ-Peggadūruṁ Po-**

12. **savāḍagamuman**-abhyantara-siddhiy-āge] paḍedar-adakke sā-

13. kṣi **Tombhattaṟu-sāsirbbarum-ay–sāmantaruṁ Beddoṟagare-**

14. **y-eḷpadiṁbarum-eṇṭ-okkalumi** (mii)daṁ kāvar-**nnālvar-Mmaleparu-**

15. **m-aynūrbbarum-ay-dāmarigaruṁ** [।*] **Śrīpuruṣa-mahārājara**

16. dattiyan-āvān-orbban-aḷidōṁ Baṇarāsiyuṁ sāsirbbar-brāhma-

17. ṇaruṁ sāsira kavileyuman-aḷida pañca-mahapātakan-akkuṁ [।*]

18. idan-ār-orbbar-kādar-avarge piridu punyaṁ (ṇyaṁ) [।*] **Candanandiy-ayyana** likhitaṁ ॥

19. **Perggadūra** basadiya śāsanaṁ [॥*]

SUMMARY

When the Śaka year 899 and the cyclic year Īśvara were current, falling within that year, on the fullmoon day of the bright half of Phālguna, when there was *Nandīśvara,*[1] [when *] the *Dharmma-mahārājādhirājā*, the lord of **Koḷālapura,** the master of **Nandagiri,** the illustrious **Satyavākya-Koṅguṇivarma Rācamalla Permmānaḍi** [was ruling over the earth*] and when the illustrious **Rakkasa,** whose right hand was adorned by a sword which had felled many enemy elephants, who was the servant of his elder brother and who was a friend of the poor, was administering **Beddoṟagare,** the illustrious **Anantavīry-ayya,** the disciple of the illustrious **Guṇasēna-paṇḍita-bhaṭṭāraka,** the disciple of the illustrious **Vīrasēna-siddhāntadēva,** who was a resident of **Beḷgoḷa**, obtained, for permanent enjoyment, the villages of **Peggadūru** and **Posavāḍaga.**

The **'96,000'**, the **five Sāmantas** and the **'Seventy'** and **eṇṭ-okkalu** of **Beddoṟagare** were witnesses to this grant.

The **four Malepars,** the **'five hundred'** and the **five dāmarigas** shall protect this grant.

Whoever flouts the grant of the *Mahārāja* Śrī**puruṣa** would have incurred the five great sins of destroying Vārāṇasi, 1,000 brāhmaṇas and 1,000 cows. Whoever protects this grant would have earned great merit.

This is the writing **Candanandiy-ayya.**

This is the record in the basadi at **Peggadūru.**

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[1] "Nandīśvara is a Jaina ritual observed in the months of Āṣāḍha, Kārttika and Phālguṇa, in the bright fortnight, commencing from the eighth day and ending on the fullmoon day. Since it ends on the 15th day, it is described as *tale-devasa*, the final day, of Nandīśvara. Hence the tithi of the date would be śu. 15"—*E.C.* Vol. I (Revised edn., 1972), Introduction, p. xi.

No. 149

PAḌUGŪRU INCOMPLETE INSCRIPTION, ŚAKA 907

Provenance : Paḍugūru, Guṇḍlupet Taluk, Mysore District, Karnataka.

Reference : B.R. Gopal *et. al.*, *E.C.*, Vol. III (Revised edn., 1974), Gu. 95.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Śaka 907 (expressed in words), Pārthiva, Māgha ba. 15, Saturday, solar eclipse. The details are irregular. Probably=986 A.D., February 11, Thursday (and not Saturday) when there was, however, no solar eclipse.

TEXT[1]

1. Svasti[।*] Sa(Śa)ka-nṛipa-kāl-ātīta-samvatsara-ccha(śa)ta[ṁ*]-
2. gaḷ-oṁbhaynūṟa-ēḷaneya Bhatthiva-[2]saṁ-
3. vatsarada Māgha-māsad-amāvāsye
4. Sthira-vāra sūrya-graha[ṇa*]d-andu[।*] Svasti [*।] Koṁ-
5. guṇivarmma-Dharma-mahādhimadhi[3]
6. rāja Kuvāḷālapura-varēśvara Nandagi-
7. ri-nātha jayad-aṁkakāṟe[4]

SUMMARY

The available portion gives the details of date mentioned above and stops abruptly after giving a part of the conventional *rāja-praśasti* of W. Gaṅgas as found given in their lithic records.

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] Read *Pārtthiva-*.

[3] The letters *madhi* are redundant.

[4] Continuation lost.

No. 150

ĪCHAVĀḌI FRAGMENTARY INSCRIPTION

Provenance : Īchavāḍi, Shimoga Taluk, Shimoga District, Karnataka.
Reference : R. Shama Sastry : *Mys. Arch. Rep.*, 1923, pp. 114-15, No. 113.
Language : Kannaḍa (prose and verse).
Metres : Since the inscription is fragmentary, it is not possible to identify all the verses it may have originally contained. The metres of such of the verses as can be scanned are indicated in the footnote.
Script : Kannaḍa.
Date : Undated. In characters of the second half of the 10th century A.D.

TEXT[1]

1. ……**Būtuga**-Permāḍi tad-apatyan-**Eṟeyappaṁ** tat-suta vīra .
2. ……**Rācamallan**-ahitaramalla । ant-ā **Rācamalla**nind-**Eṟeyaṅgan**-ātana magaṁ
3. ……n-ātana putraṁ **Saigoṭṭa**……**Rācamalla**……
4. ……miḍukad-iral-eḍada kayyoḷ madamātaṅgamane piḍidu nilisida……
5. ……**Kkāṇūr-gganad**-ācāry-āvatāram-ent-endoḍe । dakṣiṇa-dēśa-nivāsi । **Gaṅgamahī-maṇḍalika**……
6. ……nandi-bhaṭṭārakaruṁ **Bāḷacandra-bhaṭṭārakaruṁ Mēghacandra-traividya-dēvaruṁ**……
7. ……pempaṁ taḷedaṁ **Guṇanandidēva-śabdabrahma** । avarim baḷikam-**Akalaṅka-simhāsanama**……
8. …… mada-mātaṅgaruṁ Bauddhavādi-timirapataṅgaruṁ Sāṅkhyavādi-kuḷ-ādri-vajradhararuṁ Naiyāya(yi)kā……
9. Siddhānta-vārddhi-varddhana-sidhākararuṁ । sakaḷa-sāhitya-pravīṇaruṁ । Manōbhava-bhaya-rahitaruṁ

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1. After the text published in *Mys. Arch. Rep.*, 1923.

10. śrīmatu **Prabhācandra-siddhāntadēvara** śiṣyaru anavady-ācāryar **Māgha-nandi-siddhānta**......

11. avara śiṣyaru । Catūrāsyaṁ catur-ōktiyiṁ prabhuteyind-īśaṁ guṇa-vyāpaka-sthitiyiṁ Viṣnu-subuddhi vi ⏑ ⏑ ⏑ – – – ⏑ – – – [।*] ⏑ ⏑
– – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ – ⏑⏑

12. siddhānta-vibhūṣaṇaṅg-enisidaṁ śrīmat-**Prabhacandramaṁ** ॥[1] avara sadharmaru ॥ Nuta-siddhānta ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ – ⏑ ⏑
– – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑

13. ma [।*] pratimaṁ tān-ene peṁpu-vettu mudit-ōdāttar-jagad-vandyar-ūrjjitar-udyōtita – ⏑ – ⏑ ⏑ ⏑ – – – – – – ⏑ – – – ⏑ – ॥[1] ......

14. Manōbhava-viśāḷa-Hara-niṭiḷākṣaṁ vādi-mada-radani-biduvaṁ bhādipa mṛigarāja jayatu **Śrutakīrtti**-budhaṁ ।

15. **Vādirājaṁ** dal-enisidaṁ ... yoḷu । avara sadharmaru । cāritra-cakri sam-yama-dhāri **Krāṇūr-ggaṇā**......

16. śiṣyaru । vara-śāstr-āṁbudhi-vardhana-hariṇāṅkaṁ... vādi-mada... niru-taṁ tān-enal-esedaṁ...

17. vāraṇav-āgi kīrtti narttisuvudu peṁpu-vetta... nnati-Mēruge... dal-āg-esevudu sad-guṇa ...

18. nīḍi piriduṁ nistējam-aidirdda... nōḍade... prabhuteyaṁ tāḷd-irppa... karaṁ...

19. nuḍigaḷu satya-suvarṇa-bhūṣaṇa-gaṇaṁ... suratnaṅgaḷaṁ... karaṇḍakaṁ tanu-tapa ...

20. dhēnu vrati-rūpamaṁ taḷedudō... bhūjātav-ī dhareyoḷu tāpasa...

21. munipaṁ ... ratnākaraṁ । int-enisi negaḷd-ācāryya... tiḷakaruṁ Jina-sadma...

22. vāridhi-śitārōci... stutyaṁ... Jina-pād-ābjadvaya-bhṛiṅgaṁ... bhuja-baḷa-gaṅgaṁ...

23. tamma **Gaṅg-ānvaya**davar-ppaḍi-salisuttuṁ...... maravesan-āgi māḍisi...

24. datti **Taṭṭikeṟe** sarva-bādhā-parihāra... keṟeya keḷage taḷavṛitti ...

25. **Mārasiṅgan**-anujaṁ ... sanda **Nanniya-gaṅga**-kṣitipāḷakaṁ tad-anujaṁ...

26. vaḻḻiy-emb-ūrumaṁ basadi... mūḍalu gadde...

27. guḍḍa **Nanniya-Gaṅgadēvaṁ**... emb-ūrumaṁ... ā gaddeyiṁ teṁ...

28. śi(si)ddhāntadēvara guḍḍaṁ **Rakkasa-Gaṅgaṁ Nanniya-Gaṅgam**...sīmeyim teṅka...

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[1] Metre : *Mattēbhavikrīḍita.*

29. mūḍaṇa dese... naṭṭa kallugaḷu......

30. **Municandra-siddhāntadēvara** guḍḍaṁ । bhuja-baḷadiṁ śatru-mahībhuja...

31-36. [Badly worn out and illegible]

37. taḷaprahāradoḷe... n-uṅguṭadinde mīṇṭuvaṁ... kavuṅgu...

38. **dharmma-mahārājādhirāja-paramēśvaraṁ** । **Koḷālapura**-varēśvaraṁ । **Nandagiri**-nāthaṁ mada-gajēndra...

39. maṇḍaḷika-dēvēndraṁ darpp-ōddhat-ārāti-vanaja-vanavēdaṇḍam...

40. dēvaṁ mādisida... tīrthada basadiyaṁ...

41. ... candra-siddhāntadēvara śiṣyar-mukhyav-āgi biṭṭa datti...

42. **Nanniya-Gaṅgadēvaruṁ** paṭṭa-mahādēvi...

43. kāṇikeyaṁ nāḍ-ūrggaḷoḷu paṇavaṁ koṭṭar-ā......

SUMMARY

[The upper part of the stone together with an unknown number of lines of writing is cut off and lost. A few lines in almost all the lines in the remaining portion of the inscription are quite illegible.]

The inscription records the gift of wet fields under the **Taṭṭikeṟe** tank by the Western Gaṅga king (*kṣitipāḷaka*) **Nanniya-Gaṅga,** *Dharma-mahārājādhirāja Paramēśva,* the lord of **Koḷālapura,** the master of **Nandagiri.** The beneficiary of the gift appears to have been a **Jaina temple** (*basadi*). The inscription gives a genealogy of the Western Gaṅgas starting from **Būtuga-Permāḍi** and including **Eṟeyappa, Rācamalla, Eṟeyaṅga, Saigoṭṭa,** and **Rācamalla.** It also gives the succession list of some Jaina *ācāryas* of the **Kāṇūr-gaṇa** of whom the names of **Bāḷacandra-Bhaṭṭāraka, Mēghacandra-travidyadēva, Guṇanandidēva, Prabhācandra-siddhāntadēva, Māghanandi-siddhāntadēva** and **Municandra-siddhāntadēva** are preserved.

Records grant of money by Paṭṭamahādēvi i.e. a chief queen (name lost) to the *tīrthada-basadi.*

No. 151

BHAIREKOPPA INSCRIPTION OF SATYAVĀKYA

Provenance : Bhairekoppa, Shimoga Taluk, Shimoga District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. VII, Sh. 24.
Language : Kannaḍa.
Metre : Verse 1 : *Aṇustubh.*
Script : Kannaḍa.
Date : Undated. In characters of the close of the 10th century A.D.

TEXT[1]

1. Svasti [।*] **Satyavā[kya]**...[2]**Koṅguṇivarmma-dharmma-mahārājādhirāja pa-**
2. **ramē[śvara]** . ndagi... [3]**[Kova]ḷālapura-** paramēśvara śrīmat-**Permmānaḍi-**
3. **gaḷ**-pṛithivī-rājyaṅ-geye **Kōṭe[ya] Maṇḍali-nāḍu-sāsiramu**man-āḷe **Gaṅga-vura-**
4. da tuṟu-goḷoḷaṁ kaṭida... **Āḻḻamma-gavuṇḍa**ra maga **Cōḷan-i**ḷda [।*]
5. . . . . .
6. ...*sē*... nmna... sīḷdida **Āyduganu**ṁ **Māḷanu**ṁ **Māraganu**ṁ **Nāga**
7. ... **Muddanu** oḍane siddhisidar [।।*]

SUMMARY

When the *Dharma-mahārājadhirāja*, *Paramēśvara*, the master of **Nandagiri,** the lord of **Kovaḷālapura,** the illustrious **Satyavākya Konguṇivarma Permānaḍi** was ruling over the earth, and **Kōṭeya** was governing **Maṇḍalināḍu-1000,** in the cattle-raid on **Gaṅgavura, Cōḷa,** the son of **Āḻḻamma-gavuṇḍa** fought and fell.

Āyduga, Māḷa, Māraga, Nāga...and **Mudda** promptly died with him (i.e. attained final emancipation).

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1. After the text published in *E.C.*, Vol. VII.
2. The lost letters may be restored as *śrīmat-*
3. This partially preserved epithet is *Nandagiri-nātha.*

No. 152

MAḌIVĀḶA INSCRIPTION OF RAKKASA-GAṄGA RĀCAMALLA

Provenance : Maḍivāḷa, Srinivaspur Taluk, Kolar District, Karnataka.
Reference : B.L. Rice : *E.C.*, Vol. X, Sp. 59.
Language : Kannaḍa.
Script : Kannaḍa.
Date : Undated. In characters of the close of the 10th century A.D.

TEXT[1]

1. Svasti [।*] Śrīman.........
2. ....lāḷapura-para-
3. mēsva(śva)ra **Rakkasa-Gaṅga Rācama-**
4. **lla** pari(pṛi)ti(thi)vīrājyaṁ-geyye **Puḷigaṁ**
5. **Noḷambavāḍi-muvattirccāsira**[ma]-
6. na(n-ā)ḷuttiḻdu **Kāraṇaki** bittuvaṭṭe[2] ke-
7. ṟege biṭṭa [।*] idan-aḻidoṁ kapile tā-
8. n-aḻida pātakaṁ [।।*]

SUMMARY

When the illustrious lord of **[Kova]lāḷapura, Rakkasa-Gaṅga Rācamalla** was ruling over the earth and **Puḷiga** was governing **Noḷambavāḍi-32,000, Kāraṇaki** granted *bittuvaṭṭa* to the tank. Whoever flouts this grant would have in effect slaughtered tawny cows.

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1. After the text in *E.C.*, Vol. X.
2. Rice reads here Bitturaḷḷi and takes it to stand for the name of the tank and understood that the village Kāraṇaki was granted to the tank. *Bittuvaṭṭe*, which occurs in a number of Kannaḍa inscriptions as a technical term signifying land grant made for the maintenance of tanks, is the right reading here.

No. 153

ELKŪRU INSCRIPTION OF NĪTIMĀRGA PERMMANAḌI, ŚAKA 921

Provenance : Elkūru, Chamarajnagar Taluk, Mysore District, Karnataka.
Reference : B. Lewis Rice : *E.C.*, Vol. IV, Ch. 10; B.R. Gopal *et al.* : *Ibid.* (Revised edn., 1975), Ch. 82.
Language : Kannaḍa. (except one imprecatory verse in Sanskrit).
Metre : Verse 1 : *Anuṣṭubh*.
Script : Kannaḍa.
Date : Śaka 921 (expressed in words), Vikāri (999-1000 A.D.)

TEXT[1]

1. Svasti [।*] **Sa(Śa)ka-nṛipa-kāḷ-ākrānta-saṁvatsara**
2. **sa(śa)taṁgaḷ-ombaynūṟa ippattondaneya**
3. **Vikāri-saṁvatsaraṁ pravarttisuttire** [।*] Svasti [।*] **Nīti-**
4. **mārgga-Koṅguṇivarmma-dharmma-mahārājādhirā-**
5. **ja Kovaḷāḷapura**-varēśvaraṁ **Nandagiri-**nātha jayad-aṁ-
6. kakāṟa komara-veḍaṁgaṁ śrīmat-**Permmānaḍigaḷ** pṛi-
7. thu(thi)vī-rājyaṁ geyyutt-ire śrī-**Gōbindaradēvana** manō-naya-
8. na-vallabhe **Noḷaṁba**-vaṁś-ōdbhave **Pallava-kula**-tilake samya-
9. kt[v*]a-Rōhiṇi Kali-kāla-Rugmiṇi pativrate mahīnute dharma-cintāma-
10. ṇi satya-viḷāsini **Tribhuvanavīra-Noḷaṁb**-āgrajanmey-appa
11. śrī-**Prithuvabb**[2]-**arasiyarum** śrī-**Permmānaḍigaḷum-Elava-**
12. **kkalūru-pannirbbargga**...ṛkikā...llamaṁ sarva-bādhā-
13. parihāraṁ biṭṭar ॥ idan-aḷida......peḻda **pannirvvaruṁ**
14. Vāraṇāsiyoḷ kavileyuṁ pārvvaruman-aḻi-

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[1] After the texts published in *E.C.*, Vol. IV and in the Revised edn. (1975).

[2] Read *Pṛithivabb°*. The name of the queen is composed of Skt. *Pṛithivī* + Kannaḍa *abbe* and *arasi*.

15. da paṁca-mahāpātakar-appar [।*]
स्वदत्तं(त्तां) परदत्तं(त्तां) वा

१६. यो हरेति(त) वसुन्द(न्ध)रा[म् ।*] षष्टिर्वरिषा[1] सहश्रा(स्रा)णि वि-

१७. ष्टायां जायते क्रि-

१८. मिः ॥

SUMMARY

When the Śaka year Nine hundred and twenty one and the cyclic year Vikāri were current,

when the *Dharma-mahārājādhirājā*, the lord of **Kovaḷālapura**, the master of **Nandagiri**, the servant of victory, the prince-handsome, the illustrious **Nīti-marga Koṅguṇivarma Permānaḍigaḷ** was ruling over the earth,

the illustrious **Pṛithuvabbarasi**, the beloved of the illustrious **Gōbindara-dēva**, who was born in the **Noḷṁba** family, who was the tiara of the **Pallava** dynasty, who was verily the Rōhiṇī, the Rukminī of the Kali age, devoted to her husband, respected by the world of righteous thinking, truthful, and the eldest daughter of **Tribhuvana-Vīra-Noḷaṁba** and the **Permmānaḍi** jointly made the grant of.........., free of all hindrances, of the **'Twelve'** *(mahājanas)* of **Elavakkalūru.**

Whoever flouts this grant would have incurred the five great sins of destroying the **'Twelve'** *(mahājanas)*, and of destroying cows and *brāhmaṇas* at Vārāṇasī.

The text concludes with one of the usual imprecatory verses in Sanskrit.

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[1] Read °वष°.

No. 154

BEḶACHALAVĀḌI INSCRIPTION OF NĪTIMĀRGA-PERMĀḌI, ŚAKA 935

Provenance : Beḷachalavāḍi, Gundlupet Taluk, Mysore District, Karnataka.

Reference : *Mys. Arch. Rep.*, 1935, B.R. Gopal, *et. al.* : *E.C.*, Vol. III (Revised edn., 1974), Gu. 48.

Language : Kannaḍa.

Script : Kannaḍa.

Date : Śaka 935, Regnal year 37, Uttarāyaṇa-saṁkrānti, Sunday=1013 A.D., December 24, Thursday (and not Sunday).

TEXT[1]

1. Svasti [।*] **Sa(Śa)kha(ka)-nri(nṛi)-**
2. **pa-kāl-ātīta-**
3. **sa[ṁ*]vatsara-sa(śa)taṁ-**
4. **ga[ḷ*] 935 neya** sūryapa-
5. dagandara[2] **Nītimārgga-Permāḍi**
6. **paṭṭaṁ-gaṭṭida 37 neya variṣa**[3]
7. śrīmad-ayyana-cakraṁ śrī-**Pe-**
8. **rmmāḍi-gāvuṇḍa** nāḷ-gāvuṇḍu
9. geyyuttumire Per̤āyada[1]

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[1] After the text in *E.C.*, Vol. III (Revised edn., 1974).

[2] The intended reading seems to be *Sury-ōparāgadandu-śrī-*

[3] Read *varṣa*.

[4] On the one hand Per̤āya may be taken to be the name of a village. On the other, it could be understood in the sense of a revenue department (*per̤-āya*). The latter interpretation is supported by the passage in lines 11-13; *Per̤āyada Kur̤uvatti Bēḍa-gāvuṇḍanuṁ* in which, since Bēḍagāvuṇḍa obviously hailed from Kur̤uvatti, *Per̤āya* should denote something other than a place. Gopal *et. al.* have taken *Kur̤uvatti* to mean 'shepherd'. If at all, it could only mean 'shepherdess', which does not suit the context. It is, therefore, advisable to take Kur̤uvatti for a place-name. *Per̤-āya* in all probability is a term relating to realised income or levy from *per̤* 'to get' and *āya*=income.

10. Jēḍuvara Eṟeyaṁga-
11. gāvuṇḍanum Peṟāyada
12. Kuṟuvatti Bēḍa-gāvu-
13. ṇḍanuṁ Āyvamar-oḍe-
14. yara magaṁ Si(Śi)vamār-oḍeyara magaṁ Mēlār-o-
15. deya Mārayyaṁge dānasu-goṭṭar-utta-
16. rāyaṇada saṁkrānti Aditya-
17. vāram-āge Nāraṇāgā-
18. la biṭ[ṭ*]aṁ nelanu Candra-
19. num-uḷḷanaka [॥*]

SUMMARY

In the Śaka year 935, on account of Solar eclipse,[1] in the 37th year after the coronation of Nītimārga-Permāḍi, while the illustrious Permāḍi-gāvuṇḍa, the very wheel of his illustrious master, was holding the office of *nāḷgāmuṇḍu*, Eṟeyamga-gāvuṇḍa (the son or servant) of Jēḍuva of Peṟāya and Bēḍa-gāvuṇda of Kuṟuvatti, also of Peṟāya, granted the village Nāraṇāgala to Mēlār-oḍeya Mārayya, the son of Śivamāra-oḍeya, the son of Āyvamar-oḍeya, on Sunday, Uttarāyaṇa-saṅkrānti. The gift is to last till such time as the moon itself lasts.

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[1] In Kannaḍa inscriptions, in the date portions, when either a solar or a lunar eclipse is mentioned, it is often found that while the other details of date agree, the eclipse itself would have occurred a few days earlier or later. This does not render the date given irregular. On the other hand, it only means that the eclipse is mentioned because the grant recorded in the inscription would have been made on account of that meritorious occasion (*uparāgapuṇya-kāla*).

Supplement

No. 155 PĒRŪR PLATES OF SIṀHAVARMAN, REGNAL YEAR 18

No. 156 CHALUVANAHAḶḶI PLATES OF SIṀHAVARMAN

No. 157 CHALUVANAHAḶḶI PLATES OF MĀDHAVAVARMAN, YEAR 1

No. 158 KIṚUMOṚEKŌḶI GRANT OF MUṢKARA

No. 159 KUKKANŪR PLATES OF MĀRASIMHA II, ŚAKA 890

Ny. 155

PĒRŪR PLATES OF SIṀHAVARMAN, REGNAL YEAR 18

Provenance : Perūr, Coimbatore Taluk, Coimbatore District, Tamilnadu.

References : Through Shri I. Mahadevan, I.A.S. (Retd.), Madras. Plates in the possession of Mr. Harry Miller, *Indian Express*, Madras.

Language : Sanskrit. In prose except the customary imprecatory verses.

Metres : Verses 1-3 : *Anuṣṭubh*.

Script : Southern variety of Late Brāhmī.

Date : Regnal year 18. In characters of the 5th century A.D.

TEXT[1]

First Plate

१. सिद्धम्[2][।*]स्वस्ति[।*]जितम्भगवता गतघनगगनाभेन पद्मनाभेन । श्रीम-
२. **ज्जाह्नवेयकुला**मलव्योमावभासनभास्करस्य स्वभु-
३. जजवजजयजनितसुजनजनपदस्य दारुणारिगण-
४. विदारणरणोपलब्धव्रणविभूषणस्य[3] **काण्वायन**सगोत्रस्य[4]

Second plate : First side

५. श्रीमत्**कोङ्गणिवर्म्म**धर्म्ममहाधिराजस्य पुत्रस्य पितुरन्वागतगु-
६. णस्य अपि च.स्वबाहुवीर्य्योत्पाटितावगृहीतारिश्रीयशस:
७. नानाशास्त्रार्त्थसद्भावाधिगमप्रणीतमतिविशेषस्य नीति-
८. शास्त्रस्य वक्तृप्रयोक्तृकुशलस्य विद्वत्कविकाञ्चननिकषो-

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1. From the original plates and inked estampages.
2. Expressed by a spiral symbol.
3. The more usual text is विभूषणभूषितस्य.
4. At the left extreme corner of this plate is a sprial symbol.

Second plate : Second side

९. पलभूतस्य दत्तकसूत्रवृत्तिप्रणेतुः श्रीमन्**माधव**महाधिरा-
१०. जस्य सूनोः पितृपैतामहगुणयुक्तस्य अपि च स्वभु-
११. ज[बललीलापा]स्तारिसर्व्वसम्पदः सम्यक्प्रजापालन-
१२. मात्राधिगतराज्यप्रयोजनस्य सुविभक्तभक्तभृत्यजनस्य

Third plate : First side

१३. पूर्व्वराजचरितानुगामिनः व्याळानेकोपनिग्रहपण्डितस्य श्री
१४. **कृष्णवर्म्म**महाधिराजस्य प्रियतनयेन स्ववंशचरितानुक्रम-
१५. विक्रमक्रमेणोपार्ज्जितराजशब्देन अपि च समदद्विरदतु-
१६. रा(र)गारेहणातिशयोत्पन्नकर्म्मणा धनुरभियोग[जनित सम्पादित*]सम्पद्विशेषेण

Third plate : Second side

१७. तोमरादि प्रहरणग्रहणमोक्षाभिव्यञ्जितदिव्यप्रभवेन
१८. सरभससमरसवनदीक्षाक्षपितारिपक्षयशोविभवेन
१९. देवद्विजगुरुपूजाभिरतेन आज्ञया दिवस्पतिना प्रज्ञया
२०. बृहस्पतिना यथावत्रि(त्त्रि)वर्ग्ग मार्ग्गानुवर्त्तिना धर्म्मविजयिना

Fourth plate : First side

२१. श्री**सिंहवर्म्म**महाधिराजेन आत्मन⌣प्रवर्द्धमानविपुलैश्वर्य्य
२२. अष्टादशेसंवत्सरे पेरूराधिष्ठानस्य रक्त[त*]डाकस्योदकपरिस-
२३. र्प्पिणि भूमिभागे अमान्यस्योत्तरे पार्श्वे आलमन्दाल
२४. दिनानुष्ठित चतुष्कण्डुकवापमात्रक्षेत्रं तत्तडाकसेतुसमीपे
२५. कण्डुकवापपञ्चटिकासहितक्षत्रं अपि च रक्ततगाकस

Fourth plate : Second side

२६. रस्यपूर्व्वपार्श्वतोट्टक्षेत्र[1]ञ्च राजप्रियया सम्यग्दर्शनयुक्त-

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[1] The letter त्र, originaly omitted, is engraved below the line.

२७. या नन्दव्वाख्यया पञ्चशतकार्षापणानिदत्वा काकरालाधिपत
२८. ये अभिहिते तस्यैव हस्तात्क्रीत्वा स्वकृतायमूलसंघानुष्ठि-
२९. ताय अर्हदायतनाय सर्व्वपरिहारसंयुक्तं स्वमहाराजमुखा-
३०. ज्ञाप्त्या देवभोगक्रमेणाद्भिर्द्दत्तं लोभात्प्रामादाद्वायोस्याभिह-

Fifth plate

३१. र्त्ता स पञ्चमहापातकयुक्तो भवति[।*]अपि च मनुगीता[:*] श्लोका[:।*]स्वदत्तां
३२. परदत्तां वा यो हरेत वसुन्धराम्[।*]षष्टिवर्षसहस्राणि घोरे तम-
३३. सि वर्त्तते ।।१*] बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः[।*]यस्य
३४. यस्य यदा भूमिस्तस्य तस्य तदा फलम्[।।*२] स्वन्दातुं सुमहच्छक्यं दुःख-
३५. मन्यार्त्थपालनम्[।*]दानं वा पालनं वेति दानाच्छ्रेयोनु पालनमिति[1]

SUMMARY

After the usual invocation to the god Padmanābha, the charter introduces, in more or less the same fashion, the Western Ganga Kings Koṅgaṇivarmma-Dharmma-mahādhirāja, his son Mādhava-mahādhirāja and the latter's son Kṛiṣṇavarmma-mahādhirāja.

Kṛiṣṇavarman's dear son was Siṁhavarma-mahādhirāja who had earned the title of 'king' by means of the display of his valour in the tradition of his family, who had performed great feats by mounting ferocious elephants and horses, who had amassed unique wealth through his expertise in handling the bow, who had supernatural stature as manifested by (his expertise in the) throwing, arresting and release of the javelin, who was renowned because of having reduced his enemies through instant battles, who was ever engaged in worshipping the gods, the twice-born and the elders, who was like Indra in his order (being obeyed) and like Bṛihaspati in intelligence, who followed the path of the three traditional virtues, and who had conquered by righteousness;

by him, in the eighteenth victorious year of his reign, was granted land of the extent of being sown with four *kaṇḍukas* of seeds in an area irrigated by the waters of the Rakta-taḍāga of the city of Pērūru, along with a field called Pāñcaṭikākṣētra;

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[1] Read पालनम् [।।*3] इति.

by his favourite (couresan 7) Nandavvā, who had the right perception (into the Jaina Philosophy), was granted, free from all encumbrances, at the instance of her king and as per rules governing the *dēvabhōga* grants, a garden-land after purchasing it for five hundred *kārṣāpaṇas* from Kākarālādhipati, to the temple of the Arhat which she had herself built and which was affiliated to the Mūla-saṁgha.

This is followed by an imprecatory portion consisting of a sentence in prose and three customary verses attributed here to Manu.

No. 156

CHALUVANAHAḶḶI PLATES OF SIṀHAVARMAN

Provenance : Chaluvanahaḷḷi, Kolar Taluk, Kolar District, Karnataka.

References : Devara Konda Reddi, *Kannaḍa Sāhitya Parishat Patrike*, 66-67, 15-26 and plate opposite p. 16.

Language : Sanskrit. In prose except the customary imprecatory verses.

Metres : Verses 1-4 : *Anushṭubh.*

Script : Southern variety of Late Brāhmī.

Date : Undated. In characters of the 5th century A.D.

TEXT[1]

First plate

१. स्वस्ति [।*] जितम्भगवता गतघनगगनाभेन पद्मनाभेन [।*] **गंगवंशोद्योत**[2]-

२. करस्य स्वबाहुवीर्य्योपार्ज्जितविभवस्य अनेकसमरावमर्द्दविजयलब्ध-

३. यशः प्रकाशस्य श्री**कोङ्कणिवर्म्म** [धर्म्मम*]हाधिराजस्य प्रपौत्रेण शक्तित्रयसम्पन्नस्य नी-

४. तिशास्त्रस्य वक्तृप्रयोक्तुः[3] दत्तकसूत्रार्थव्याख्यायिनः श्री **महाधव**[4]महाराजस्य

Second plate : First side

५. पौत्रेणव्याळकुञ्जरारोहणकुशलस्य षञ्जिवश[5]त्युपायप्रयोग कुशलबुद्धेः **कृष्ण**-

६. **वर्म्म**महाधिराजस्य पुत्रेण सद्धर्म्मोद्धरणप्रलम्बपीवरवृर्त्त[6] बाहुयुगलेन

७. पयश्चन्द्रचन्दनमन्दरपृथिवीसागरभास्करतुल्यमाधुर्य्यं कान्तित्वशैत्यगौरव-

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1. From the plate published in the journal cited above.
2. Read गंगवंशोद्द्योत.
3. Reddi : प्रयोक्तुम्. The reading usually met with is °प्रयोक्तृकुशलस्य.
4. Read माधव.
5. Reddi : षड्विंश°.
6. Read : वृत्त°.

८. क्षान्तिधैर्य्यप्रतापेन दक्षिण्याज्जंव[1] शौचशौर्य्य त्याग विक्रमोत्साह-

Second plate : Second side

९. माहात्म्येन अप्रतिमपराक्रमयशसा नीतिवीधि[2]नियतनैपुण्येन शुक्रबृहस्पति-
१०. भ्यामप्याशास्यमानमतिविस्तारेण अनेकशास्त्रोदधिपारग मनविपूतात्मना अने-
११. कगोहिरण्य भूम्यादिदानैः प्रवृद्धधर्म्मसञ्चयेन क्रमाधिगतराज्ये-
१२. न गङ्गानाम्महाधिराजेन श्री**सिह[3]वर्म्मणा कुवलालविषये[4]कुपलाला**[5]धिष्ठाने तटाक-
स्याधस्तात्

Third plate : First side

१३. काश्यपाय वाजसनेयिने **मातृशर्म्मणे** अस्मदायुर्ब्बल विजयैश्वर्य्याभिवृद्धये
१४. **कुत्तूरक्षेत्रे मडवाय्यकेतारश्च[6] दीर्ग्घकेदारश्च चक्रकेदारश्च स्तलकेदारश्च** तच्चतुष्के-
१५. दारन्निवर्त्त[न*] द्वयम् ब्रह्मदेयक्रमेण सर्व्वैः परिहारैः सम्प्रत्तमृ[।*] योस्यापहर्त्ता
स पाप[7]
१६. पञ्चमाहापातकसंयुक्तो भवति[।*]अपिचास्मिन्नधिकारे मनुः[8]गीताः श्लोका भवन्ति
[।*] बहुभि-
१७. र्व्वसुधा दत्ता बहुभिश्चानुपालिता[।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्
[॥*१]

Third plate : Second side

१८. अद्भिर्द्दत्तन्त्रिभिर्भुक्त[म्] सद्भिश्चपरिपालितम्[।*] एतानि न निवर्त्तन्ते पुर्व्वराज-
कृतानि च[॥*२]

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1. Reddi : दाक्षिण्यार्ज्जित°.
2. Read : विधि°.
3. Read : सिंह°.
4. The territorial name **कुवलालविषये**, originally omitted, was engraved subsequently below the line, indicating the omission with a *kākapāda* on the top of the letter *ku* of the following word **कुपलाल**.
5. Read : **कुवलाला°**.
6. Better read **केदारश्च**.
7. The word **पाप** is redundant.
8. Read **मनु°**.

१९. स्वदत्ताम्परदत्ताम्वा यो हरेतो (त) वसुन्धराम् [।*] गवां शतसाहास्रस्य[1] हन्तुः पिबति तष्कृतम्[2] [॥*३]

२०. भूमिदानात्परन्दानन्न भूतन्न भविष्यति [।*] तस्यैव हरणात्पापन्न भूतन्न भविष्यति [॥*४]

SUMMARY

After paying obeisance to the god Padmanābha in the usual fashion, the charter describes **Koṅkaṇivarmma**-Dharmma-mahādhirāja as the illuminator of the **Gaṅga** family, as one who had acquired splendour by dint of the prowess of his arms and as one whose respledant fame had been acquired through victories secured in many battles;

his son was **Mādhava**-mahārāja who was endowed with three royal prerequisites, who was an adept in expounding and applying the science of polity and was the expounder of *Dattaka-sūtra*;

his son was **Kṛiṣṇavarmma**-mahādhirāja who was an expert in riding vicious elephants and whose intellect was trained in the employment of the twentysix expedients;

his son was **Siṁhavarmman** whose long and muscular arms were engaged in supporting righteousness, whose sweetness, sheen, coolness, loftiness, forebearance, gravity and splendour were respectively equal to that of milk, the moon, sandal, the Mandara mountain, the earth, the ocean and the sun, whose greatness had resulted from his dexterity, rectitude, purity, valour, liberality, prowess and energy, who was unequalled in the strength and fame, whose adroitness was characterised by the laws of polity, whose extensive knowledge was coveted even by Śukra and Bṛihaspati, whose mind had become thoroughly cleaned by his having crossed the ocean of many had acquired increasing merit by the many grants cows, gold and land made by him, who had inherited the kingdom in rightful, succession and who was the *mahādhirāja* of the **Gaṅgas** ;

by this king was given, as per the rules governing the *brahmadēya* grants and free of all hindrances, so that his own longevity, strength victoriousness and wealth may increase, two *nivarttanas* of wet-land comprising fields known by the names of *Maḍavāy-kēdāra, Dīrggha-kēdāra, Cakra-kēdāra* and *Stala-kēdāra* all situated in **Kūttūra-kṣētra**, to the *brāhmana* **Māṭriśarmman** of the Kāśyapa-gōtra and Vājasanēyi-śākhā- The gift-land was located below the tank of the capital city of **Kuvalāla** in **Kuvalāla-viṣaya**.

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[1] Read : °सहस्रस्य.

[2] Read : दुष्कृतम्.

The details of the grant are followed by an imprecatory portion consisting of a short sentence in prose and four *ślōkas*.

No. 157

CHALUVANAHAḶḶI PLATES OF MĀDHAVAVARMAN, YEAR 1

Provenance : Chaluvanahaḷḷi, Kolar Taluk, Kolar District, Karnataka.

References : H. S. Gopala Rao : *Kannaḍa Sāhitya Parishaṭ Patrika*, 68, 43 ff. and plate.

Language : Sanskrit. In prose except the customary imprecatory verses.

Metre : Verses 1-3 : *Añuṣṭubh.*

Script : Southern variety of late Brāhmī.

Date : Regnal year 1, Phālguna śu. 15, Uttarā *nakṣatra*. In characters of the 5th century A.D.

TEXT[1]

First plate

१. जि[2]तम्भगवतागतघनगगनाभेन पद्मनाभेन [।*] श्रीम**ज्जाह्नवेयकु-**
२. **ला**मलव्योम (मा) वभासनभास्करस्य काण्वायन सगोत्रस्य श्रीमत्**कोङ्गणि-**
३. स्वस्ति [।*] **वर्म्म**धर्म्ममहाधिराजस्यपुत्रस्यपितुरन्वागतगुणयुक्त-
४. स्य नानाशास्त्रार्त्थंसद्भावाधिगमप्रणीतमतिविशेषस्य सम्य-

Secona plate : *First side*

५. क्प्रजापालनमात्राधिगतराज्यप्रयोज [न*] स्य श्रीमन्**माधववर्म्म** [धर्म्ममहा] धिरा-
६. जस्य सूनोरनेकयुद्धलब्धयशःप्रकाशस्य वसुधातलैकवीरस्य श्री
७. **मद्धरिवर्म्म**महाधिराजस्यपुत्रस्यपितृपैतामहगुणगणा-
८. लंकृतस्य अभ्युच्छितशक्तिसिद्धिसम्पन्नस्य श्रीमतो **मि (वि) ष्णुगोप**म-

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1. From the plate published in the journal cited above.
2. There is no differentiation between medial *i* and *ī* signs in most cases.

Second plate : Second side

९. हाधिराजस्य पुत्रेण देवद्विजगुरुवृद्धापचायिना स्वभुजबल पराक्रमक्रि (क्र)-

१०. यक्रीता (त) राज्येनअमृतविषसमप्रसादकोपेनभगवद्धरचर-

११. णारविन्दाराधनसम्पादितसर्व्वसम्पदा कलियुगदोषावसन्नस-

१२. द्धर्म्मोद्धरणकृतपरिकरेण प्रतापोपनतराजमण्डलेनशक्तित्रय-

Third plate : First side

१३. सम्पत्प्रवृद्धराजश्रिया अनेकयज्ञदक्षिणादानैकव्रततत्परेण चिरविच्छिन्न-

१४. ब्रह्मदेयप्रदानप्रथितकीर्तिना श्रीमन्**माधववर्म्म**महाधिराजेन आत्मनः प्रवर्द्ध-

१५. मानविपुलविजयैश्वर्य्ये **प्रथमसंवत्सरे फाल्गुने मासे तिथौ पौर्ण्णमास्यां**

१६. **उत्तरे नक्षत्रे** स्वविजयायुष्यैश्वर्य्याभिवृद्धये वत्सगोत्राय वाजसनेयिने **दिवा-**

Third plate : Second side

१७. **करस्वामिने कुवलालराष्ट्रे कुवलाल तटाक**स्याधस्ता[त्] **कुरट्टूरकेदारश्च चेम्ब-
केदारश्च चक्रकेदारश्च**

१८. एतानित्रयाणि केदाराणि ब्रह्मदेयक्रमेणसर्व्वपरिहारयुक्तः सम्प्रदत्तः[।*]यो[ऽ*]-

१९. स्य लोभात्प्रमादाद्वापिहर्त्ता स पञ्चमहापाता (त) कसंयुक्तो भवति[।*]अपि च मनुगी-

२०. ताश्लोकाभवन्ति ।।। स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरां (राम्) [।*]गवां शतसह-
स्रस्य

Fourth plate

२१. हन्तुः पिबति दुष्कृतम् ।।[१*] भूमिदानात्परन्दानन्नभूतन्न भविष्यति[।*]

२२. तस्यैव हरणात्पापन्न भूतन्न भविष्यति ।।[२*]ब्रह्मस्वन्तु विषं घोरं

२३. न विषं विषमुच्यते[।*]विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् ।।।[३*]

२४. स्वस्त्यस्तु गोब्राह्मणेभ्यः ।।। शान्तिरस्तु ।।[1]

SUMMARY

After paying the customary obeisance to the god Padmanābha, the charter introduces, in more or less the usual fashion, *Dharmma-mahādhirāja* **Koṅgaṇivarmman**, his son **Mādhavavarmma**-Dharmma-mahādhirāja and the latter's son **Viṣṇugō**pa-mahādhirāja;

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[1] The double *daṇḍa* is followed by a few more indifferently engraved punctuation marks.

Viṣṇugōpa's son was **Mādhavavarmma**-mahādhirāja who adored the gods, the twice-born and the elders, who had, as if, purchased his kingdom by the strength of his arms, whose favours and fury were respectively the same as nectar and poison, who had acquired all his wealth through the worship offered at the feet of the god Hara (śiva), who had upheld the true faith which had been eclipsed by the Kali age, who had cowed down the circle of (rival) kings by his valour, whose regal splendour had grown in richness because of the three *śaktis*, who was ever engaged in making gifts in many religious sacrifices and who had become famous by gifting *brahmadēyas* which had long ceased to exist;

by him, in his victorious **initial regnal year, on the full-moon day of the month of Phālguna**, when the **star** was **Uttarā,** was donated, for the augmentation of his victory, longevity and wealth, three pieces of wet-land, called *Kuraṭṭūra-kēdāra*; *Cemba-kēdāra* and *cakra-kēdāra* below the tank of **Kuvalāla** in **Kuvalāla-rāṣtra**, to the brāhmaṇa **Divākarasvāmin** of vatsa-sagōtra and Vājasanēyi-śākhā in accordance with rules governing *brahmadēya* grants and free of all encumbrances.

This is followed by an imprecatory portion consisting of a passage in prose and three customary verses. The text concludes with invoking welfare for the cows and the brāhmaṇas, and peace.

No. 158

KIṞUMOṞEKŌḶI GRANT OF MUṢKARA

Provenance : Not known.
References : Through G.A. Sivalingayya, Marimallappa Junior College, Mysore,
Language : Sanskrit. In prose except the customary imprecatory verses.
Metres : Verses 1-5 : *Anuṣṭubh*.
Script : Archaic Telgu-Kannaḍa.
Date : Vaiśākha. In characters of the 6th century A.D.

TEXT[1]

First plate

१. स्वस्ति [।*] जितम्भगवता गतघनगगनाभेन पद्मनाभेन [।*] श्रीमज्जाह्नवेयकुलामल-व्यो-
२. मावभासन भास्करस्य स्वखाङ्गैकप्रहारखण्डितमहाशिलास्तम्भ लब्धबलपरा-
३. क्रमयशसः दारुणारिगणविदारणरणोपलब्धव्रणविभूषण विभूषितस्य
४. **काण्वायन** सगोत्रस्य श्रीमत्**कोङ्गणिवर्म्म**धर्म्ममहाधिराजस्य पुत्रस्य पितुरन्वा-
५. गतगुणयुक्तस्य विद्याविनयव (वि) हितवृत्तस्य सम्यक्प्रजापालनमात्राधिगतराज्य-
६. प्रयोजनस्य नानाशास्त्रार्थसद्भावाधिगमप्रणीतमतिविशेषस्य विद्वत्कविकाञ्च-

Second plate

७. ननिकषोपलभूतस्य विशे [ष*] तोप्यनवशेषस्य नीतिशास्त्र [स्य*] वक्तृप्रयोक्तृकुशलस्य
८. सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्त (त्ते) ⌣ प्रणेतु [.*] श्री**माधव**महाधिराजस्य पु-
९. त्रस्य पितृपैतामहगुणयुक्तस्य अनेकचतुर्द्दन्तयुद्धावाप्त चतुरुदधिस-
१०. लिलास्वादितयशसः समदद्विरदतुरगारोहणातिशयोत्पन्न तेजसः धनुर-

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[1] From the original plates and inked estampages.

११. भियोगसम्पादितसम्पद्विशेषस्य श्रीम**द्धरिवर्म्म**महाधिराजस्य पुत्रस्य गुरुगो-
१२. ब्राह्मणपूजकस्य नारायणचरणानुध्यातस्य श्रीम**द्विष्णुगोप** महाधिराजस्य पु-

Second plate : Second side

१३. त्रस्य त्र्यम्बकचरणाम्भोर्ह्[1]रजः पवित्रीकृतोत्तमांगस्य व्यायामोद्वृत्तपीनकठि-
१४. नभुजद्वयस्य स्वभुजबलपराक्रमक्रयक्रीतराज्यस्य क्षुत्क्षामोष्ठपिशिताशन-
१५. प्रीतिकरनिशितधारासेः कलियुगबलपंकावसन्न धर्म•वृषोद्धरणनित्यस-
१६. न्नद्धस्य श्रीमन्**माधव**महाधिराजस्य पुत्रस्याविच्छिन्नाश्वमेधा वभृथाभिषि-
१७. क्तश्रीमत्**कदंब**कुलगगनगभस्तिमालिनः श्री**कृष्णवर्म्म**महाराजस्य प्रियभागिने-
१८. यस्य जननीदेवतांकपर्य्यंक एवाधिगतराज्याभिषेकस्य विजृम्भमाणशक्तित्र-

Third plate : First side

१९. यस्य परस्परानवमर्द्दनोपभुज्यमानत्रिवर्ग्गसारस्य असंभ्रमावनमितसम-
२०. स्तसामन्तमण्डलस्य निरन्तरप्रेमबहुमानानुरक्तप्रकृतिवर्ग्गस्य विद्याविनयातिश-
२१. यपरिपूतान्तरात्मन[:*]कार्त्तयुगीनराजचरितावलम्बिन[:*]अनेकसमरविज-
२२. योपार्जितविपुलयशः क्षीरोदैकार्ण्णवीकृतभुवनत्रस्य निरवग्रहप्रदा-
२३. नशौर्य्यस्य अविषह्यपराक्रमाक्रान्तप्रतिराजमस्तकार्प्पिता प्रतिहतशासनस्य
२४. विद्वत्सुप्रथमगण्यस्यश्रीमत्**कोंगणि**महाधिराजस्य **अविनीत**नाम्नः पुत्रेण

Third plate : Second side

२५. **पुन्नाटराजस्कन्दवर्म्म** प्रियपुत्रिकाजन्मना स्वगुरु गुणानुगामिना पित्रापरसुतस-
२६. मावर्जितयापि लक्ष्म्या स्वयमाभिप्रत्यालिङ्गित विपुलवक्षस्थलस्य विजृम्भमाणशक्ति-
२७. त्रयोपनमितसमस्तसामन्तमण्ङलस्य **अन्दरिय अ(आ)लत्तूर पोरुळಱ[2]अ पेर्न्न-**
२८. **गरा**द्यनेकसमरमुखमखाहूतप्रहतशूरपुरुषपशूपहारविघसविहस्ती-
२९. कृतकृतान्ताग्निमुखस्य शब्दावतारकारस्य देवभारतीनिबद्ध वड्डुकथस्य **किरातार्जु-**
३०. **नीये** पञ्चदशसर्ग्गटीकाकारस्य **दुर्व्विनीत** नामधेयस्य समस्त **पाण्णाटपु-**

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1. Read चरणाम्भोरुह.
2. This is Dravidian *ṟe*.

Fourth plate : First side

३१. **न्नाटा**धिपतिना वैवस्वतेनेव मनोर्व्वर्ण्णाश्रमाभिरक्षिण: दक्षिणान्दिशमभिगोप्तुं प-

३२. र्य्याप्तवत: प्रातिजनीनस्य सुप्रजसः पुत्रेण **उरगपुरा**धिप परमक्षत्रिय**चोळ-**

३३. **कुल**तिलक श्री **दग्धचरण**सन्तानप्रसूतवसुमतीन्द्रसुता सम्भवेनदुर्द्दान्तविमर्द्द-

३४. विमृदितविनमृ(म्र)विविधविश्वंभरेशमौलिमालामकरन्द पुञ्जपिञ्जरीश्रियमा-

३५. णचरणयुगळनळिनेन मकरकेतनायास्यमानवामलोचना विलोचनशरशरव्य-

३६. जातेन शरीरिणा धर्म्मेण श्री**पृथिवीकोंगणिराजेन** प्रतीत**मुष्कर**द्वितीयनामधेयेन

Fourth plate : Second side

३७. सर्व्वविद्यापारगेण विशेषतो नीतिशास्त्रनिपुणबुद्धिना किं बहुना सकल संपदा-

३८. धारभूतेन तैत्तिरियचरणाय प्रावचनकल्पाय **कुम्बशर्म्मणे** **कप्पुनि**दक्षिणत-

३९. टे **किऱु**[1]**मोऱे**[2]**कोऴि**[3] नाम ग्राम[:*]काश्यपगोत्राय उदकपूर्व्वं यथाविधि प्रादा-

४०. यि सकलमहामनुष्यप्रत्यक्षं ससर्व्वपरिहारं **वैशाखमासे** प्रशस्ततिथि-

४१. मुहूर्त्ते नक्षत्रे दिने [।*] अपि चात्र मनुगीता[:*]श्लोका[:।*] स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां(राम्) [।*]

४२. षष्ठि(ष्टि)वर्षसहस्राणि घोरे तमसि वर्त्तते ॥[१*]बहुभिर्व्वसुधादत्ता बहुभिश्चा-नुपालिता[।*]

Fifth plate

४३. यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥[२*]स्वन्दातुं सुमहच्छख्यं(क्यं)दुःख-मन्या-

४४. र्थंपालनं(नम्) [।*]दानं वा पालनं वेति दानाच्छ्रेयोनु पालनम् ॥[३*]अद्भिर्द्दत्तं-त्रिभिर्भुक्तं सद्भिश्च

४५. परिपालितं(तम्) [।*] एतानि न निवर्त्तन्ते पूर्व्वराज कृतानि च ॥[४*]ब्रह्मस्वन्तु विषं घोरं न त्रि-

४६. षं विषमुच्यते[।*]विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकं(कम्)॥[५*] **कूनाचार्य्या-न्वयेन**

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1. This is Dravidian *ṟu.*
2. This is Dravidian *ṟe.*
3. This is Dravidian *ḻi*

४७. **कोङ्गणि पेर्न्दट्टारेणे**दन्ता(न्तां)ब्रशासनं लिखितं तस्मा[द्*]द्वादशखण्डुकावापमात्रं तत्र सु-

४८. क्षेत्रं ब्रह्मदेयक्रमेण दत्तं ।।।।

SUMMARY

After the usual invocation to the god Padmanābha, the charter gives the royal genealogy from **Koṅgaṇivarmma**-Dharmma-mahādhirāja to **Durvinīta** in more or less the same fashion as in other relevant W. Ganga charters (cf. No. 24 above).

Durvinīta's son was **Pṛithivī-Koṅganirāja** who had the second name of **Muṣkara** who was born to the daughter of the king who had been born in the lineage of **Dagdhacaraṇa** (i.e., **Karikāla**), the ornament of the Kṣatriya family of the **Cōḷas** who were the lords of **Uragapura**, whose two supple feet were adorned by the juice of the flowers of the garland adorning the heads of many different lords of the earth vanquished by him and whose body had become the object of the eyes of beautiful women, who had unlimited learning and was, in particular, a great expert in the science of polity, and who was indeed the very receptacle of all wealth;

by him was given, as per regulations and in the immediate presence of all the elders, free of all encumbrances, the village of **Kiṟumaṟekōḻi** on the southern bank of Kappuni (the river Kapini) to the brāhmaṇa **Kumbaśarman** of Taittirīya-caraṇa and Prāvacana-kalpa in the month of **Vaiśākha** on an auspicious day, moment and star.

This is followed by five of the customary imprecatory verses. The charter concludes with the statement that it was written (engraved ?) by **Koṅgaṇi-Perndaṭṭāra** of the lineage of **Kūnācārya** and that he was granted, as per *brahmadēya* rules, land of the extent of being sown with twelve *khaṇḍukas* of seeds.

No. 159

KUKNŪR PLATES OF MĀRASIṀHA II, ŚAKA 890

Provenance : Kuknūr, Yellurga Taluk, Raichur District, Karnataka.

References : *A.R. Ep.*, 1969-70, No. A 5.

Language : Sanskrit, prose and verse, and Kannaḍa.

Metres : Verses 1, 4, 8, 16-17, 19-20, 24-25, 35, 38, 40, 43 : *Sragdharā*; Verses 2, 5, 13, 23, 24, 42, 46-47, 50, 53-54, 66; *Vasantatilakā*; Verses 3, 9, 11, 14-15, 18, 22, 26, 33, 36-37, 39, 41, 45, 48, 51-52 : *Śārdūlavikrīḍitam*; verses 6, 32, 61-64 : *Anuśṭubh*; verses 7, 31, 57-60 : *Mālinī*; verse 10 : *Utpalamālikā* or *Kāmalatā*; verse 12 : *Śikhariṇī*; verses 21, 44 : *Indravajrā*; verses 27-28 : Arya; verses 29-30, 55-56 : *Praharṣiṇī*; verse 49 : *Mandākrāntā*; verse 65 : *Śālinī*.

Script : Kannaḍa.

Date : Śaka 890, Vibhava, Uttarāyaṇa-saṅkrānti (=968-69 A.D.).

TEXT[1]

First plate[2]

१. स्वस्ति[।*]जितंभगवता गतघनगगनाभेन पद्मनाभेन[।*]श्रीम**ज्जाह्नवेयकुळा**मळव्योमा-

२. वभासनभास्करः स्वखळ्गैकप्रहारखण्डितमहाशिळास्तंभ लब्धबलपराक्रमो दारुणारिगण-

३. विदारणोपलब्धव्र(व्र)विभूषणविभूषितः क(का)ण्वायन सगोत्रःश्रीमान् **कोङ्गुणिवर्म्म** ध-

४. र्म्ममहाराजाधिराज परमेश्वर श्री**माधव** प्रथम नामधेयः ।। तत्पुत्रः ।[3] पितुरन्वागत-

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1. From inked estampages.
2. There is a vertical string of nine floral designs engraved along the left margin, before the commencement of the lines.
3. This *daṇḍa* is redundant.

५. गुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजापाळन मात्राधिगतराज्यप्रयोज-

६. नो विद्वत्कविकाञ्चननिकषोपळभूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तकसू-

७. त्रवृत्ते⌢प्रणेता श्रीमान्**माधव**महाराजाधिराजः ।। तत्पुत्रः पितृपैतामहा (ह) गुणयु-

८. क्तो [ऽ*] नेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादित यशाः श्रीम**द्धरि**[1]**वर्म्म**म-

९. हाधिराजः ।। तत्पुत्रो द्विजं (ज) गुरुदेवतापूजनपरो नारायणचरणानु-

१०. ध्यातः श्रीमा**न्विष्णुगोप**महाराजाधिराजः । तत्पुत्र स्त्र्यंबकचरणांभोरु-

११. हरज⌢पवित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रय क्रीतराज्यः

१२. कलियुगबळपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्**माधव**महाधि-

१३. राजः ।। तत्पुत्रः **श्रीमत्कदम्बकुळ**गगनगभस्तिमालिनः **कृष्णवर्म्म**महाधिराज-

१४. स्य प्रियभागिनेयो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रहप्रधानशौर्य्यो

१५. विद्वत्सुप्रथमगण्यः श्रीमान्**कोङ्गुणिवर्म्म**धर्म्म महाराजाधिराज परमेश्वर श्रीम**दविनी**-

१६. **त** पथमनामधेयः ।। तत्पुत्रो विजृंभमाणशक्तित्रयः **अन्दरि आलत्तूर्प्पोरुळ**ಱೆ[2]**पेर्न्नगरा**-

१७. द्यनेकसमरमुखमखहुतप्रहतशूरपुरुषपशूपहारविघस विहस्तीकृतकृ-

१८. तान्ताग्निमुखः **किरातार्ज्जुनीय**पञ्चदशसर्गटीकाकार श्री**दुर्व्विनीत**प्रथमनामधेयः ।।

१९. तत्पुत्रः दुर्द्दान्तिविमर्द्द विमृदितविश्वम्भराधिपमौलिमाला मकरन्दपुंजपिंजरीक्रियमा-

२०. णचरणयुगळनलिन श्री**मुष्कर**प्रथमनामधेयः ।। तत्पुत्र श्चतुर्द्दशविद्यास्थानाधिगत-

Second plate : First side

२१. विमळमतिः विसे (शे) षतो [ऽ*] नवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो रिपुति-
मिरनिकरनिराकरणो-

२२. दयभास्करः श्री [**विक्र**] **म**प्रथितनामधेयः ।। तस्य **पुत्रः** अनेकसमर संपादितविजृंभित-
द्विरदनखकु-

२३. लिशाभिघातव्र (व्र) णसंरूढभास्वद्विजयलक्षणलक्षीकृतविशाळ वक्षस्थलः समाधिगत-
सकळशास्त्रार्त्थसमा-

२४. राधितत्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमान प्रभाव [:*] श्री **भूविक्रम**प्रथम-
नामधेयः ।। अपि च [।*]

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1. The numerical figure 1 in Kannaḍa is engraved after this letter and to the left of the ring-hole, to indicate the number of the plate.
2. This is Dravidian *ṟe*.

२५. वृत्तं ।। नानाहेतिप्रहारप्रविघटितभटोर×कवाटोत्थितासृग्धारास्वादप्रमत्तद्विपशतचरण क्षोदसम्मर्द्द भीमे[।*]

२६. संग्रामे **पल्लवेन्द्र**न्नरपतिमजयद्यो **विलन्दा**भिधाने राजा **श्रीवल्लभा**ख्यस्समरशतजयावाप्तलक्ष्मीविळा-

२७. सः ।।[१*]तस्यानुजो नतनरेन्द्रकिरीटकोटिरत्नार्क्कदीधिति विराजित पादपद्मः[।*] लक्ष्म्या स्वयंवृतपतिर्**न्नवका**-

२८. **म**नामा शिष्टप्रियो[ऽ*]रिगणदारुणगीतकीर्त्तिः ।।[२*]अपि च ।। गद्यं ।। तस्य **कोङ्गुणि**महाराजाधिराजस्य **शिवमा**-

२९. **रा**परनामधेयस्य पौत्रः समवनतसमस्तसामन्तमकुटतट घटितबहळरत्नविळ-

३०. सदमर धनुः ।[1] खण्डमण्डितचरणनखमण्डलो नारायणचरण निहितभक्तिः शूरपुरुषतु-

३१. रगवरवारणघटासंघट्टदारुणसमरशिरसिनिहितात्मकोपो भीमकोपः ।[1] प्रकटरतिसम-

३२. य समनुवर्त्तनचतुरयुवतिजनालोकधूत्तो(र्त्तो) लोकधूर्त्तः ।[1] सुदुर्द्धरानेकयुद्धमूर्ध्निलब्ध-

३३. विजय सं[पद]हितगजघटाकेसरी राजकेसरी ।। अपि च ।। वृत्तं ।। यो **गंगान्वय**निर्म्मळां-

३४. बरतळव्याभासनप्रोल्लसन्मार्त्तण्डो[ऽ*] रिभयङ्करः शुभकरः सन्मार्ग्गरक्षाकरः [।*] सौराज्यं समुपे-

३५. त्य राजसमितौ राजन्गुणैरुत्तमै राजा **श्रीपुरुष**श्चिरं विजयते राजन्य चूडामणिः ।।[३*]

३६. कामोरामासुचापे दशरथतनयो विक्रमे नामदग्न्यः प्राज्यैश्वर्य्यैबळारिर्ब्बहुमहसि रविः स्वप्रभु-

३७. त्वे धनेशः[।*]भूयो विख्यातशक्तिः स्पु(स्फु)टतरमखिळ प्राणभाजां विधाता ।[1] धात्रा सृष्टः प्रजानां पतिरिति कवयो यं

३८. प्रशंसन्ति नित्यं(त्यम्)।।[४*]अपि च ।। गद्यं ।। स तु प्रतिदिनप्रवृत्तमहादान जनितपुण्याहघोषमुखरित मन्दिरोदार[:]

३९. **श्रीकोङ्गुणिवर्म्म**धर्म्ममहाराजाधिराजपरमेश्वर **श्रीपुरुष** प्रथमनामधेयः ।। तत्पुत्रः प्रतापवि-

४०. नमितसकळमहीपाळमौलिमाळालाळितचरणारविन्दयुगळो निजभुजविराजितनिशितखड्गपट्टा(ट्ट) समाक्र-

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[1] This *daṇḍa* is redundant.

४१. ष्टनिकृष्टधरापाळवल्लभजयश्रीसमाळिंगितः ॥ अपि च ॥ वृत्तं ॥ यस्मिन्प्रयातवति कोपवशं मही-

४२. शे यान्तिक्षणादहित भूमि भुजो रणाग्रे । अन्त्रावळीवळय भीषणमन्तकस्य ।[1] वक्त्रान्तरं क्षतजकर्द्द-

Second plate : Second side

४३. मदुर्न्निरीक्षं (क्ष्यम्) ॥ [५*] अपि च ॥ गद्यं ॥ स तु विख्यात विमळगंगान्वयनभस्तळग भस्तिमाळी श्री**कोङ्गुणि वर्म्म**धर्म्ममहा-

४४. राजाधिराजपरमेश्वर श्री**शिवमारदेव**प्रथमनामधेयः ।[1] **सैगोट्ट**ापरनामा ॥ कनीया-न्विजयादित्यस्तस्या-

४५. सीत्सजयांगना [।*] संश्लिष्टवक्षाः संक्षिप्तकाळेयचरितो [ऽ*] भवत् ॥ [६*] अपि च ॥ वृत्तं ॥ भरत इव कळत्रं मेदिनीमग्र-

४६. जस्य ।[1] प्रयतमतिरगम्याम्मन्यते स्मावगर्ह्यां (र्ह्याम्) [।*] स तु सकळधरायान्धारिणी-नाथ सं (शं) सत् ।[1] प्रथितपृथु गुणो [ऽ*] पि

४७. प्रेमवान्सद्गुणौघैः ॥ [७*] अपि च ॥ गद्यं ॥ तत्पुत्रः शशधर करनिकरविशदविजय-यशोराशिविशदीकृत-

४८. विश्वविश्वंभराचक्रवाळः समधिगतसकलराज्यलक्ष्मी समाळिंगितोत्तुंगवक्षाः ॥ अपि च । [।*] वृत्तं ॥ दानेकानीनं (न)-

४९. मुर्व्वीभरभरणविधौ शेषमाजौ च पार्त्थं ।[1] गांभीर्य्ये वाहिनीशं कलियुगचरितोदन्वतः शोषणे च । दक्षं सद्बाड-

५०. बा (वा) ग्निं शरणमुपगतस्याबने वज्रबन्धप्राकारं प्राणभाजां स्थितिकरणविधौ यं वदन्ति प्रजेशं (शम्) ।- [८*] अपि च ॥ ग-

५१. द्यं ॥ स तु **सत्यवाक्यकोङ्गुणिवर्म्म** धर्म्ममहाराजाधिराज परमेश्वर श्री**राजमल्ल**-प्रथमनामधेयः । तत्

५२. पुत्रः निजभुजोद्दण्डमन्दराचळप्र [म*] थितविश्व विद्विगड्बळार्ण्णवोद्धृतराजलक्ष्मी-समाश्लिष्टसमभि-

५३. रूढम[2] (व) क्षाः । अपि च ॥ चापोन्मुक्तशरोत्कराग्रपृषिते चण्डासिविद्युत्ततौ कोपो-द्दामग-

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1. This *daṇḍa* is redundant.

2. The numerical figure 2 in Kannaḍa is engraved after this letter, on the left side of the ring-hole, indicate the number of the plate.

५४. जेन्द्रनीळजळदे रक्तप्रवाहे[ऽ*]समे । भीमे युद्ध घनागमे हयमहावाते रिपूर्न्नूर्ज्जितान्राजा ऱा[1]**मडि**नाम्नि यस्समजयद्राजाग्रणील्लीलया ॥[९*] **पल्लवराष्ट्रकूटकुरुमागधमाळवचो**-

५६. **ळलाळसंवल्लचळुक्य**वंशजमहानृपतिप्रमुखैरधिष्ठितं (तम्) । **वल्लभ**सैन्यमुन्नतमतङ्गजवाजि-

५७. भयाकुळं जयात्तल्ललनाक्षिवारिनिवहेन समं समरे न्यपातयत् ॥[१०*]अपि च ॥ गद्यं ॥ स तु

५८. **नीतिमार्ग्गकोंगुणिवर्म्म**धर्म्ममहाराजाधिराजपरमेश्वर भगवदर्हद्भट्टारकचरणारविन्दयुगळमधुपायमान-

५९. मान सश्रीम**दे**ऱे[2]**गङ्गदेव**प्रथमनामधेयः । तत्पुत्रः समस्तसामन्त मौळिमाळामकरन्दरजःशबळितचर-

६०. णारविन्दयुगळः समधिगतसमस्तविद्याविद्योतितान्तरात्मा ॥ अपि च ॥ वृत्तं ॥ यः प्रोद्यत्कलिकालवृत्तिवि-

६१. मुखः कामं गुणानां गणैर्म्मन्धातृप्रमुखादिराजसमितौ संभूषितस्सर्व्वथा । कोपोत्खातकृपाणखण्डितरि-

६२. पुक्ष्मापः कुळोद्योतकृन्माराकारतया मनस्सुविचरन्कान्ता जनानां भुविः(वि)॥[११*] इमे **वङ्गाः** **पौण्ड्राः** **मगध** नरपाः **कोश**-

६३. ळनृपाः अमी **कालिङ्गान्ध्राद्रमिळ** नरनाथाः स सुहृदः[।*]विशीर्ण्णा[ः*]शस्त्रौघैन्नरपतिविमुक्तैरितिजनः(नाः)प्रशं-

६४. सां यस्याळं विदधुरनिशं **सामियरणे** ॥[१२*]अपि च ॥ गद्यं ॥ स तु **सत्यवाक्यकोङ्गुणिवर्म्म**धर्म्म महाराजाधिरा-

Third plate : First side

६५. जः(ज)राजपरमेश्वर श्री**राजमल्ल**प्रथमनामधेयः ॥ अपि च ॥ वृत्तं ॥ तस्यानुजो विजितदुर्ज्जयराजरा-

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1. This is Dravidian ṟā.
2. This is Dravidian ṟe.

६६. जो लक्ष्मीपतिर्म्मुरमिव प्रथितं हरिर्व्वा । द्विष्टम्**महेन्द्र** मजयद् **बिरियूरुसू**ऱ[1]र्य्यंन्यत्र **सामियर**-

६७. णे[ऽ*]प्यथ **बूतुगेन्द्रः** ॥[१३*]कोपे यः प्रळयानळ स्सुरकुजस्त्यागे सतीष्वङ्गजो ।[2] विद्यांगे नळिनात्मजो गजनये

६८. साक्षात्करेण्वात्मजः[।*] **कोङ्ग**न्वारणबन्धवारण करान्जि(ञ्जि)त्वा रणे पञ्चवा-र्य्युक्तप्राक्तन योगतः करिशतान्ये

६९. को[ऽ*]ग्रहीद्दुर्ग्रहः ॥[*]तस्य सुदूरोत्सारितसकळकाळेय कळङ्कस्य नामश्रवणमात्रे-णैवोपश-

७०. मितगर्व्वंगळगृहीतभूभृन्मण्डळस्य समस्तशास्त्रात्थानुशासिसत्यपरचवनवृत्तस्य परम-जैनस्य **गु**-

७१. **णवुत्तरङ्ग**ापरनामधेयस्य स्वस्त्य**मोघवर्षदेव श्री पृथ्वी वल्लभ**सुतायां शुभलक्षण-निखिळावयवशोभि-

७२. तायां ॥ अपि च ॥ वृत्तं ॥ आशीर्व्वादपरंपरापरिणतौ कल्याण कुल्योदितौ श्रीह्री-कीर्त्तिविशिष्टशीलसमितौ

७३. नृत्यादि विद्याततौ[।*]शिक्षासिद्ध्युदयाचळोज्व(ज्ज्व)ळततौ **चन्द्रोब्बलब्बा** पृथु श्रीमत्यामेऱ[3]**गङ्ग**भूतळ-

७४. पतिर्ज्जातस्सुतो वाङ्निधिः ॥[१५*]अपि च ॥ गद्यं ॥ स तु प्रतिपत्कळाधर इव प्रतिदिनमस्खळ-

७५. दुदयप्रवर्द्धमानकळाभिरभिवर्द्धमानः स्वपितृव्येण **राजमल्ल** देवेन श्रीम**दे**ऱ[3]**य्यप्प**-

७६. पट्टबद्धः ॥ अपि च ॥ वृत्तं ॥ युद्धेनृत्यत्कबन्धत्रितयमनुगता शेषरक्ष⁐पिशाचे य-

७७. स्यायस्संप्रहारात्पतितगजततेर्द्धूतरक्तप्रसिक्ते [।*] ज्याभूमि(मौ)रक्तवृष्टेश्चिरमिव भव-

७८. त⁐पापनाशे स्म सद्यो व्यागर्ज्जद्धूतवर्ग्गोहरिकुळिशहताद्धू भृतो[ऽ*]नेकतो वा ॥ [१६*]तस्मिन्यु-

७९. द्धे**न्महेन्द्रं** बळमिव बलभिद्या(द्यो)जघानार्य्यवीर्य्यं(र्य्यो) **सू**ऱ[1]**रन्नाडुगार्णिणि** पृथुतर **मि**-

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1. This is Dravidian *ṟū*.
2. This is *daṇḍa* is redundant.
3. This is Dravidian *ṟe*.

८०. **डिगेश्यादि** शैळेन्द्रदुग्गर्गान[1] न्न्यां (न्यां) **स्तिप्पे**ಱು[2]मभ्रंलिह् मतिशयमा (वा) **न्येंज**ಱಾ[3]-द्यानधृष्यान् विग्र (ग्रा) ह्या नग्रहीद्यो

८१. झटिति परिगळद्दुग्गंवद्गर्व्वंजाळं (लम्) ।। [१७*] अपि च ।। गद्यं ।। तेन शरत्समयसमुदितविशदतरशिशिर [कर*] किरण निकराय-

८२. मानपटुतरयश ͜ पयोनिधिमज्जनोन्मज्जनोन्मूळीकृतकळिमळिन गेयवाद्यनृत्यविद्योपविद्याभरतेन म-

८३. व (वै) य्याकरणप्र (प्रा) माणिकेन समस्ताभिरामिक [विजिगीषु*] गुण मणि [भूषण] भ्राजमान नीतिमार्ग्गेण समस्तसामन्त ललाटघट्टितपा-

८४. दारविन्दद्वयेन धात्री निरवग्रहेण पालिता ।। स तु **नीतिमार्ग्गं कोङ्गणिवम्म (र्म्म)** धर्म्म-महाराजाधिराजपरमेश्वर-

८५. श्रीम**दे**ಱೆ[4]**गङ्गदेव**प्रथमनामधेयः **कोमरवेडेङ्ग**ः ।। अपि च ।। वृत्तं ।। तस्य ब्रह्ममहीन्द्रवृन्दमकुटव्यास-

८६. क्तरक्तातुळच्छायाकुंकुममंजरीकृतपदद्वन्द्वस्य देव्यां प्रभुः [।*] **चाळुक्या**मळवंश भूनिजगलिक्ष्मागाळपुत्र्या-

Third plate : Second side

८७. म्म (म) भू**ज्जाकांबा**व्यपदेशभाजितनयः श्री**सत्यवाक्यो** नृपः ।। [१८*] राजन्तीं राजविद्यां द्विरदनतुरगारोहणं कन्दु-

८८. कस्य क्रीडान्निर्स्त्रिशधेनुं [धनुरसि] लतिकान्नाटकं शब्दविद्यां (द्याम्) [।*] वैद्यं काव्यं प्रमाणं सगणित भरतं सेतिहासं

८९. पुराणं नृत्यंगीतञ्च वाद्यं प्रथमवयसि यो [ऽ*] भ्यप्त (स्त) वानिद्ध बुद्धिः ।। [१९*] **अन्ध्रा** रुन्द्रं गिरीणां पृथुळजळनिधेर्म्म-

९०. ध्यमीशाः **रवशानां पाण्ड्याः** श्रृङ्गन्तरूणाम्म (म) सुरविवरकं संहतिर्स्स**हळानां** (नाम्) [।*] पाताळं **केरळेन्द्रा** यममुखकु-

९१. हरं **पल्लवान्सं** (स्सं) श्रयन्ते यस्मिन्संरंभभाजिक्षितिभुजि भुजनिर्भ्भा (र्भा) सि निर्स्त्रिशयष्टौ ।। [२०*] अपि च ।। गद्यं ।। स तु **सत्य-**

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1. Read दुग्गर्गान् । अ°.
2. This is Dravidian *ṟu*.
3. This is Dravidian *ṟā*.
4. This is Dravidian *ṟe*.

९२. **वाक्यकोङ्गुणिवर्म्म**धर्म्ममहाराजाधिराजपरमेश्वर श्रीम**न्नरसिंह देव**प्रथमनामधेयः **बीरवेडेङ्ग**[:॥]

९३. अपि च ॥ वृत्तं ॥ तस्यानुजो यो[ऽ*]जनि **राजमल्लो** नाम्नादिना दुर्द्धरराजमल्लः पूर्व्वावनीपाळकनीतिमार्ग्गो नाम्नापरे-

९४. णापि च **नीतिमार्ग्गः** ॥[२१*]पादातंशरपंजरैरविरळैरश्वीयमुग्रासिना हत्वा हास्ति-कमेकमेकगन्धकरिणा मूर्त्यानो-

९५. ழ[1]**बाण्णिगं**(गम्) [।*]जित्वाविश्रुत**कोत्तमंगल**रणे बाणै स्त्रिभिर्म्मं(र्म्मुं)द्रितं कृत्वा बिभ्यतमत्युवाह कृपया

९६. श्री **राजमल्ला**धिपः ॥[२२*]अपि च ॥ गद्यं ॥ स तु **नीतिमार्ग्गं कोङ्गुणिवर्म्म**धर्म्म-महाराजाधिराजपरमेश्वर श्री

९७. **राजमल्ल**प्रथमनामधेयः कच्चेयगङ्गः ॥ अपि च ॥ वृत्तं ॥ तस्यानुजो निजभुजार्ज्जित-संपदर्त्थी

९८. भूवल्लभं[2] समुपगम्य **डहाळ**देशे[।*]श्री**बद्देग**न्तदनु तस्य सुतां सहैव वाक्कन्यया व्यवहदुक्तवि-

९९. धिस्त्रिपुर्य्यां(र्य्याम्)॥[२३*]लक्ष्मीमिन्द्रस्यहर्त्तुं गतवति वियद्**बद्देगांक**महीशे हृत्वा **लल्लेय**हस्तात्क-

१००. रितुरगसितच्छत्रसिंहासनानि[।*]प्रादात्**कृष्णाय** राज्ञेक्षितिपति गणनाश्व(स्व)ग्रणीर्य्यं-⌣प्रतापाद्रा-

१०१. जा श्री **भूतुगाख्य**स्समजनि विजितारातिचक्रः **प्रचण्डः** ॥ [२४*] किं चातः किन्नु नागाद**चळपुर**पतिः **कक्कराजो** [ऽ*]न्त-

१०२. कास्यं **बिज्जाख्यो दन्तिवर्म्मा**(**र्म्मा**) युधि निजवनवासिन्वमे वाज**वर्म्मा**(**र्म्मा**) [।*] शांतत्वं **शान्तळेशो** नुழ[3]**गुगिरि** पति**र्द्दामरे**(**रि**) दर्प्पं भं-

१०३. गं वार्द्धयन्त**नागवर्म्मा** भयमतिरभसा(या)**द्गङ्गगांगेय** भूपात् ॥[२५*] **राजा-वित्य** नरेश्वरं गजघटाटोपेन संद-

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1. This is Dravidian *ḻāṁ*.
2. The numerical figure 3 in Kannaḍa is engraved after this letter and to the left of the ring-hole, to indicate the number of the plate.
3. This is Dravidiain *ḻu*.

१०४. र्प्पितं जित्वा देशतयेवगण्डुगमहो निर्द्धाटिच **तंजापुरीन्ना**[1] ழ[2]**टे** प्रमुखादिदुर्ग्गनिवहान्दग्धा (ग्ध्वा) गजेन्द्रान्हया-

१०५. न् **कृष्णाय** प्रथितं धनं स्वयमदात्[3] श्री**गङ्गनारायणः** ॥[२६*] अपि च ॥आर्य्या॥ एकान्तमतमदोद्धतकुवा-

१०६. दिकुंभीन्द्रकुंभ संभेदं (दम्) [।*] नैगमनयादिकुळिशैरकरो**ज्जयवुत्तरङ्ग**नृपः ॥[२७*] तस्य कविनिकषभूमे**र्ब्ब**-

१०७. **द्दगदेवस्य** गुणनिधे‿पुत्र्याः [।*] **रेवकनिम्मडि** नाम्न्याः **चागवेडें**गीति सै (सं) ज्ञायाः ॥[२८*] अपि च ॥गद्यं॥ स तु **स**-

१०८. **त्यवाक्य कोङ्गुणिवर्म्म**धर्म्ममहाराजाधिराजपरमेश्वर भगवदर्हद्भट्टारकचरणारविन्दयुगल-

Fourth plate : First side

१०९. मधुपायमानमानस श्री**भूतुग**प्रथमनामधेयः **नन्नियगङ्गः** ॥ अपि च ॥ वृत्तं ॥ तत्पुत्रो **मगधक**-

११०. **ळिङ्गपाण्ड्यचोळ**क्ष्मापाळैरभिनुतपादपङ्कजस्य [।*] **कृष्णस्य** प्रहतरिपुव्रजस्य पुत्री (त्रीं) लीळातो व्यवहदा (द) चिन्त्य **नीतिमा**-

१११. **र्ग्गः** ॥[२९*] स स्नेहान्सकळमहीश**कृष्ण**भूपाद्भूनाथः खळु मदनावतारस (सं) ज्ञं [।*] छत्रन्तन्नरपतिभिर्न्न कैश्चिदाप्तं सं-

११२. प्राप्तो **मरुल** इति प्रसिद्धनामा ॥[३०*] अपि च ॥गद्यं॥ स च जिनवरच्चरणांभोरुहमधुपायमानमानसो मानस

११३. सरोवर इव समाश्रितसकळ राजहंसोहंसधवळायमानदिगन्त विश्रान्तकीर्त्तिः कीर्त्तिमनोभवः ॥ अपि च ॥ वृ-

११४. त्तं ॥ बुधकमळहितत्वाद्गङ्गमार्त्तण्ड भूपः कविनुतचरित त्वान्मानवो **नीतिमार्ग्गः** [।*] बळिरिपुदह (ळ) नत्वा**द्गङ्गचक्रायु**-

११५. **धाङ्कः** कृपणजनहितत्वात्कामदः कामदानात् ॥[३१*] अपि च ॥ श्लोकं ॥ यस्य चाळोकन (नं) प्राप्तो मन्यते कामिनीजनः [।*] मम रा-

११६. मेति स (सं) ज्ञेयं संप्रासाद्य कृतार्त्थतां (ताम्) ॥[३२*] वृत्तं ॥ शौचं शौचमहाव्रतैः कविवरैः काव्यं कृतार्त्थार्त्थिभिस्त्यागः **के**-

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1. Read पुरीम् । ना°.
2. This is Dravidian *ḻkō*.
3. Sandhi has not been observed here.

११७. **रळपाण्ड्यचोळ**निवहैः शौर्य्यान्नियोनीतिगैः [।*] धर्म्माधर्म्म परैर्ज्जनैस्सुभगता(तां) यस्यादराद्गी-

११८. यते सो[ऽ*]यं सत्यगुणांबुधिर्व्विजयते श्री**गङ्गचक्रायुधः** ।।[३३*] अपि च ।। गद्यं ।। स तु **नीतिमा-**

११९. **र्गकोङ्गुणिवर्म्म**धर्म्ममहाराजाधिराज परमेश्वर श्री**पुणुसेयगङ्ग** प्रथमनामधेयः **कलियुग-**

१२०. **भीमः** ।। अपि च ।। वृत्तं ।। आसीज्जगद्गहनरक्षणराजसिंहः क्ष्मामण्डळाब्जवनमण्डनराजहंसः [।*] श्री-

१२१. **मारसिंह** इति बृंहितबाहुकीर्त्तिस्तस्यानुजः कृतयुगः क्षितिपाळ कीर्त्तिः ।।[३४*] आदेशाद्देव**चोळान्त-**

१२२. **क**धरणिपते**र्गंगचूडामणि**स्त्वं वेगादभ्येति योद्धुं त्यज गजतुरगव्यूहसन्नाहदर्प्पं [।*] ग-

१२३. ङ्गामुत्तीर्य्यगंतुंप्लवबळमतुळं कळ्पयेत्याप्तदूतैर्व्विज्ञप्तं **गूर्ज्जराणां** पतिरकृत तथा यत्र

१२४. जैत्रप्रयाणे ।।[३५*] **लल्लः** प्रौढसितासिदण्डदशनक्षुण्णक्षमा भृत्कुळस्तावद्विन्ध्यगिरीन्द्रसन्धुरपतिः[1] स्वैरा-

१२५. दवैरस्थितः । याव**द्गुत्तियगङ्ग**सैन्यपटहप्रध्वानसिंहध्वनिन्नोद्यातीतिदिगन्तरेषुपतिकैर्य्य-

१२६. द्विक्रमः कथ्यते ।।[३६*]वंशश्रीगृहमण्डनं कुळधनं लक्ष्मी सखिस्सुन्दरीर्व्वीरश्रीकृतकाचळान्मदगजा**नल्ल-**

१२७. स्य हत्वारणे[।*]य**श्चोळान्तकवीर**विस्मयकरो जातस्तवेव स्तुवे देवं **गुत्तियगङ्ग**भूपमिति यं विश्वंभरा व-

१२८. न्दते ।।[३७*]विन्ध्येवन्धीकृतारिक्षितिपतिमहसिस्वर्गते **कृष्णराजे** दोष्णावष्टभ्यदुष्टावनिपकुळमिळा**मिन्द्रराजस्य**

१२९. कर्त्तुं(र्त्तुम्) [।*]त्राणश्वेतातपत्रः कुमुदरुचियशच्छत्रमुख्यामपूर्व्वां प्राप्तः श्री**गङ्गचूडामणि**रिति धरणि

Fourth plate : Second side

१३०. स्तौति यद्वीरकीर्त्तिः ।।[३८*] एकस्संप्रति **मारसिंह**नृपति र्व्विक्रान्तकण्ठीरवो यत्र त्रासितसाहसोन्मदमहासामन्त-

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[1] Read सिन्धुरपतिः.

१३१. मत्तद्विपे [।*] **इन्द्र**स्याजनि पट्टबन्धमहिमा निर्व्विघ्नमित्युर्व्वरा चक्रं यस्य पराक्रमं पुळकितैर्व्व्यार्यावर्ण्णयन्य-

१३२. ङ्गकैः ॥[३९*] स श्रीकान्ताकटाक्षावळिललितरुचा माळया चामराणां लीळाव- द्वारनारीकरविचळितया सञ्च-

१३३. रेत्कुन्तळान्तः [।*] वीरोर्व्वीपाळसेवांजळिकमळपुटैरर्ग्घि तांघ्रिश्चिराय क्षमाकान्तां कीर्तिभूषारुचिरनुभवता**द्गङ्गक**-

१३४. **न्दर्प्प**भूपः ॥[४०*] पादांभोरुहभृङ्गभृत्यभरण व्यापारचिन्तामणिः संत्रासग्रहविह्वळी- कृतरिपुक्ष्मापाळरक्षामणिः [।*]

१३५. वाद्यत्कण्ठ विभूषणोकृतगुणप्रोद्भासिमुक्तामणिर्द्देव × कस्य न वर्ण्णनीयचरित श्री**गङ्गचूडामणिः** ॥[४१*] दिक्कन्यका-

१३६. विचकितोद्गमकर्ण्णपूराः दिग्वारणाः(णा) श्रवणपल्लवचामराश्च आभान्तिसंप्रति निरन्तरमुल्लसद्भिः श्री**मारसिंह**-

१३७. नरनाथ भवद्यशोभिः ॥[४२*] मन्दाकिन्या जिनेन्द्रस्नपनविधि पयस्सन्दसंपाटितायाः काळिन्द्याश्चण्डवैरिप्रहितग-

१३८. जमदश्चोतनिर्व्वर्त्तितायाः [।*] संभेदश्रीनिकेतांगणभुविभवतो **गङ्गकन्दर्प्प**भूप व्यातन्यो दि-

१३९. ग्वधूनां विधुविजयियशोहारमाचन्द्रतारं (रम्) ॥ [४३*] अपि च ॥ गद्यं ॥ स भुवनैकमङ्गळजिनेन्द्रनित्या-

१४०. भिषेक[1] मङ्गळकळशीकृतारातिक्षितीशकेशापहारागतराज्याभिषेक रत्नकळशः स तु **सत्य**-

१४१. **वाक्यकोङ्गणिवर्म्म**धर्म्ममहाराजाधिराजपरमेश्वर श्री**मारसिंहदेव** प्रथमनामधेयः **गङ्गक**[2]-

१४२. **कन्दर्प्प**ः ॥ अपि च ॥ **गङ्गान्ववा**योदयशैळभानोः श्रीपद्मिनीकामविकाश (स) हेतोः [१*] तस्याग्रजा **कुन्द**-

१४३. **णसामि**रासीत्कुन्दच्छदच्छायगुणी प्रसूतिः ॥[४४*] नेत्रानन्दकरो विधुर्द्धृतरिपुध्वा- न्तस्सहस्रद्युतिः स्वश्री (स्त्री) यो

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[1] The numerical figure 4 in Kannaḍa in engraved after this letter and to the left of the ring-hole, to indicate the number of the plate.

[2] The letter क is redundant.

१४४. **जयबुत्तरङ्ग**नृपतेस्सोन्वर्त्थनामोन्नतः [।*] **राजादित्य**महीपति⌒पतिरभूद्यस्या **श्चळुक्यान्वय-**

१४५. क्षीरांभोनिधिसंभवक्षितिभुजामुत्तंसभूषामणिः ।। [४५*] यस्याविपक्षवनितावदनारविन्दचन्द्रद्यु-

१४६. तेश्चरितजन्म भुवो बभूव । मूतिर्म्मनोजनवचंपकचापयष्टिः कीर्तिश्च दिग्युवतिनूतनहार-

१४७. यष्टिः ।।[४६*] चूतांकुरप्रसवपल्लवमल्लिकाभिर्द्देवस्य पुष्पधनुष⌒प्रविधायपूजां (जाम्) [।*] सौभाग्यमु[1]

१४८. मुत्पळ विळासविळोचनाभिरभ्यर्त्थ्यंते स्म कुसुमर्त्तु दिनेषु यस्याः ।। [४७*] शुद्धान्तप्रमदासु यौवन-

Fifth plate : First side

१४९. मदादुद्दामलीळास्वपि प्रत्युक्तप्रतिकामिनीजनधियो यस्यास्सपत्नीमतिः [।*] आसीदाहवदो-

१५०. हृदक्षितिपते⌒प्राणप्रियायाः परं वीरश्रीयुवतौ मनोज विजय श्रीनित्यचैत्रश्रियः । [।*४८] नित्यं

१५१. यस्यां समजनि जिनस्नानवार्द्धौतदूते चूडाधारे जिनपदनख ज्योतिषां चक्रवाळं (ळम्) [।*] सान्द्रोन्मीळद्विचकि-

१५२. ळमयादाम यस्याश्चलीळारत्नादर्शो जिनमुखमभूद्भक्ति भूषान्दधत्याः ।। [४९*] अपि च ।।गद्यं।। श्रीमदमरनर-

१५३. वरनिकरमौळिमाळारज ⌒ पुंजपिंजरीभूतजिनेन्द्रचन्द्रपादारबिन्द द्वन्द्वषट्पदायमाना मानाग्रोदग्रधन-

१५४. दानानन्दीकृतानेकाश्रित विबुधजनहृत्पद्मा पद्माधिपपरम जिनेन्द्रप्रणीततत्वा (त्त्वा) मळजळप्रक्षाळितनिखि-

१५५. ळमनोमळा । मळास्पदानेककुमतिजनकथितदुस्तत्व (त्त्व) जळप्रपातसुदूरीभूतचित्तहरिणी । हरिणीक्ष-

१५६. णधवळकमळदळविळासाकर्ण्णायत रुचिरलोचनद्वय मधुकरविराजमानमुखांबुजा । अंबु-

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[1] The letter मु is redundant.

१५७. जारिकरनिकरबिमळविपुळजिनशासन भवनमूलस्तंभायमान गङ्गकुळनभस्थ (स्त) ळाळंकार

१५८. त पूर्ण्णचन्द्रद्युतिः । चन्द्रद्युतिगिरीन्द्रामरेन्द्रकरीन्द्रकुन्दारबिन्द कुमुदसमुदितिविश-

१५९. दशारदाभ्रविभ्रमचारुकीर्त्तिः । कीर्त्तिध्वजाभिव्याप्तविपुळोदधि समुद्भावितावधिसमधि-

१६०. कभुवनान्तराळा । भुवनान्तराळसकळबाळाबळापर्य्यन्तानेक जनानवरतसमानाका-

१६१. रसंस्तूयमानानूनचारुचरिता । चारुचरिताधरीकृताखिळ भुवनतळप्रथित समुप-

१६२. गतविशुद्धेद्धनीतिभूषाविशेषोपभूषिताशेषदोषगहन दहनायमानानूनमानवज्जनलक्ष्यभूत-

१६३. प्रजातपुरातनप्रतिव्रता । प्रतिव्रतात्वाधिकविशदानेकाचिन्त्य संपद्स (त्स) मेतसव्द्रतशीळसंकुळाळंकृ-

१६४. तनिखिळविमळलक्षणोपलक्षितसकळजनाक्षिपक्षपातजनन समर्त्थकोमळांगयाष्टिः । कोमळां-

१६५. गयष्टिविशिष्टजनप्रशस्यमानाधिकसौन्दर्य्यसंपद्प्र (त्प्र) बल विमळधिषणाविशेषासमानीकृतमदनमानसो-

१६६. न्मादनवररूपविराजितानेककळास्पदरतिसरस्वतीदेवताति दुष्प्रापसकळकळाक-

१६७. ळापपारावारपारप्राप्त्यवाप्तातिप्रसिद्धविशुद्धेद्धबिद्वज्जन श्रद्धेयतोपबद्धनिरुद्धात्मीयसमान-

Fifth plate : Second side

१६८. परमगुणरुचिराननेकरत्ना रत्नोपदानपुरस्सरणचरणसरसीरुह द्वयावनतानेको-

१६९. दग्रोग्रसंग्रामरङ्गप्रभंगुरीभूतप्रभूतघोरारातिनिकर **चाळुक्य** वंशचूळाम-

१७०. णीयमान **राजादित्य**भूपाळमनोवल्लभा । **वल्लभा**रातिभूपाळकुळ कुळविळासिनीज-

१७१. नवदनकमळकळापा कळापायमानजिनपतिकमळयुगळ रेणुपवित्रीभू-

१७२. तोत्तमाङ्गगङ्गकन्दर्प्पाग्रजन्मा । जन्मान्तकभयरागविराग रोगाद्यनेकघोरकरिमकर-

१७३. निकरभयंकराकारसंसारनीराकरप्रभीरुभूतनिखिळभव्य जनप्रशस्यसस्या-

१७४. ह्लादनकरसुधावृष्टिः । सुधावृष्टिप्रकृष्टानन्दिवेणुप्रवीण वीणप्रक्वणि-

१७५. तातिशैत[1]प्राणिगणकर्ण्णरसायनावितथमितहितमुहुराकांक्ष्य-

१७६. माणचतुरवचनरचना । वचनरचनानुरूपकळ्पशाखि वदनलोभिमत-

१७७. फळसमर्त्थननित्यप्रवर्त्तमानयथायोग्यत्वानुप्रयातदानप्रवृ-

१७८. त्तिः । दानप्रवृत्तिसमनुरूपाहीनन्यायमार्ग्गानुसरणसमार्ज्जित द्रव्यसंपद्

१७९. संपत्सौन्दर्य्यभाग्यसौभाग्याद्यनेकगुणजनिताहंकार महाग्रहावेशपरव-

१८०. शाशयानवधारित साध्वसाधुजनमानावमान निष्पादन सुदूरी-भूतसम्यग् ज्ञा-

१८१. ना । सम्यग् ज्ञानाभिधानाङ्कुशनिरुद्धक्षणक्षयलक्षणातिदुर्ल्लभा अधᳶपतन नि-

१८२. बन्धनविषयसुरवारण्यप्रवृत्युत्सुक स्वेन्द्रियमत्तमहामातङ्ग पवित्रचरित्र-

Sixth plate : First side

१८३. प्रपाळितसकळजीवगणमुनिजननिकरचरणराजीवयुगल भक्तिप्रकर्षोपलब्ध स-

१८४. र्व्वोपद्रवशान्ति × **कुन्दणस (सा) मि**[2] श्चिरंजीयात् ॥ अपि च । वृत्तं ॥ वीणासु गीतिषु
कथासु च

१८५. दिग्वधूनां दिक्पाळकैस्सुरमहीरुहमंजरीव । लीळावतंस पदवीमुपनीयमाना

१८६. कळ्पान्तमुल्लसतु **कुन्दणसामि**कीर्त्तिः ॥ [५०*] अपि च ॥ श्रीमान्काश्यपगोत्रवेस्म-
(श्म) विळसद्दीपा-

१८७. यमानो वनो गन्ताचिन्त्यसमस्तशास्त्रजळधे ᳶ पारं सुदूरस्थितं (तम्) । **कञ्चीदेश**
विनिर्ग्गतः

१८८. प्रगतदुष्कृत्यᳶप्रवृत्या महानासी**दय्यपभट्ट** इत्यभिनुत स्सद्भिस्सतामग्रणीः ॥[५१*]

१८९. यो वास्मि भुवने महोदधिपरीतान्ते समन्तादपि प्रस्तू (स्तु) त्येक समस्तशास्त्रनिपुणे-

१९०. ष्वग्रंगुणग्रामणीः[।*]यत्कीर्त्तिर्व्विशदेन्दुकुन्दकुमुदाकारा नुकाराधरा पारं

१९१. व्याप्य विजृंभते समधिग श्रीरद्यकिंवर्ण्यते ॥[५२*] तस्याभवद्विदितवेदसमस्त-

१९२. शास्त्रश्शास्त्रोक्तमार्ग्गचरितार्ण्णवपूर्ण्णचन्द्रः [।*] चन्द्रांशु निर्म्मळगुणाधर ध-

१९३. र्म्मपुत्रः पुत्र**स्त्रिविक्रम** इतिप्रथित[:*]पृथिव्यां (व्याम्) ॥ [५३*] आप्त्वा समस्त
भुवनान्यपि सङ्कुचित्यति[3]ष्ठ-

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[1] Read तातिशयित. The numerical figure 5 in Kannaḍa is engraved after the letter ति and to the left of the ring-hole, to indicate the number of the plate.

[2] This and the following two letters have been corrected from what appears to have been originally engraved as म्याभिसं.

[3] Originally त्ति had been engraved and then the subscript erased.

१९४. त्यतीवविपुळापि च यस्य कीर्त्तिः [।*] विन्ध्याचळप्रतिम मत्तमहेभबिंबं स्वल्पे [ऽ*] पि दु (द)र्प्पणत-

१९५. ळे विमळे यथैव ।।[५४*] तत्पुत्रस्सकळ कळाभिधानभास्वद्वं सो (शौ) घाळंकृत चरुमानस श्रीः [।*]भू-

१९६. देवस्वकरसमाहिताग्निदेवो[1] भद्राङ्गस्समजनि रुद्रनामधेयः ।।[५५*] प्राळेयाचळहरहास-

१९७. सु(शु)द्धकीर्त्तिः स श्रीमान्वेद इवात्र दिव्यमूर्त्तिः[।*]संसुंभं निजकुळपद्मषण्ड भानुः[2] र्द्दीनानामनवर-

१९८. कामधेनुः ।।[५६*]समजनिकुळकेतु×**काळपर्य्य** स्सुधैर्य्य[:*] श्रुतबुधजनदाना धी-

Sixth plate : Second side

१९९. न सञ्चित्तवित्तः [।*] निजचरितसुदूरप्रेरितानैषदोषस्समुपगत[पु]नीतस्तस्यपुत्रः कुळेन्द्रः ।।[५७*]

२००. निधिरधिकगुणानां वेदवेदान्ततत्व(त्त्व)प्रवळविमळ सिन्धुर्ब्बंन्धुरेक⁀प्रजानां(नाम्) [।*]भुवनभवन सीमाक्रान्त-

२०१. विक्रान्तिसंपज्जगति सदभिमानस्तस्य क[:*[स्यात्समानः ।।[५८*] अधरितहरहास-प्रोल्लसत्कीर्त्तिवल्लीतरु-

२०२. रुविबुधानामग्रगण्यस्सुपुण्यः । समुपगतजनानां कळ्प वृक्ष⁀प्रदक्षस्तदमितचरितानां निर्ण्ण-

२०३. यं वर्ण्णक×कः ।[।*५९]सुरनरपतिभास्वन्मौळिगाढावलीढं भवगहनकृशांनुर्य्योगिहृत्पद्मभानुः[।*]दि-

२०४. विजरिपुकुळानां काळदण्डो[ऽ*]स्य नित्यं पुररिपुपदपद्मं चेष्टामिष्टसिध्यै ।।[६०*] अपि च ।। गद्यं ।। तस्मै

२०५. **कालपार्य्यभट्टाय** **गङ्गकुळ**जळधिकळापतिस्सौन्दर्य्यं धैर्य्यंबुद्धिसमृद्ध्यसमानितरतिरत्नाकरवा-

२०६. ग्देवताशरच्छन्द्रांसु(शु)विशदाचलितविपुलसम्यक्त्वा **बूतुगनर्णु**गिस्सम्यक्त्वरुग्मिणी-त्या-

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[1] Originally वाः was engraved and subsequently corrected to वो.

[2] The *visarga* is redundant.

२०७. दियथार्त्थामळांकमाळाभिरनवरत(तं)अभिष्टूयमाना सा श्रीमत्**कुन्दणसामिः** स्वस्ति **स(श)क-**

२०८. **नृपका[1]ळातीतसंवत्सरशतेस्व(ष्व)ष्टसु नवत्युत्तरेषु विभवसंवत्सरे** प्रवर्त्तमा-

२०९. ने **उत्तरायणसंक्रान्तौ धवळविषयान्तर्व्वर्त्तिकुक्कनूर** नामाग्रहारादुत्तरस्यान्दि-

२१०. शि **राजपुर**नामाग्रहारात् पश्चिमस्यान्दिशि **अड्डवुरगे** नामग्रामं स्वकीयानुजे श्री-

२११. मत्**गङ्ग[2]कन्दर्प्पे धवळविषय**मखिळं **गङ्गपाटीञ्च षण्णवतिसहस्रसंख्यापरिमितम्**प्रतिपाळयति

२१२. तस्माल्लब्ध्वाप्रादात्[।*] तस्यचतुराघाटशुद्धित⁀प्रकटीक्र(क्रि)यते सीमा[।*] पूर्व्वस्यान्दिशि निम्भा(म्बा)रामः त-

२१३. स्माच्चदक्षिणाभिमुखं गत्वा आग्नेय्यान्दिशि वापी तस्याश्च पश्चिमाभिमुखं गत्वा प्रवाहः[3] तस्माच्च गत्वा

२१४. कुक्कनूरपथ⁀पूर्व्वदिग्भागे शमीवृक्षः ततो[ऽ*]पि गत्वा अक्करबोवसरोवरदक्षिणकोडिस्तस्मादपि

२१५. गत्वा सोंपितटाक दक्षिणकोडिस्ततश्चगत्वा ग्रामत्रयमध्य सीमाभूतमहाशिळा ततश्च पश्चिमं

२१६. गत्वानरेयङ्गल्ल नामग्रामप्रवाहस्तस्मा[4]च्चोत्तराभिमुखं गत्वा कुञ्चतटाकः तस्माच्चावका-

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२१७. शनिमित्तप्रहरणशिळागृहं तस्माच्च पूर्व्वाभिमुखंगत्वा पञ्चण्डवृक्षः ततो[ऽ*]पि गत्वा सि[रिबब्बुला]ततश्च

२१८. गत्वेशाने आषाड(ढ)[5]पाषाणपुंजः ततोदक्षिणाभिमुखंगत्वा महादेवगुड्ड[:*]तस्माच्च पूर्व्वोक्तनि-

२१९. बारामसंयुक्तासीमा एषा चतुराघाटशुद्धिः तस्य ग्रामस्य ध्रुवकं कुक्कनूर कट्टळात्सुवर्ण्णव-

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1. The numerical figure 6 in Kannaḍa is engraved after this letter and to the left of the ring-hole, to indicate the number of the plate.
2. सन्धि has not been observed here. Read मद्गङ्ग.
3. The विसर्ग mark, originally omitted, has been inserted between the letters हृ and त.
4. After this, the letter च्च was engraved and then partially erased, before engraving च्चो.
5. This can also be read as आपाद.

२२०. ण्णं नवनवति दीनारस्सिद्धायः प्रतिवर्षन्देयः तस्मादन्य सर्व्वबाधारहितः एतत्सर्व्वं भाविनो भू-

२२१. पाळा⌒पाळयन्तु[।*]उक्तञ्च पुरातनैर्म्मन्वादिभिः ।। बहुभि र्व्वसुधा दत्ताराजभि-स्सगरादिभिः[।*]यस्य यस्य

२२२. यदाभूमिस्तस्य तस्य तदा फलं(लम्)।।[६१*]स्वन्दातुं सुमहच्छक्यन्दु×खमन्यस्यपाळनं (नम्) [।*]दानं वा पाळनं

२२३. वेति दानाच्छ्रेयो[ऽ*]पाळनं(नम्)।।[६२*]विन्ध्याटवीष्वतोयासु ।[1] शुष्ककोटर-वासिनः[।*]कृष्णसर्प्पा हि जायन्ते

२२४. ये हरेयुर्व्वसुन्धरां(राम्)।।[६३*]स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां(राम्) [।*] षष्टिं वर्षं

२२५. सहस्राणि विष्टायां जायते कृमिः ।।[६४*]अपि चोक्तं राम स्वामिनापि ।। सामान्यो [ऽ*]यं

२२६. धर्म्मसे[2] तुर्न्नृपाणां काळे काळे पाळनीयो भवद्भिः[।*]सर्व्वानेतान्भाविन⌒पार्त्थि-वेन्द्रान्

२२७. भूयो भूयो याचते रामभद्रः ।।[६५*]मद्वंशजा⌒परमहीपति वंशजा वा पापाद-

२२८. पेतमनसो भुवि भावि भूपाः[।*]ये पाळयन्तिमम धर्म्ममिमं समस्तं तेषाम्मया विरचितों-

२२९. जळिरेष मूर्द्धि[3][।।*६६]स्वस्ति **सत्यवाक्यपेर्म्मानडिगळ** सग्गाटव **शूरस्तगण**

२३०. **यणन्दिदेवर** गुड्डं **शासनदो**ऱ[4] **गङ्गन्य्यम्ब**रेयिसिदों **लोवियदासन** मगं **कण्णुग**नलिखितं[5]

SUMMARY

The text of this charter, from commencement to the end of verse 33 (lines 1-118) is substantially the same as that of the corresponding portion of the text of the Kādalūr grant (No. 139 above, lines 1-122) issued by the same prince in 962 A.D.

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[1] This *daṇḍa* is redundant.

[2] The numerical figure 7 in Kannaḍa is engraved after this letter and to the left of the ring-hole, to indicate the number of the plate.

[3] This is followed by these floral designs and a passage in Kannaḍa.

[4] This is Dravidian *ṟe*.

[5] The line next to this contains four floral designs, three on the extreme left and one on the extreme right.

The sentence in prose which follows verse 33 speaks of the ruler described in that verse as **Nītimārga-Koṅguṇivarma**-Dharmma-mahādhirāja Parameśvara having **Puṇnseya-Gaṅga** for his first name and (being known also as) **Kaliyuga-Bhima**;

his younger brother was **Mārasiṁha,** the protector of the earth, the ornament of the world, famed for the strength of his arms and endowed with the renown of the kings of the Kṛita age (verse 34);

when he set out on an expedition of conquest on the orders of the king **Cōḷāntaka,** the close confidantes of the **Gūrjara** king advised him to abandon his elephant corps, cavalry and battled arrangements and, instead, marshal a fleet of boats for fleeing across the Gaṅgā (verse 35);

Lalla, the lord of the Vindhya range and the lord of elephants who had routed the circle of his enemy kings, could retain his independence only so long as the war-drums of the army of **Guttiya-Gaṅga** (i.e. Mārasiṁha) had not been beaten (verse 36);

the whole world offered its homage to him for forcibly taking away from **Alla** his family treasures, harem and elephants creating a sense of wonder in the minds of the warriors of the king **Cōḷāntaka** (verse 37);

at the death of **Kṛiṣṇrāja, Gaṅgacūḍāmaṇi** saw to it that the imperial crown passed on to **Indrarāja**, earning praise from all (verse 38);

the entire world also lauded Mārasiṁha the valiant because of whom the coronation of **Indra** went off without a hitch (verse 39);

may that king **Gaṅga-Kandarppa** (i.e. Marasiṁha) who is resplendant with the ornaments of fame, and whose feet are worshipped by subservient rulers, enjoy the lordship of the earth for long (verse 40);

this **Gaṅga-Cūḍāmaṇi,,** who was ever concerned about the welfare of his servants, who offered protection to those enemy kings who had been distressed by their defeat at his hands and who a great patron of the learned, was the subject of every one's praise (verse 41);

his fame had incessantly spread in all the eight quarters (verse 42) and as far as the rivers Mandākinī and Kālindā (verse 43); moreover,

he was constantly worshipping the Lord Jina and had been anointed with a diamond-studded vessel obtained after defeating his enemies; such was **Satyavākya-Koṅgaṇivarmma**-Dharmma-mahārājādhirāja Parameśvara *alias* **Gaṅga-Kandarppa** who had **Mārasiṁha** as his first name ;

his elder sister was **Kundaṇasāmi** (verse 44);

her husband was the king **Rājāditya** who belonged to the **Cāḷukya** lineage and who was the nephew (sister's son) of the king **Jayaduttaraṅga** (verse 45);

Verses 46-49, the rhetoric prose passage which follows in lines 152-184 as also verse 50 are devoted to Kundaṇasāmi's eulogy, highlighting her physical charms, wholesome beauty, her accomplishments in learning and the fine arts, her patronage to the erudite and the deserving, her deep devotion to Jaina and her knowledge of Jaina Philosophy;

there was in the Kāśyapa-gōtra the great man **Ayyapa-bhaṭṭa** who had hailed from **Kañchi-dēśa,** who was very learned in all the sciences and who was at the front of the good men, (verse 51); in this world surrounded by the oceans, he was the greatest among the learned and his fame and wealth both defied description (verse 52);

his son was **Trivikrama** who was learned in the Vēdas and all other sciences and who conducted himself in accordance with established rules (verse 53); his fame had spread even beyond the confines of the universe (verse 54);

to him was born as son **Rudra** who was an expert in all the arts and who was an *agnihotṛi* (verse 55); he was of unsullied fame and was the very incarnation of the Vēdas; he was the wishfulfilling tree for the poor (verse 56);

to him was born **Kāḷapāryya,** the banner of the family who had expanded his wealth in giving gifts to the learned and the needy (verse 57);

he, who was the repositary of good qualities, who was the very ocean of Vedic knowledge, who was the singular saviour of the subjects, who was of immense valour and was honourable, had indeed no equals (verse 58);

who can be described the unlimited virtues of Kāḷapāryya who was very famous, patronised the learned and was meritorious and munificent ? (verse 59);

Verse 60 invokes the blessings of Muraripu (i.e., Lord Viṣṇu) for the realisation of mortal aspirations.

To that **Kālaparyya-bhaṭṭa** was given by **Kunḍaṇasāmi,** the moon in the ocean of the **Gaṅga** family, who was unequalled in beauty, calmness, intelligence, and prosperity, who was the follower of Būtuga, etc., on the occasion of **Uttarāyaṇa-saṁkrānti** in the cyclic year **Vibhava in Śaka 890**, the village of **Aḍḍavurage**, situated to the north of **Kukkanūra**-agrahāra and to the west of **Rājapura**-agrahāra in **Dhavaḷa-viṣaya** after obtaining it from her younger brother **Gaṅga-Kandarppa** (i.e. Mārasiṁha) when he was ruling over the entire **Dhavaḷa-viṣaya** and **Gaṅgapāṭi-96,000.**

Lines 212-29 delineate the boundaries of the gift-village as follows : on the eastern boundary, the need tree grove; proceeding southward from there, the well on the south-east; proceeding again thence, the *śamī* tree in the southern quarter of the **Kukkannūra** road; proceeding from there, the southern tip of the Akkarabōva tank; proceeding from there, the southern tip of the Soṁpi tank; proceeding from there, the huge boulder marking the common boundary of the three villages; proceeding west from there, the canal of the village called **Nəreyaṅgalla;** proceeding from there northward, the Kuñcha tank; proceeding from there, stone-house for beating hours at (regular) intervals; proceeding eastward from there, *paccaṇḍa* tree; proceeding from there the *siribabbūla* (tree); proceeding from there towards the north-east, the stone heap of Āṣāḍha ; from there, proceeding southward, the Mahādēva hillock; beyond, that, the boundary marked by the need tree grove already mentioned.

From that (gift) village, as in the convention for **Kukkanūra,** a fixed permanent toll of ninetynine *dināras* should be remitted every year. The village is free from all other encumbrances. All this must be maintained by the future rulers.

The above details are followed by six of the customary imprecatory verses *:*

The text concludes with the statements that the charter was got written by **Gaṅgappā**, the officer in charge of edicts, who the disciple of Jaina ascetic (name, ending in *nandidēva*, is damaged) belonging to the **Śūrasta-gaṇa** and that it was written (engraved ?) by **Kaṇṇuga**.

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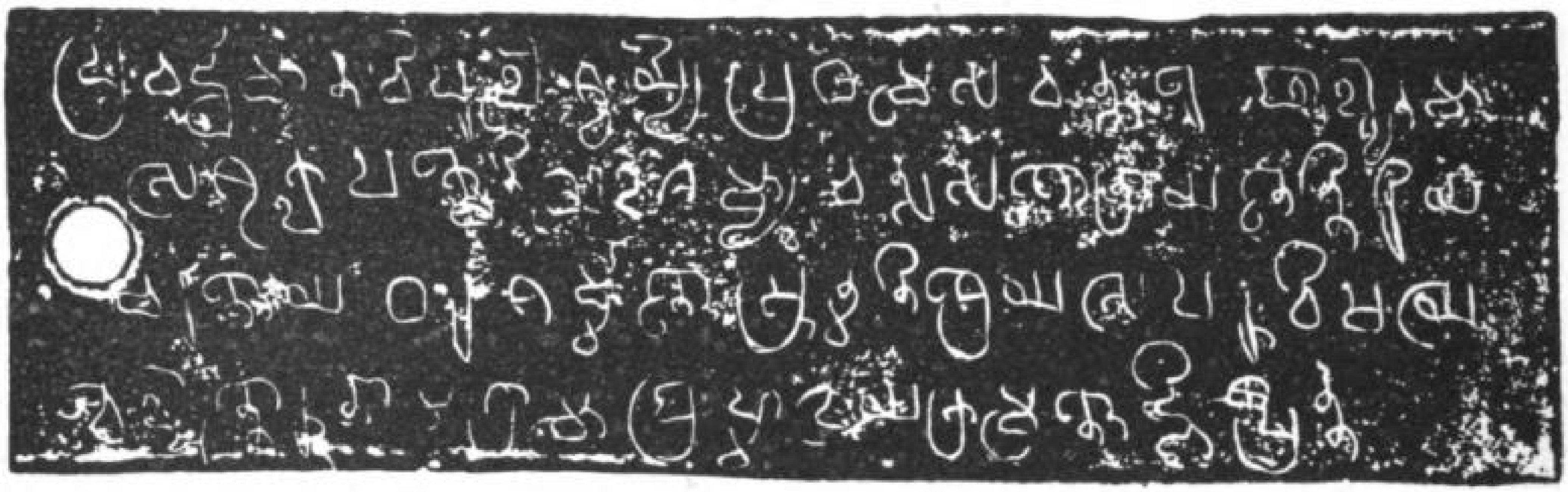

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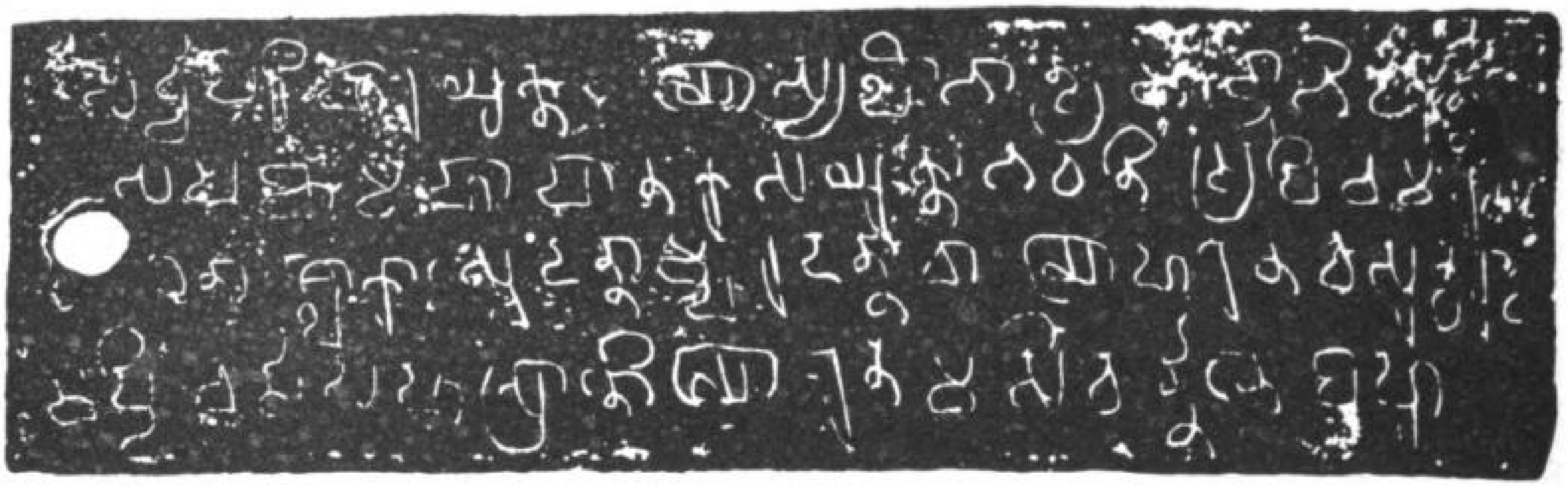

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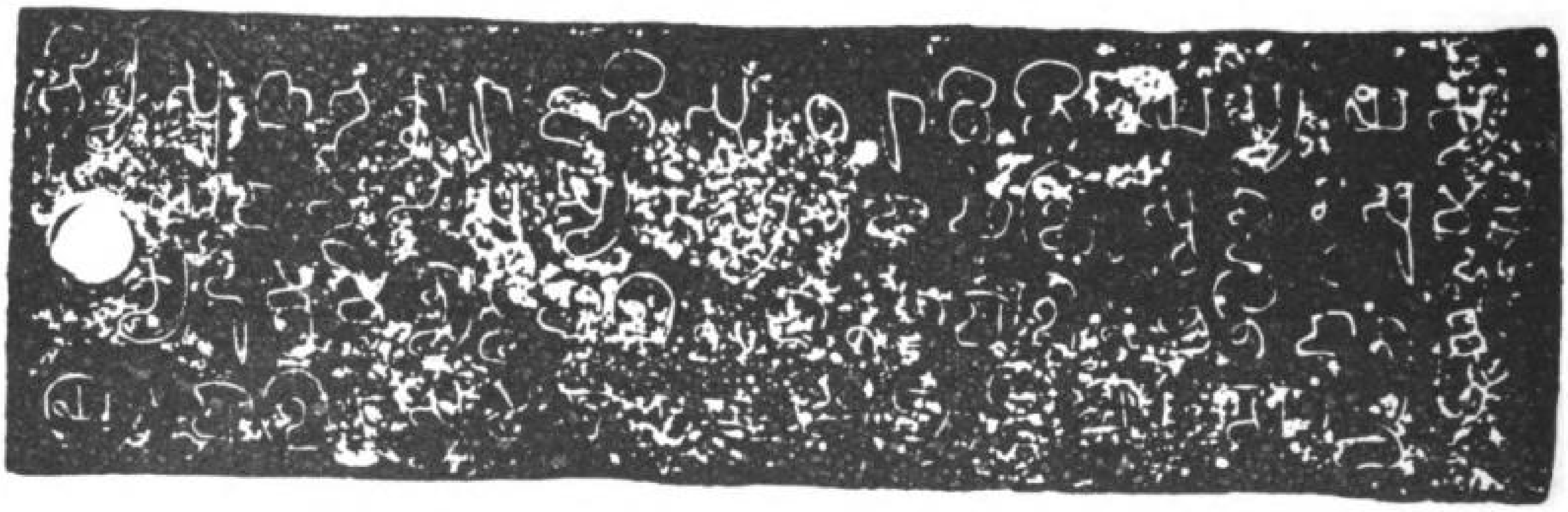

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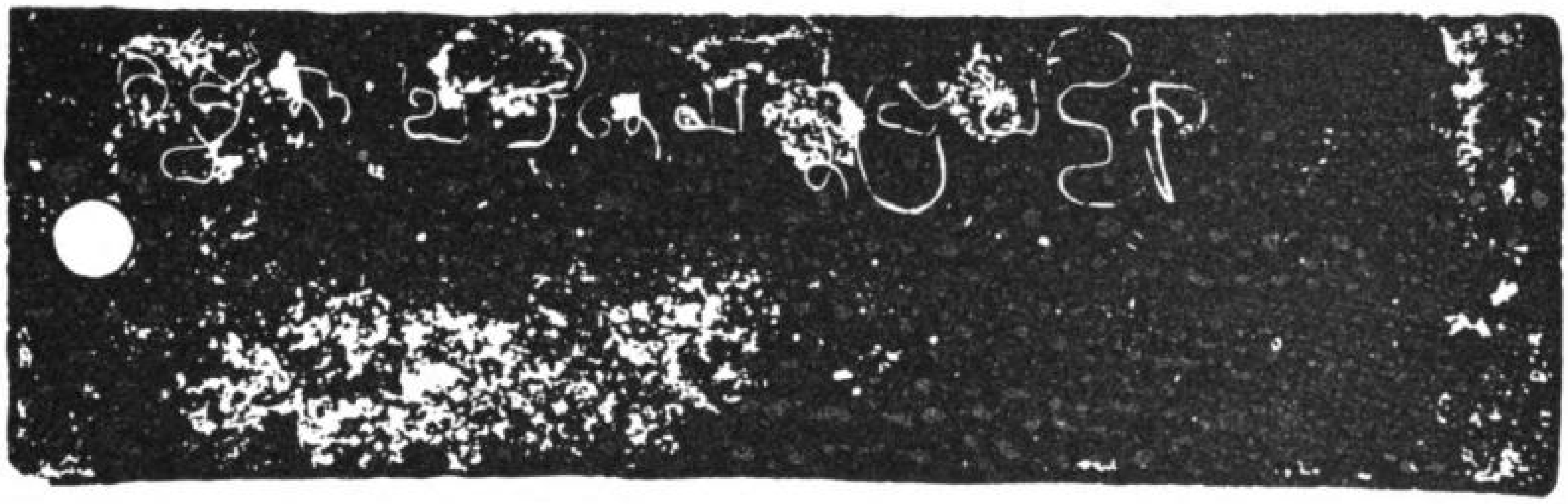

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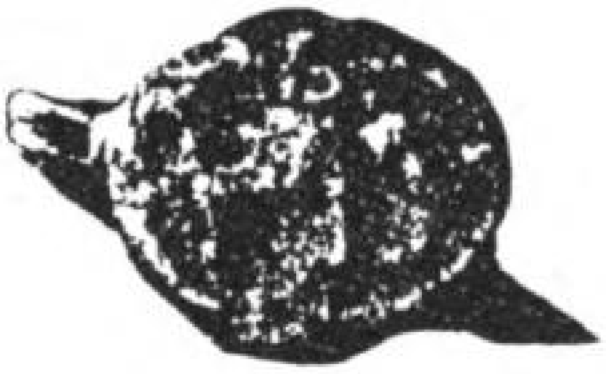

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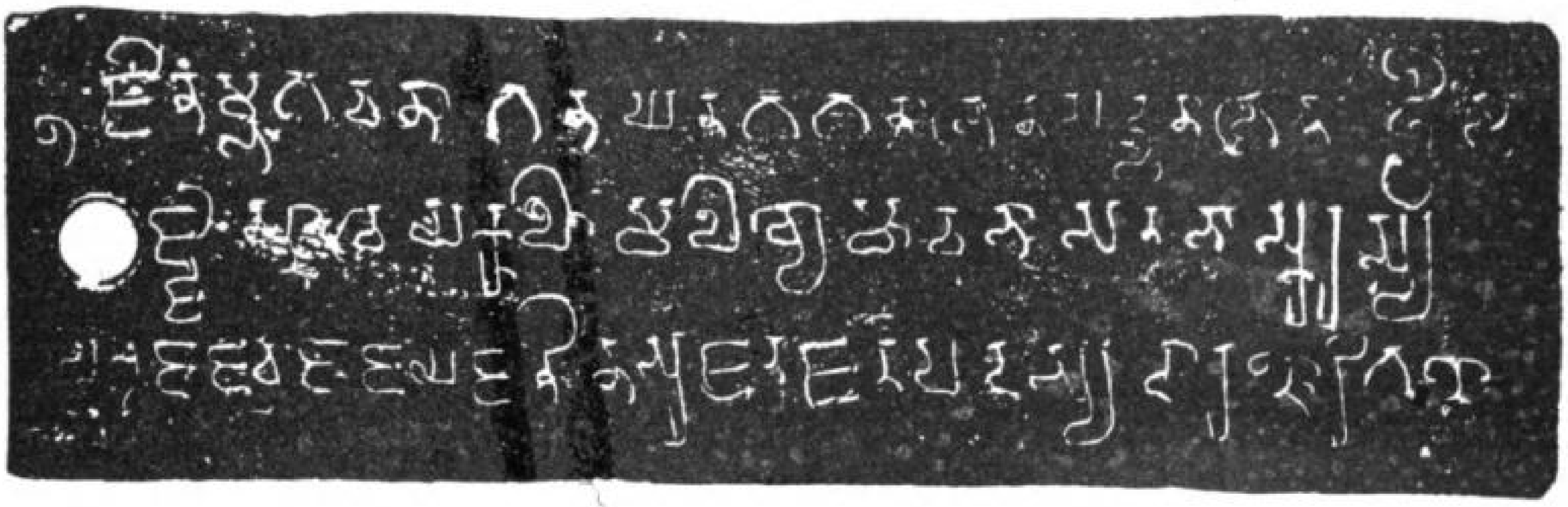

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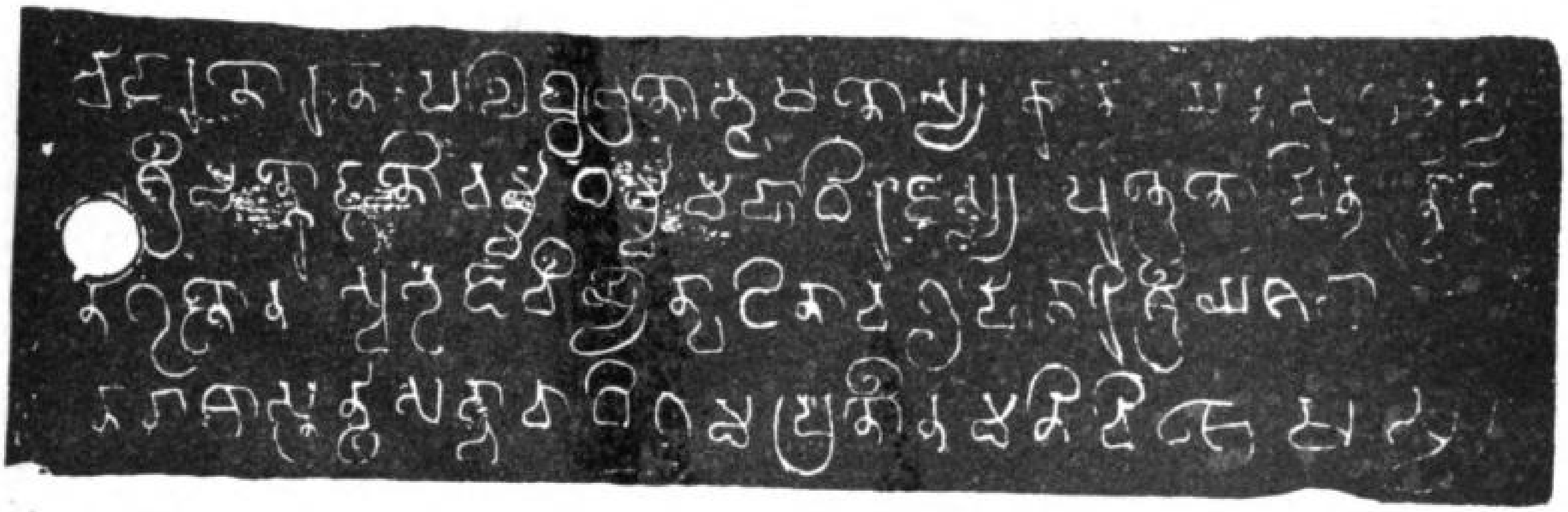

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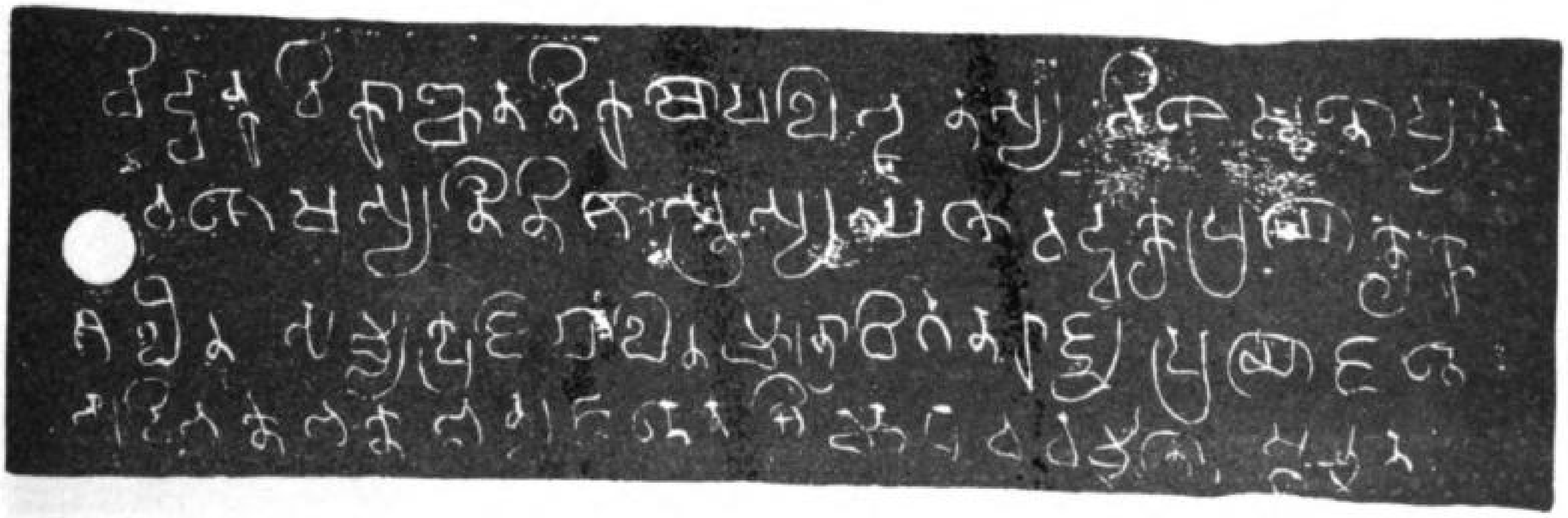

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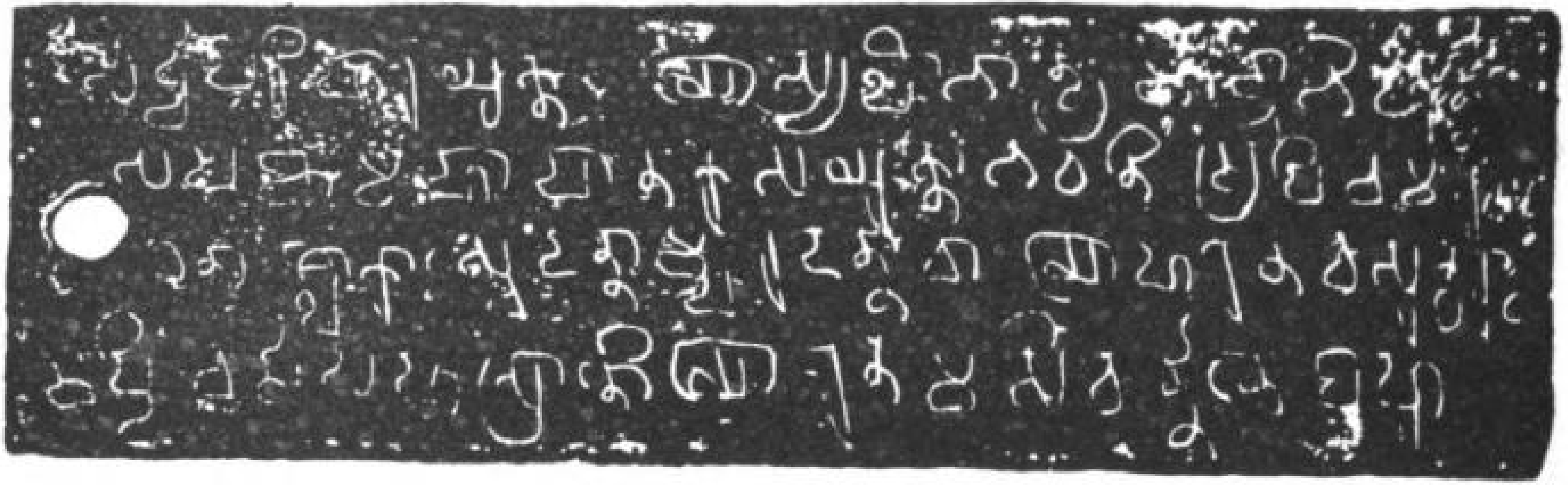

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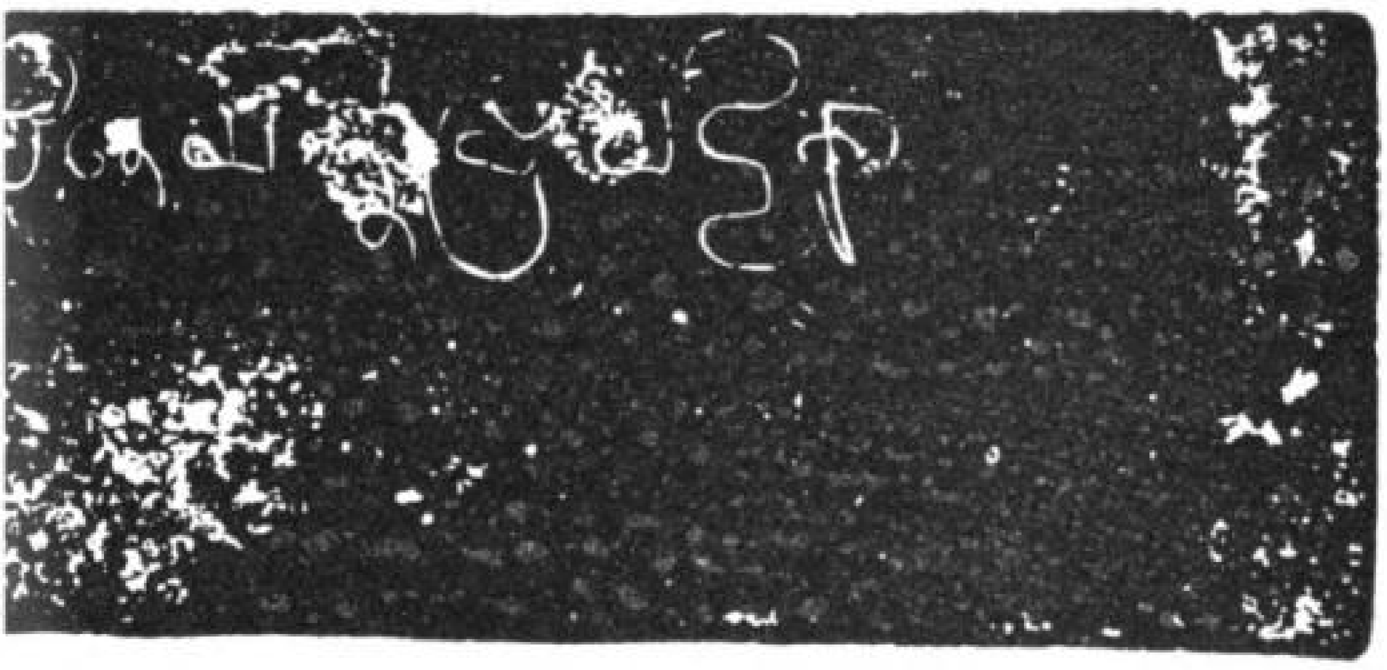

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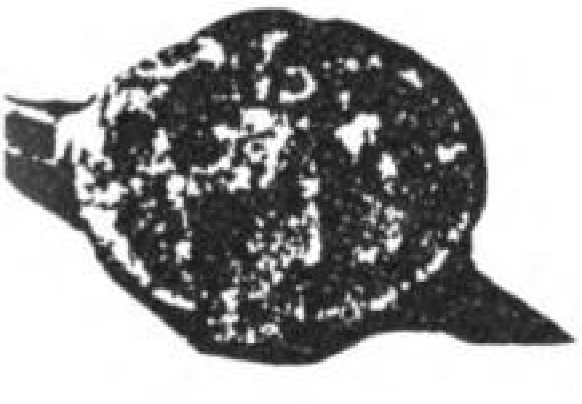

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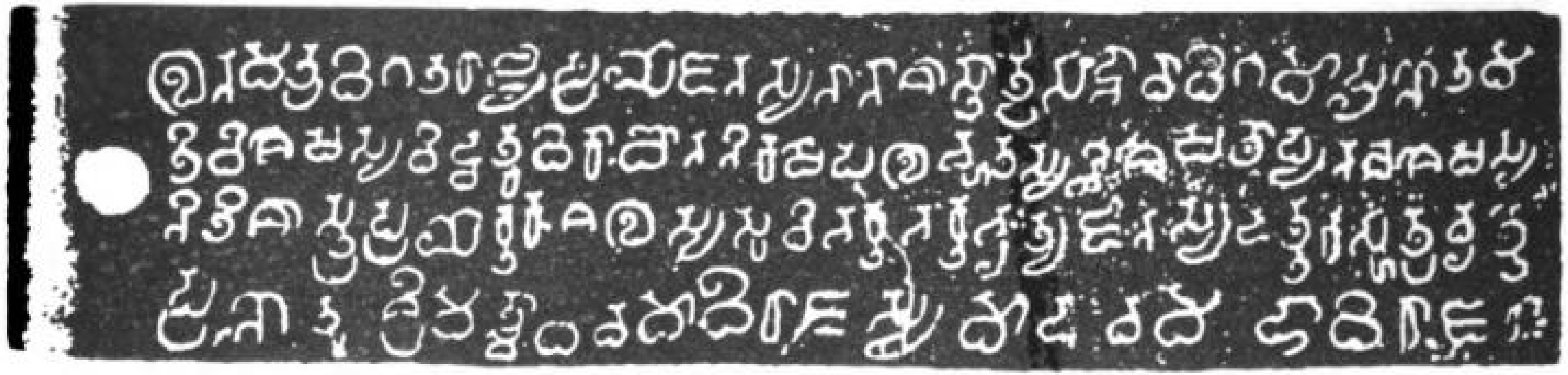

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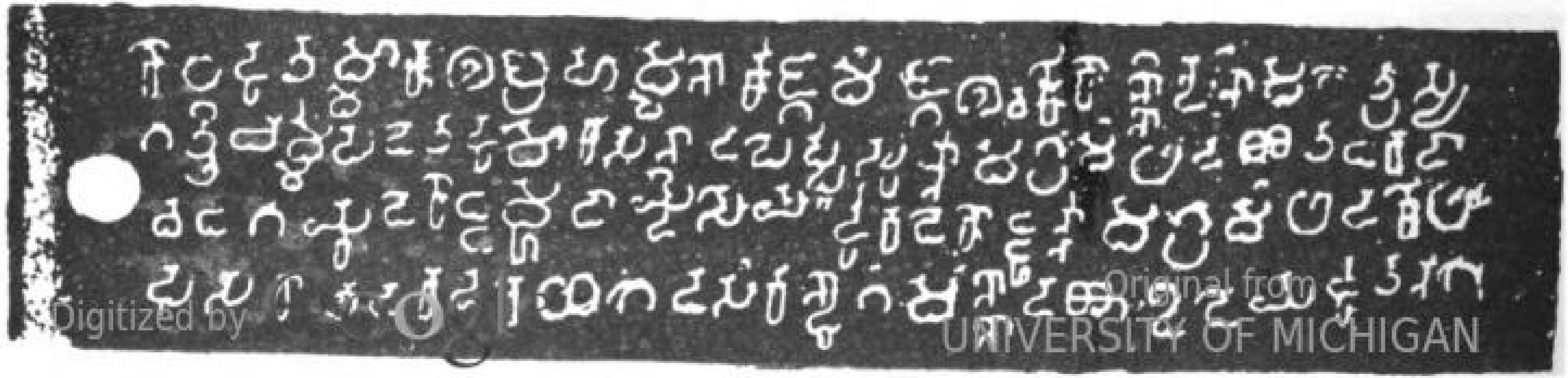

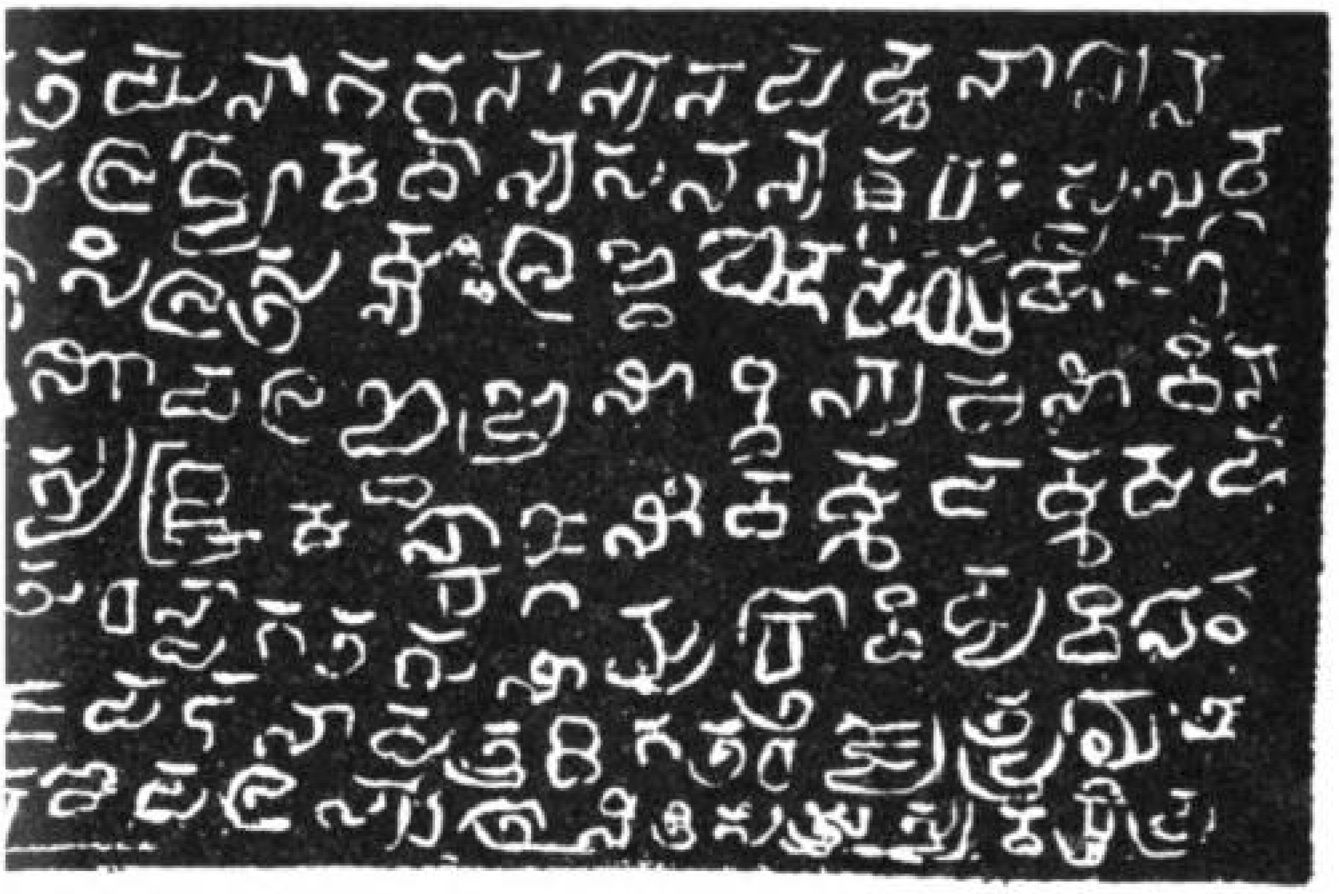

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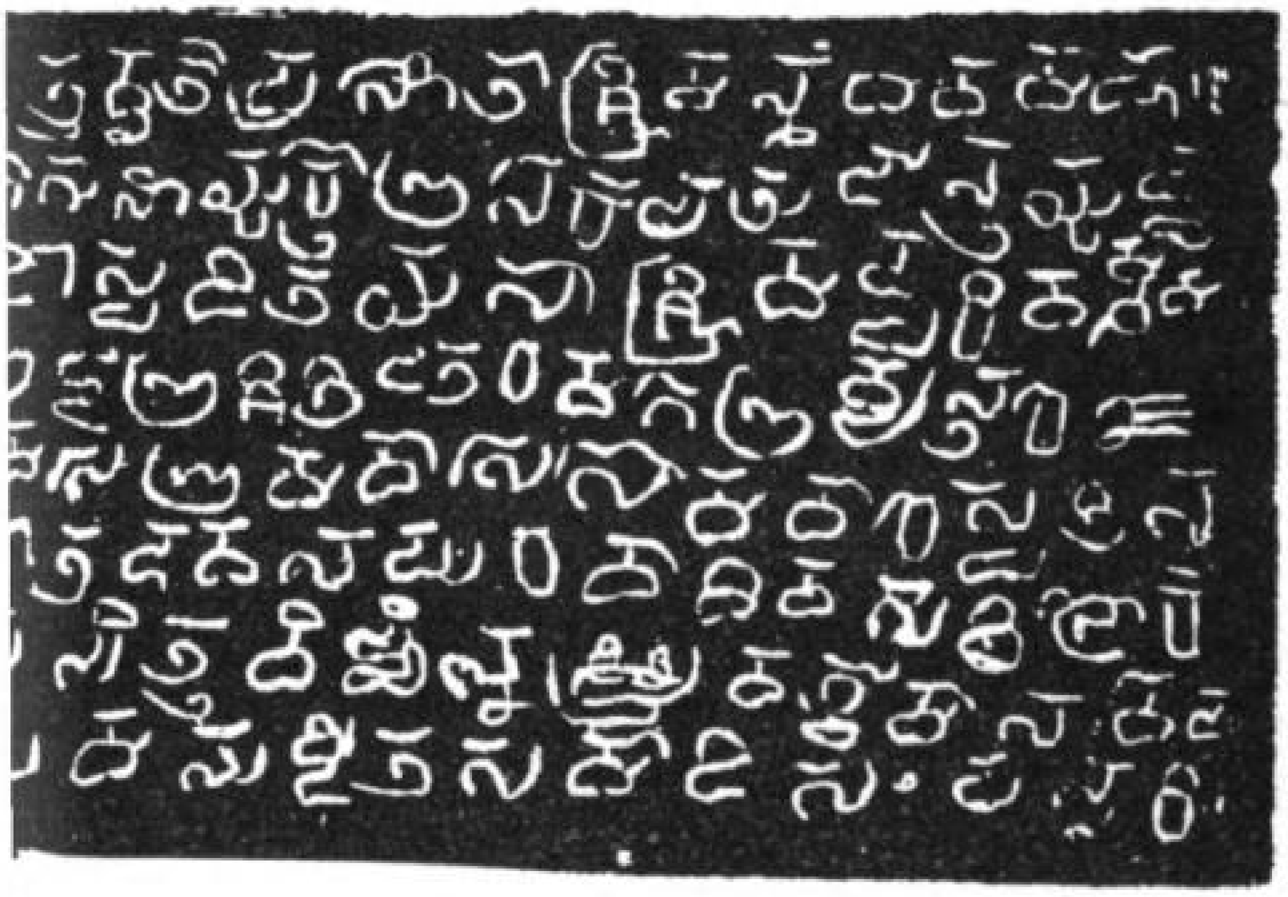

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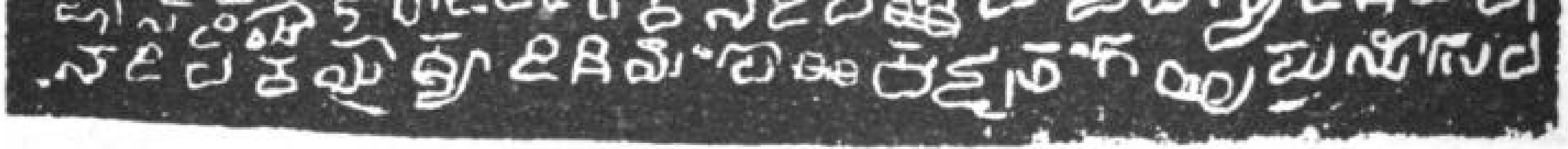

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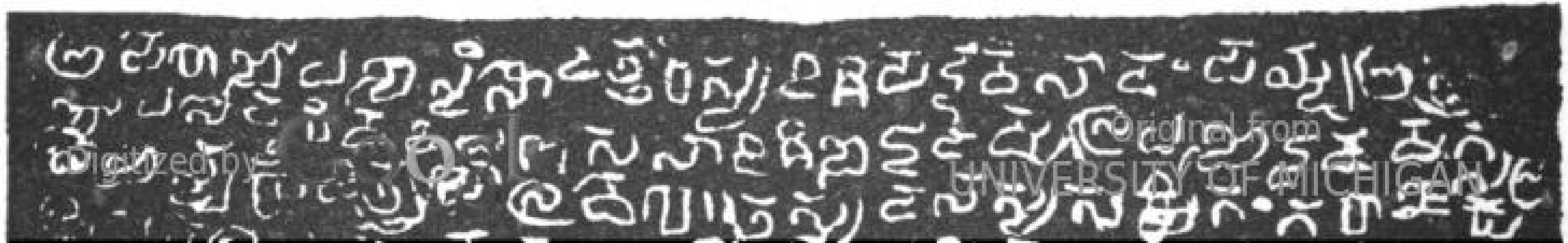

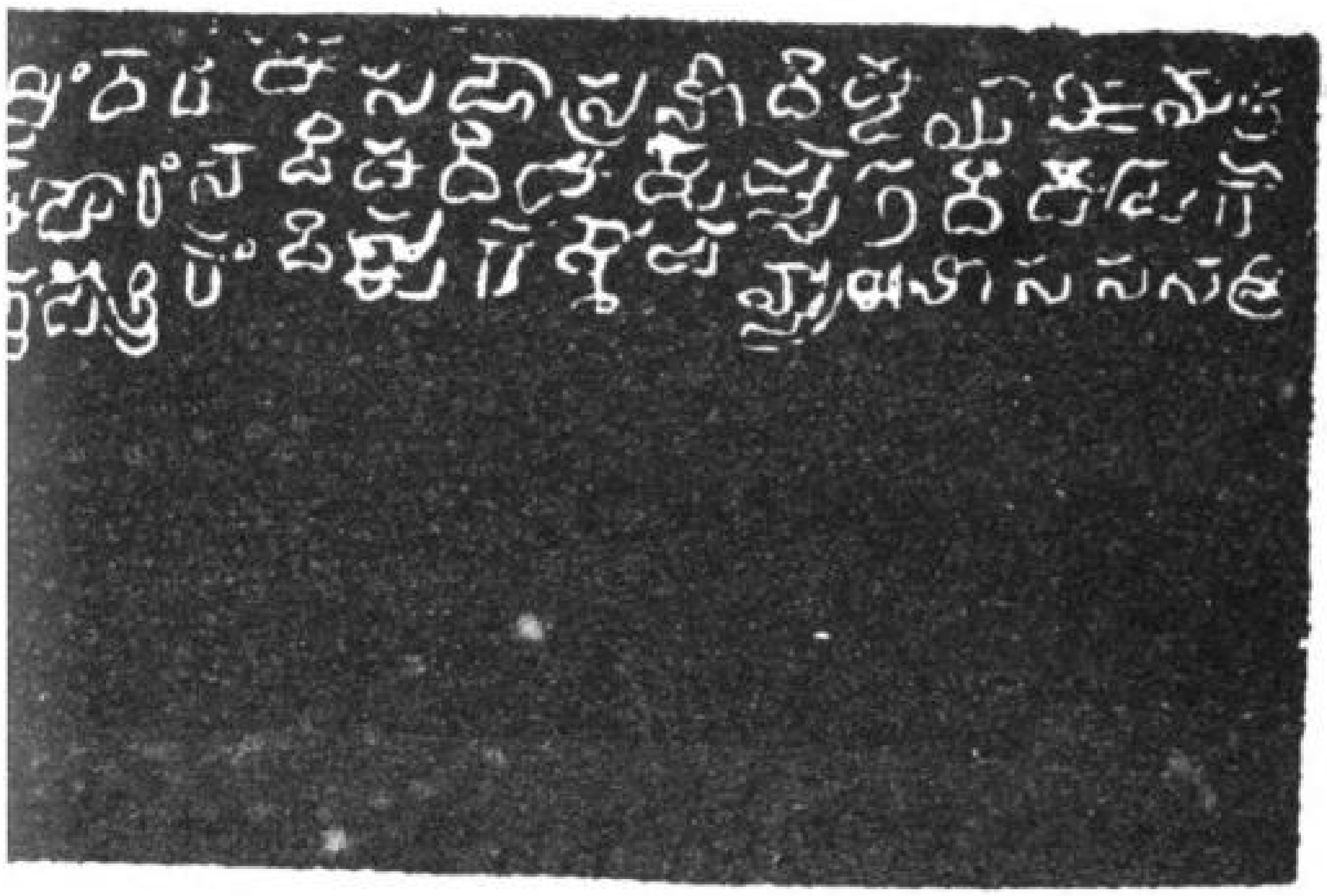

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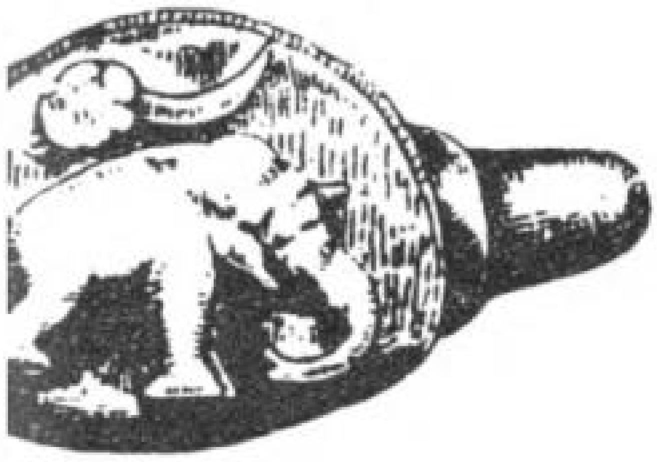

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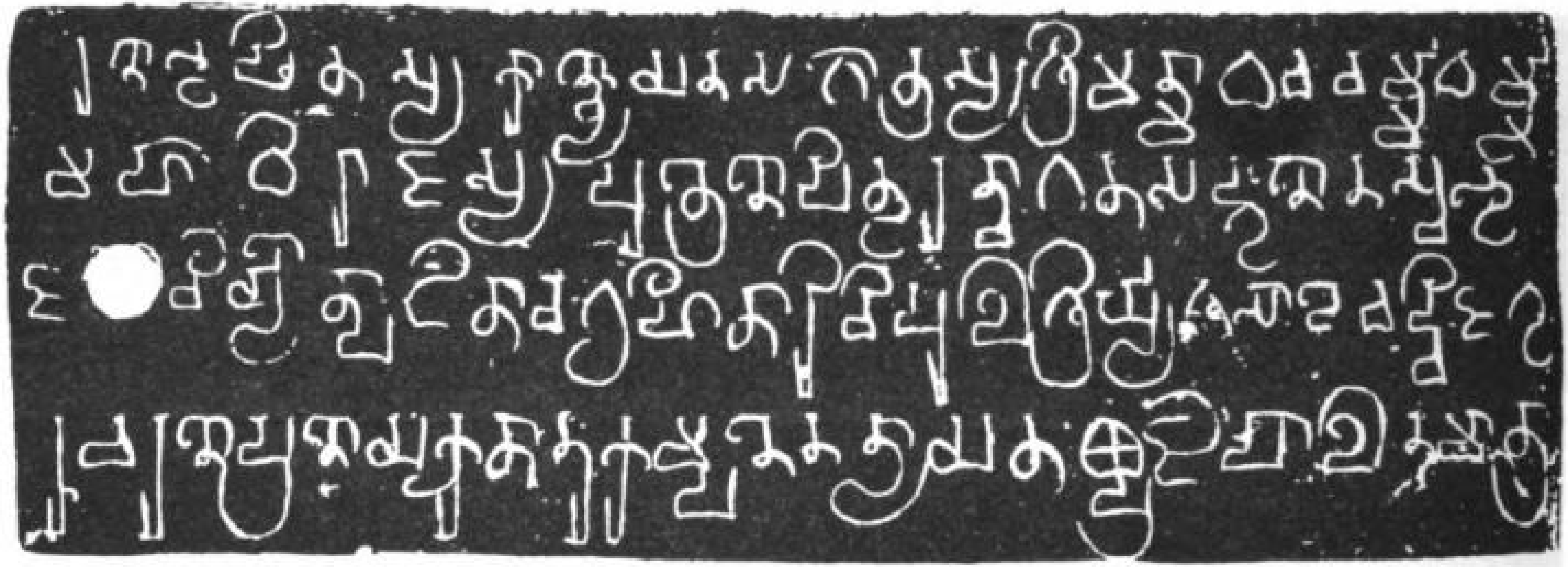

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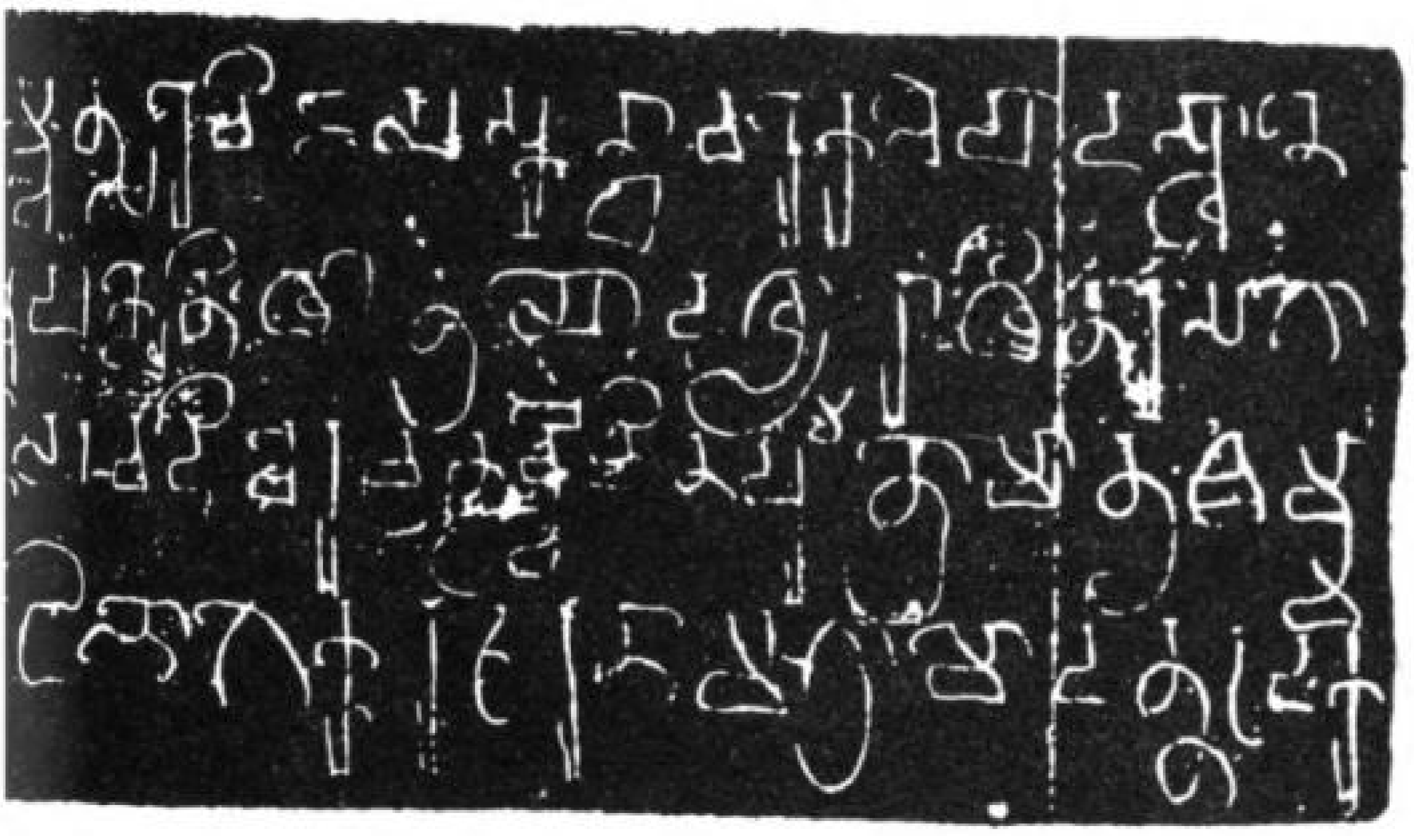

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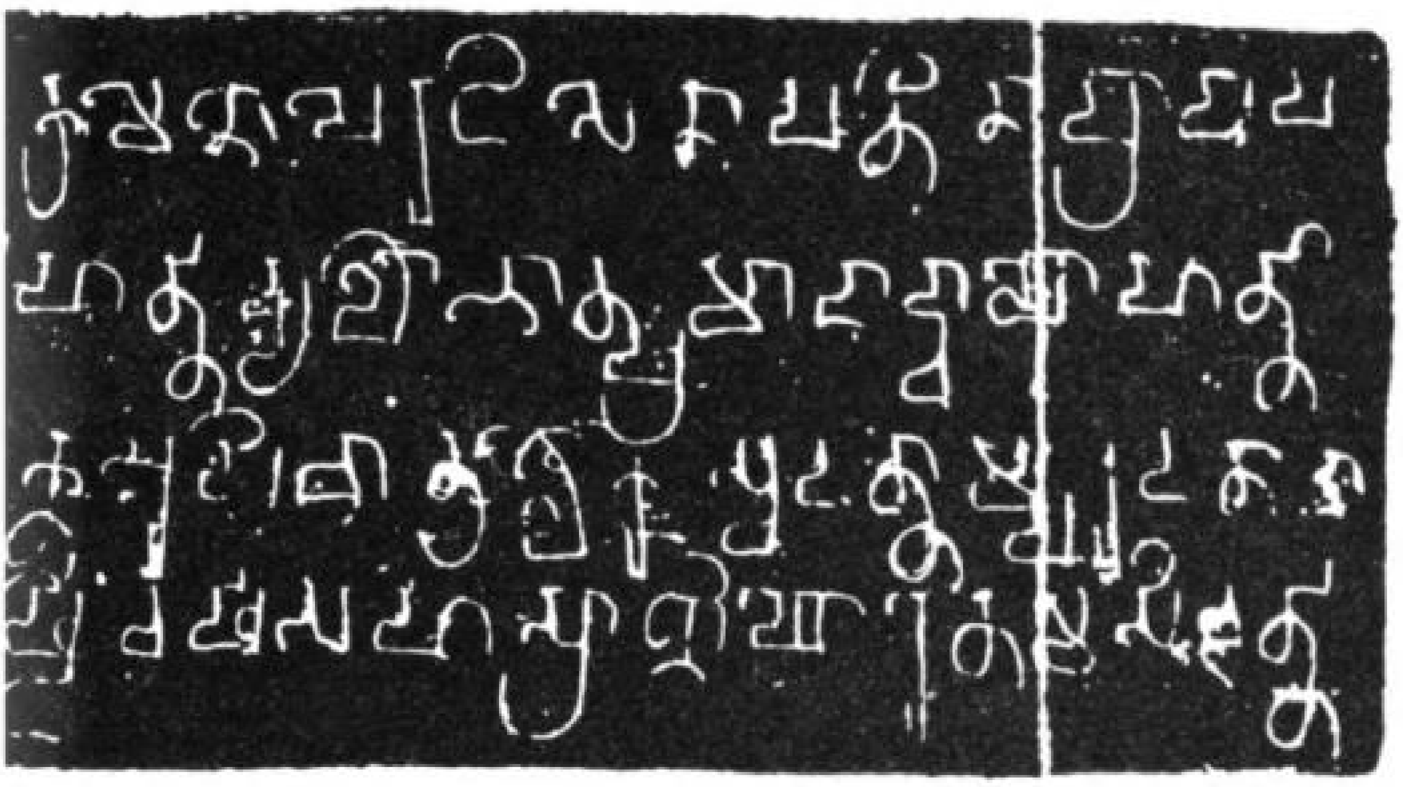

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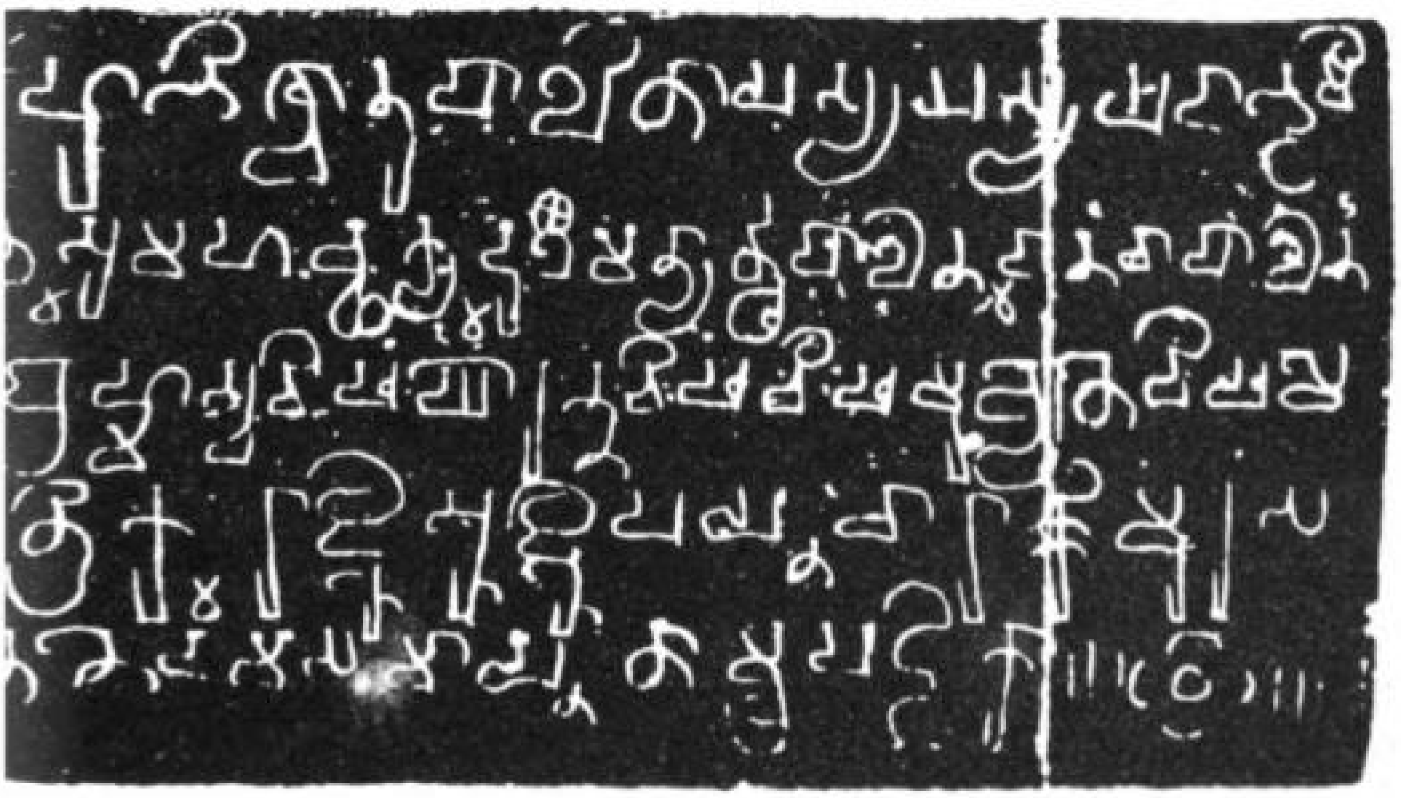

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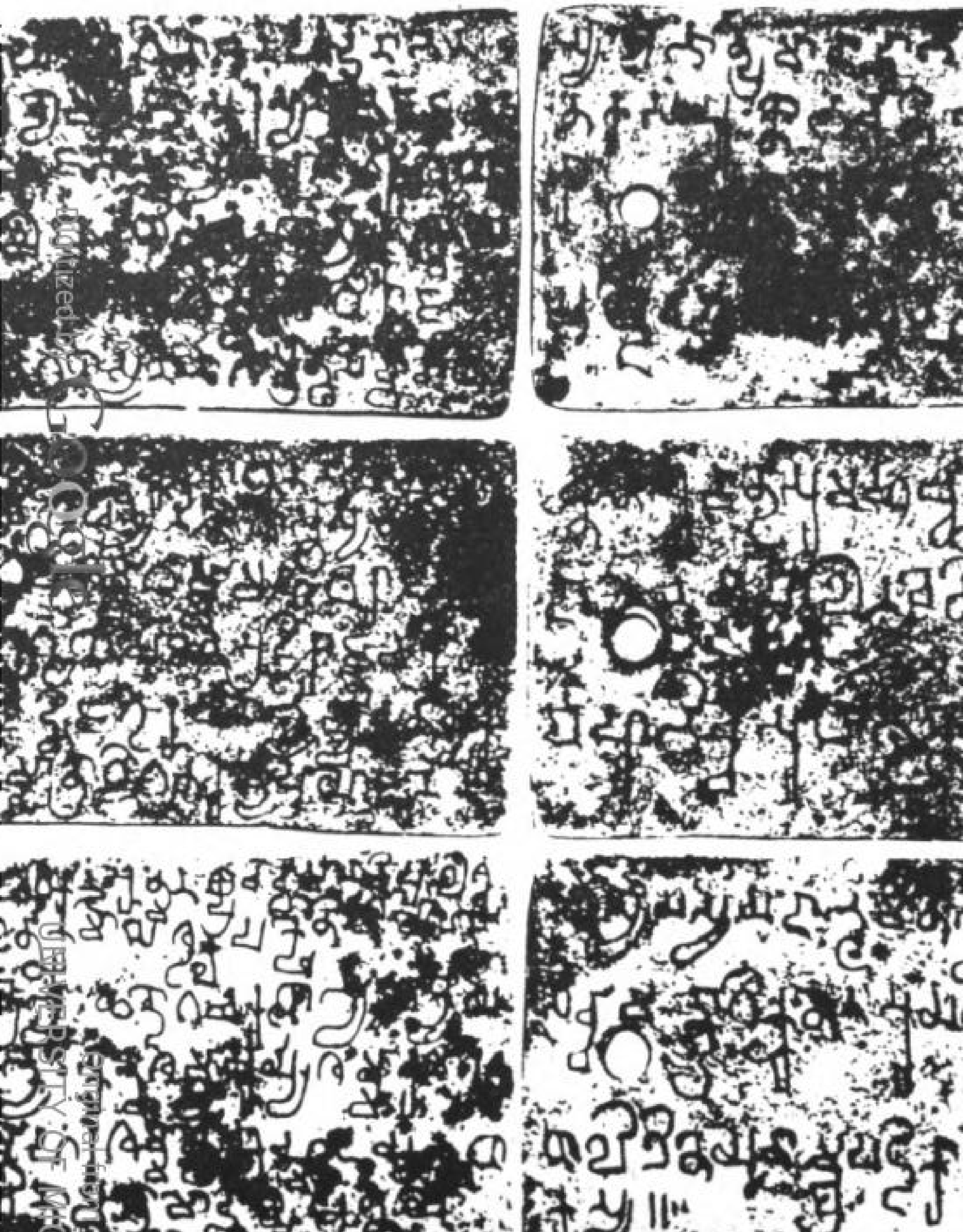

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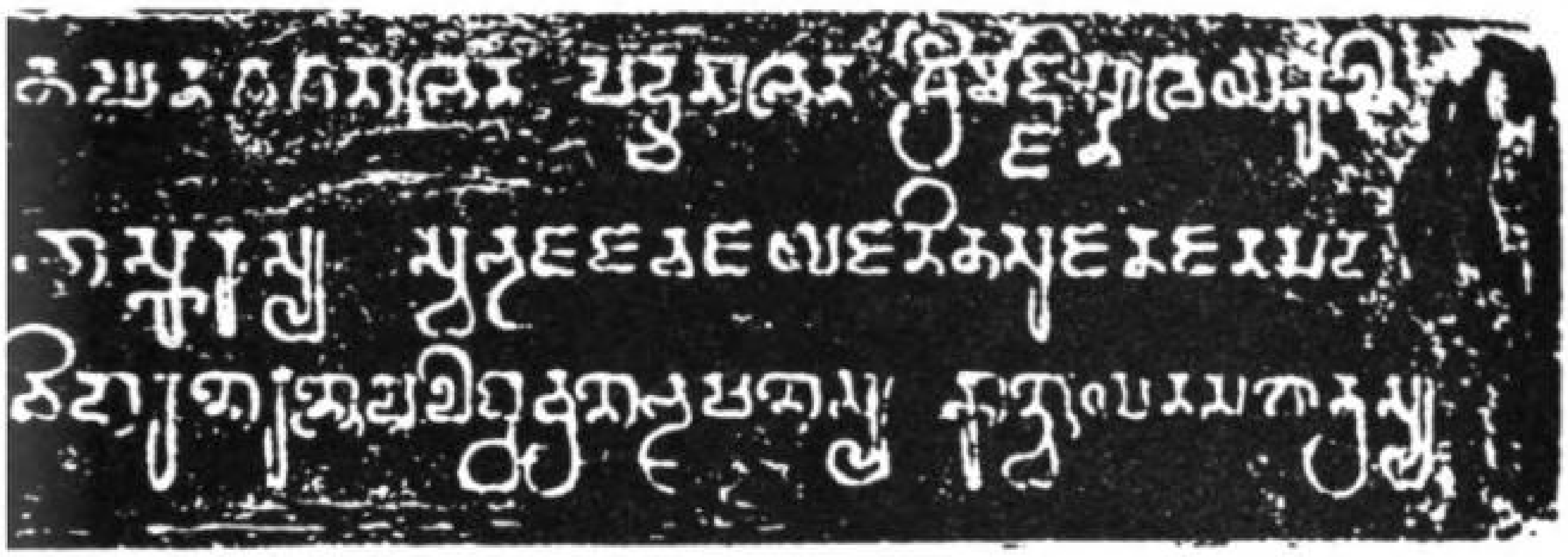

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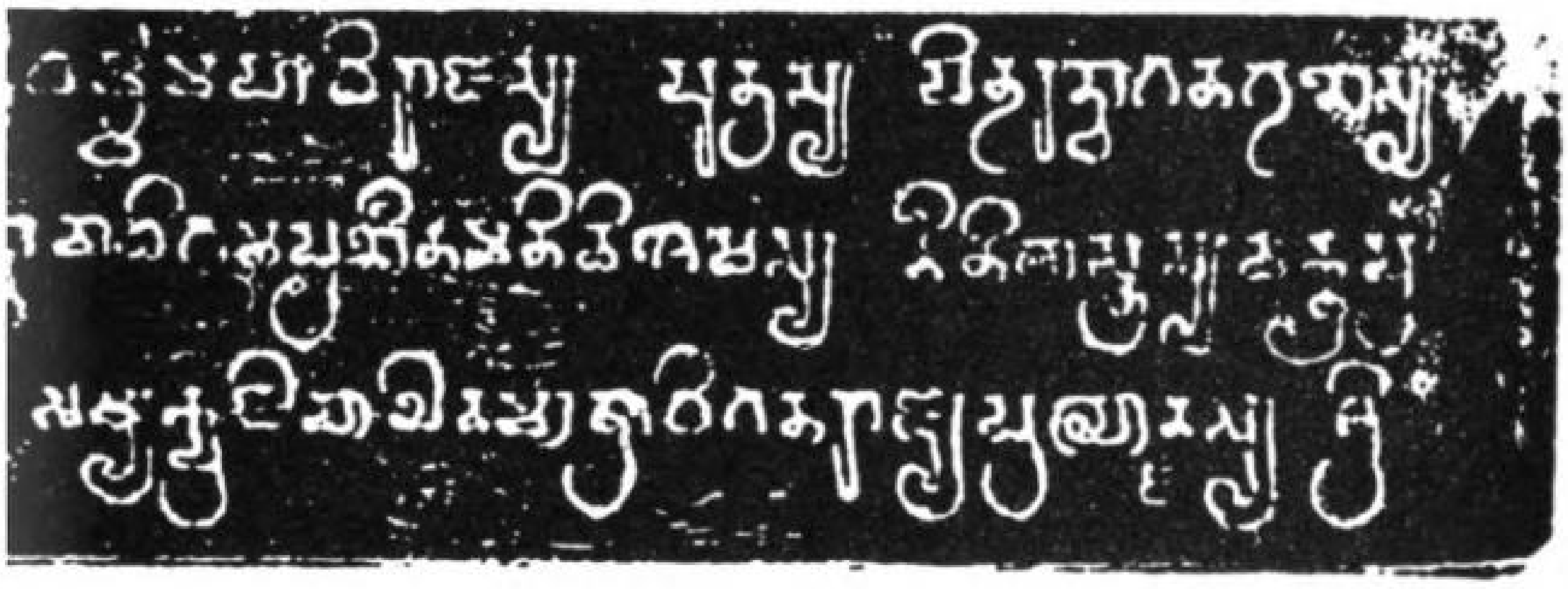

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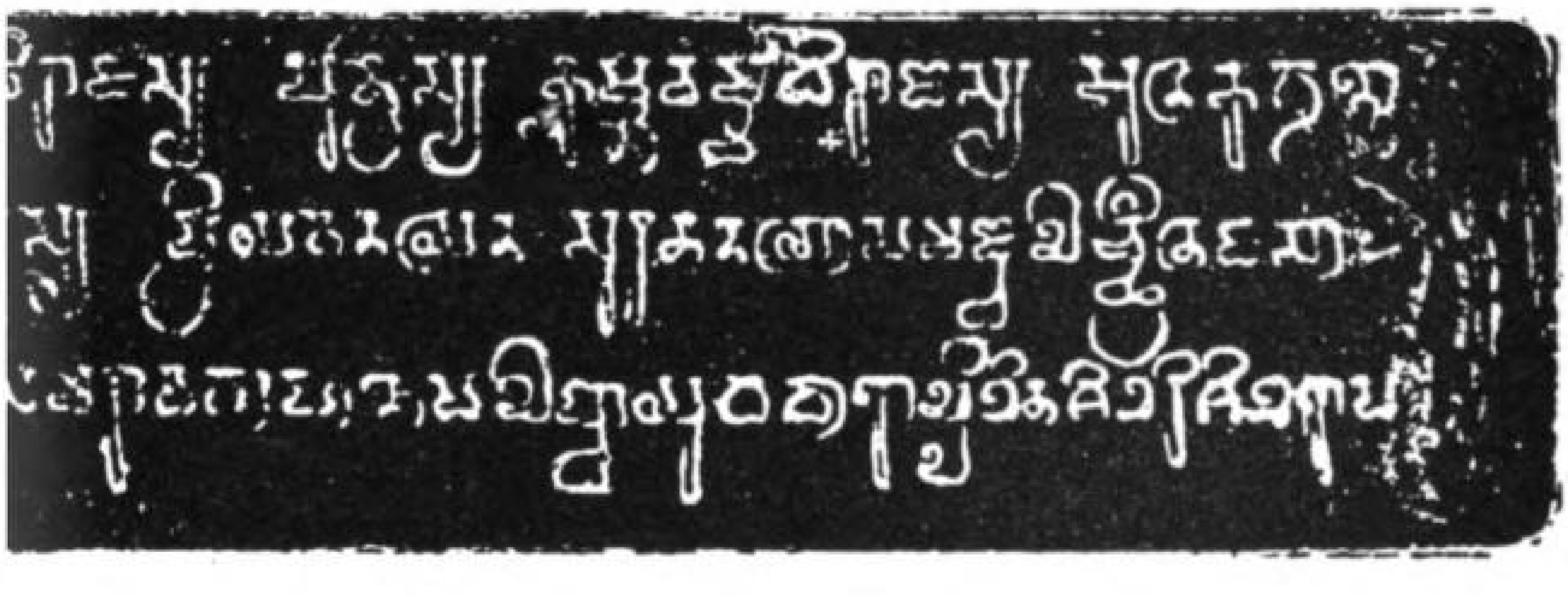

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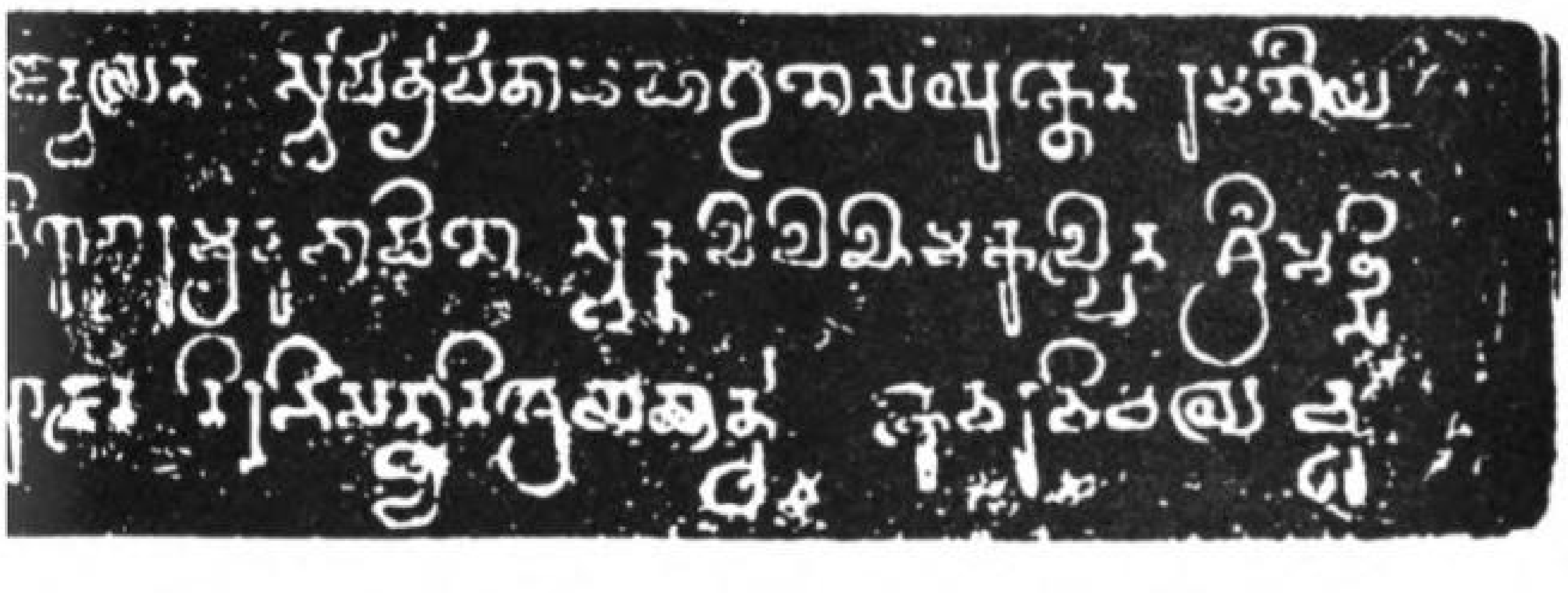

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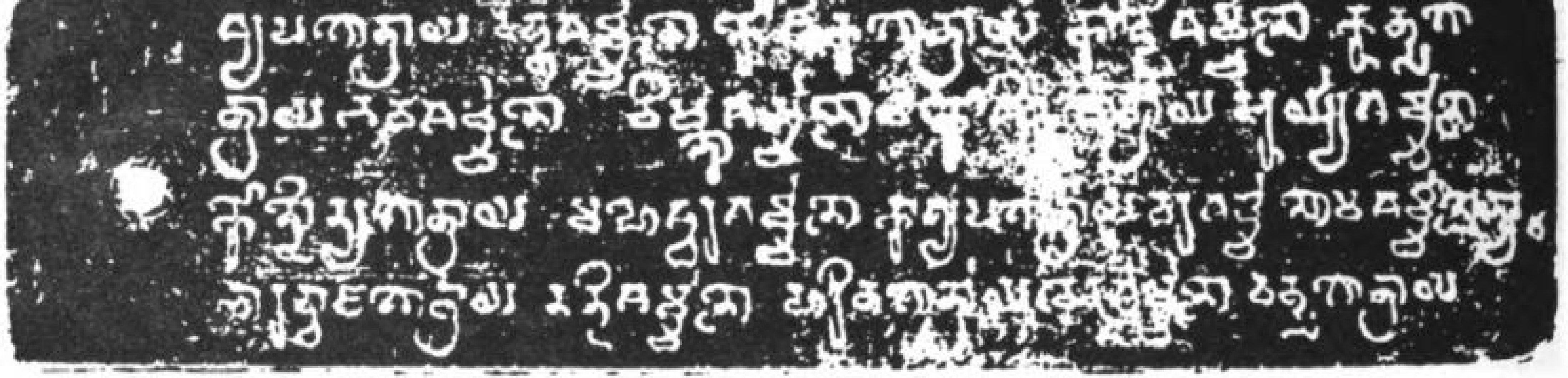

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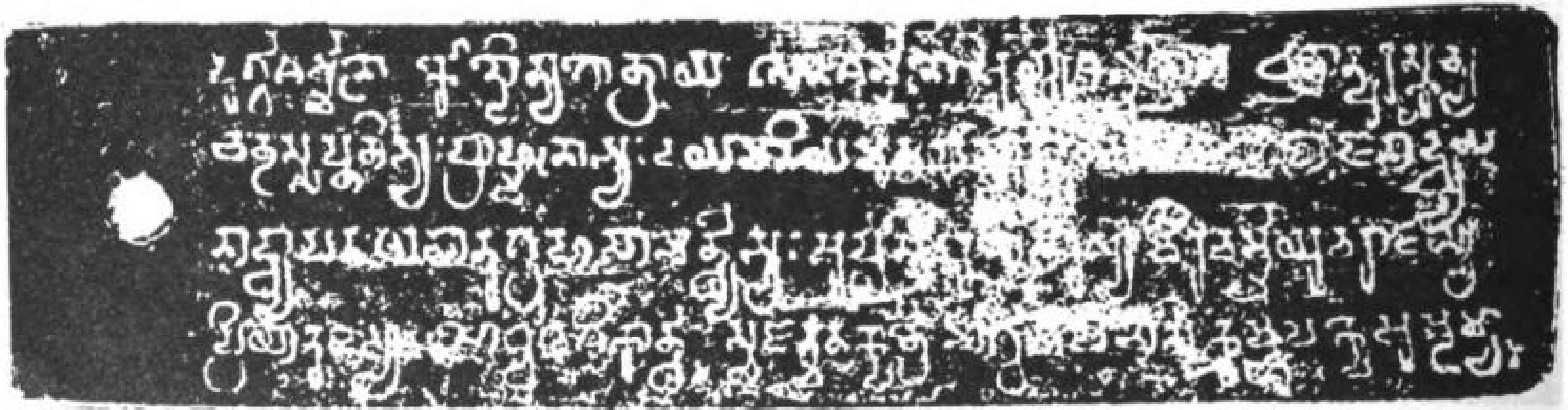

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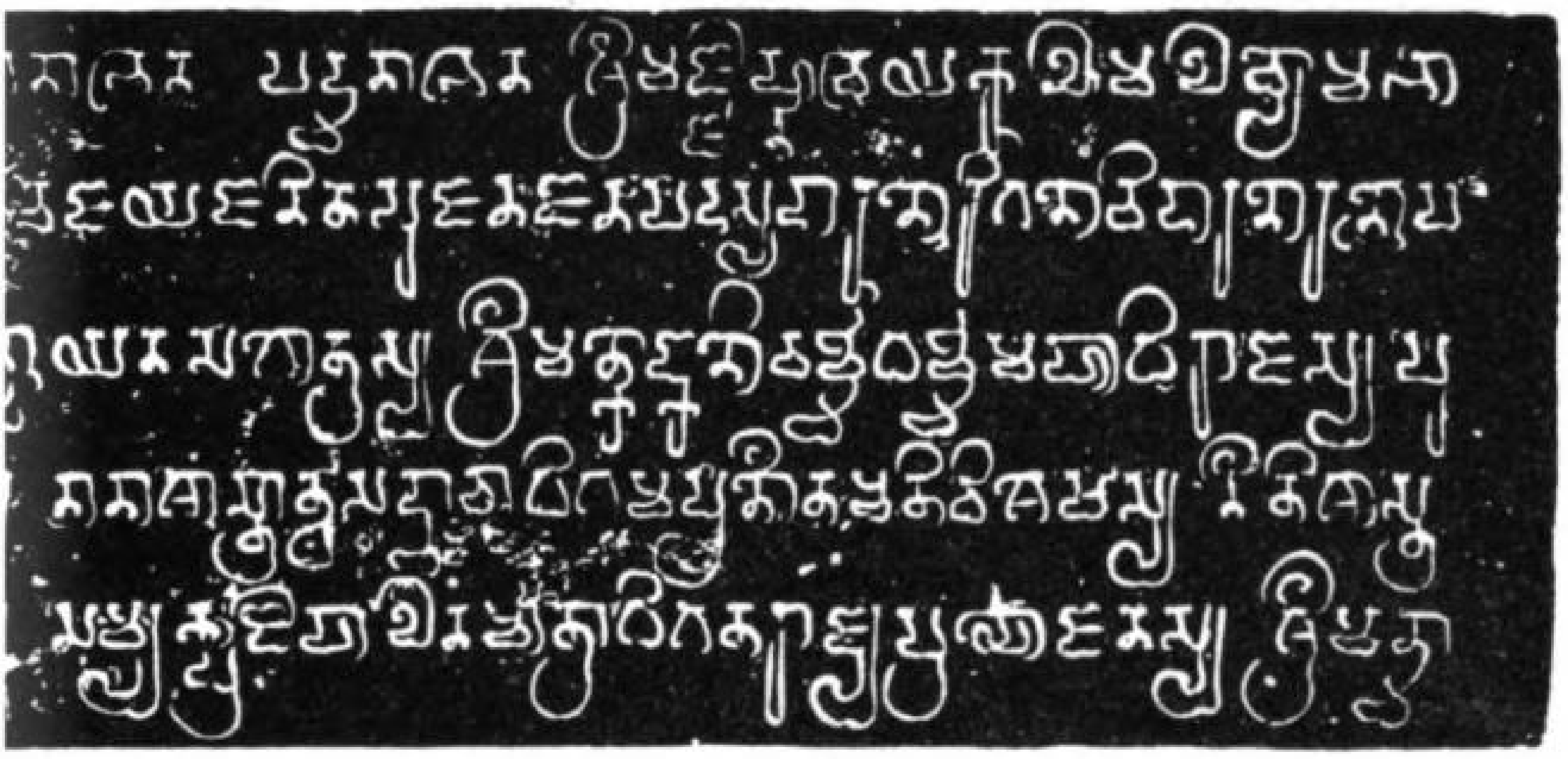
ḌA PLATES OF MĀDHAVA II SIṀHAVARMAN



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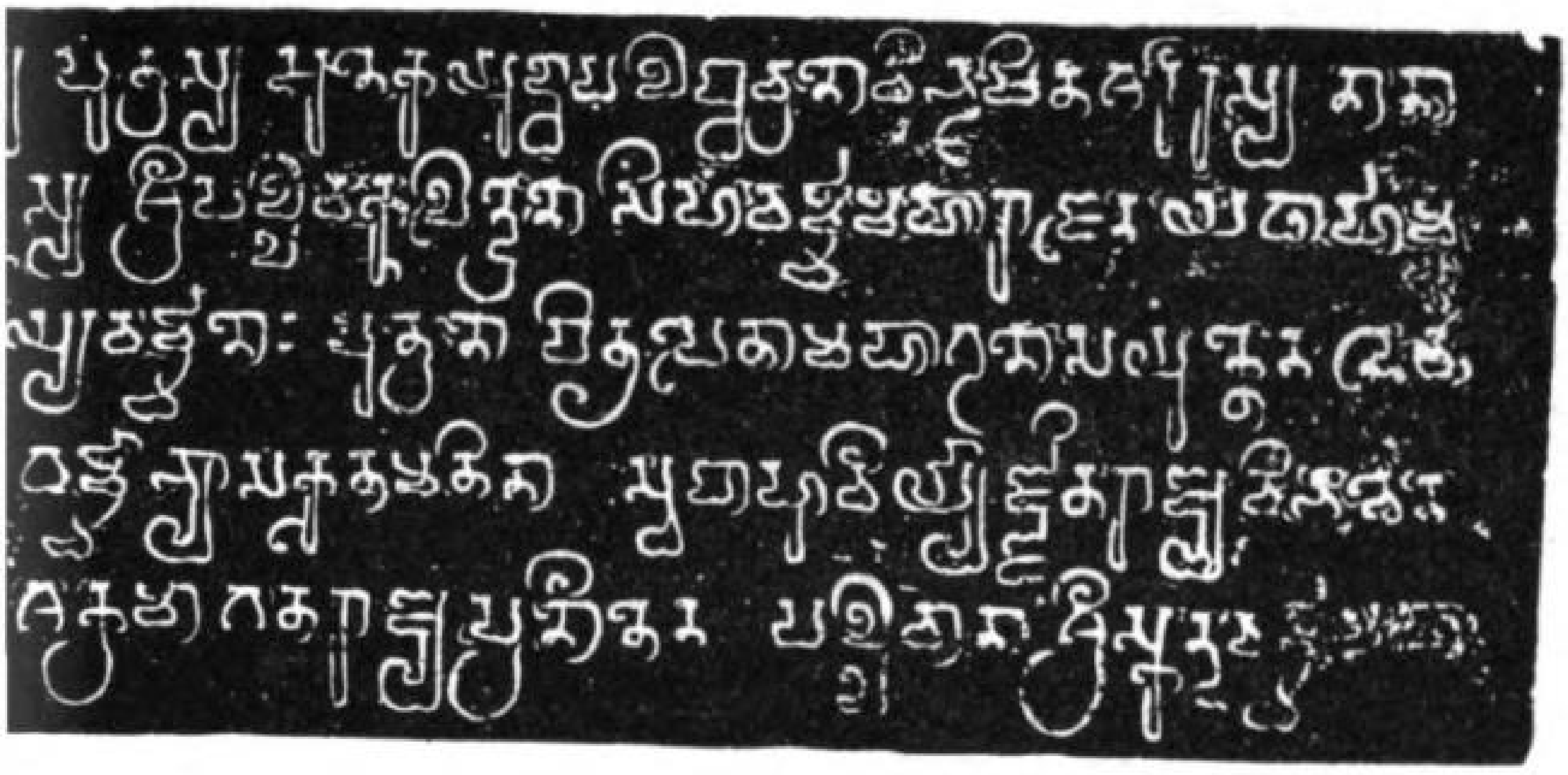

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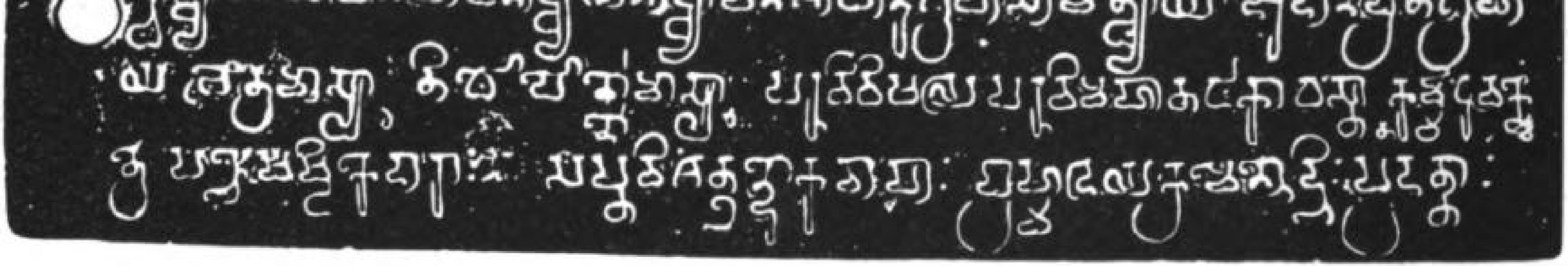

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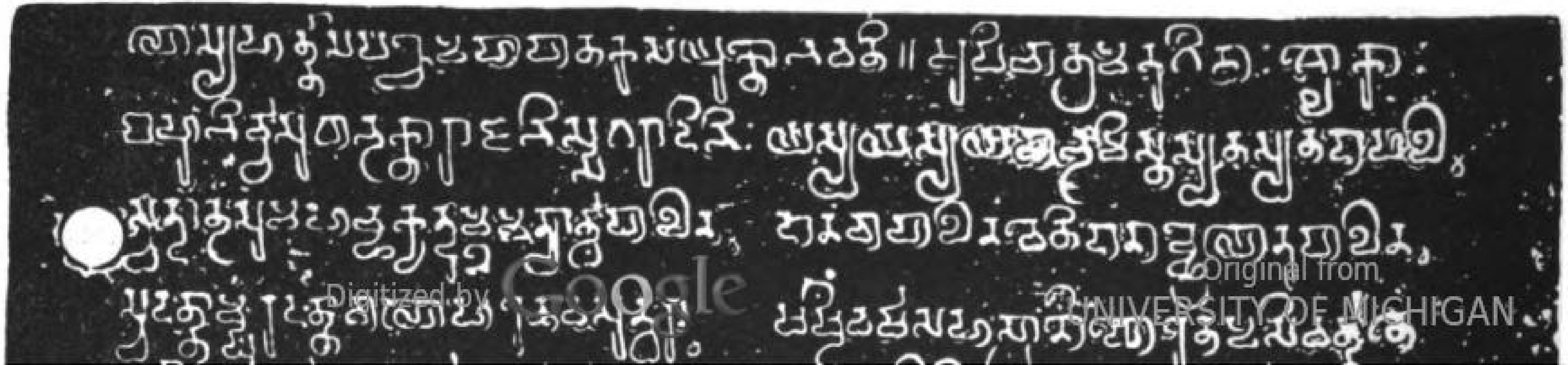

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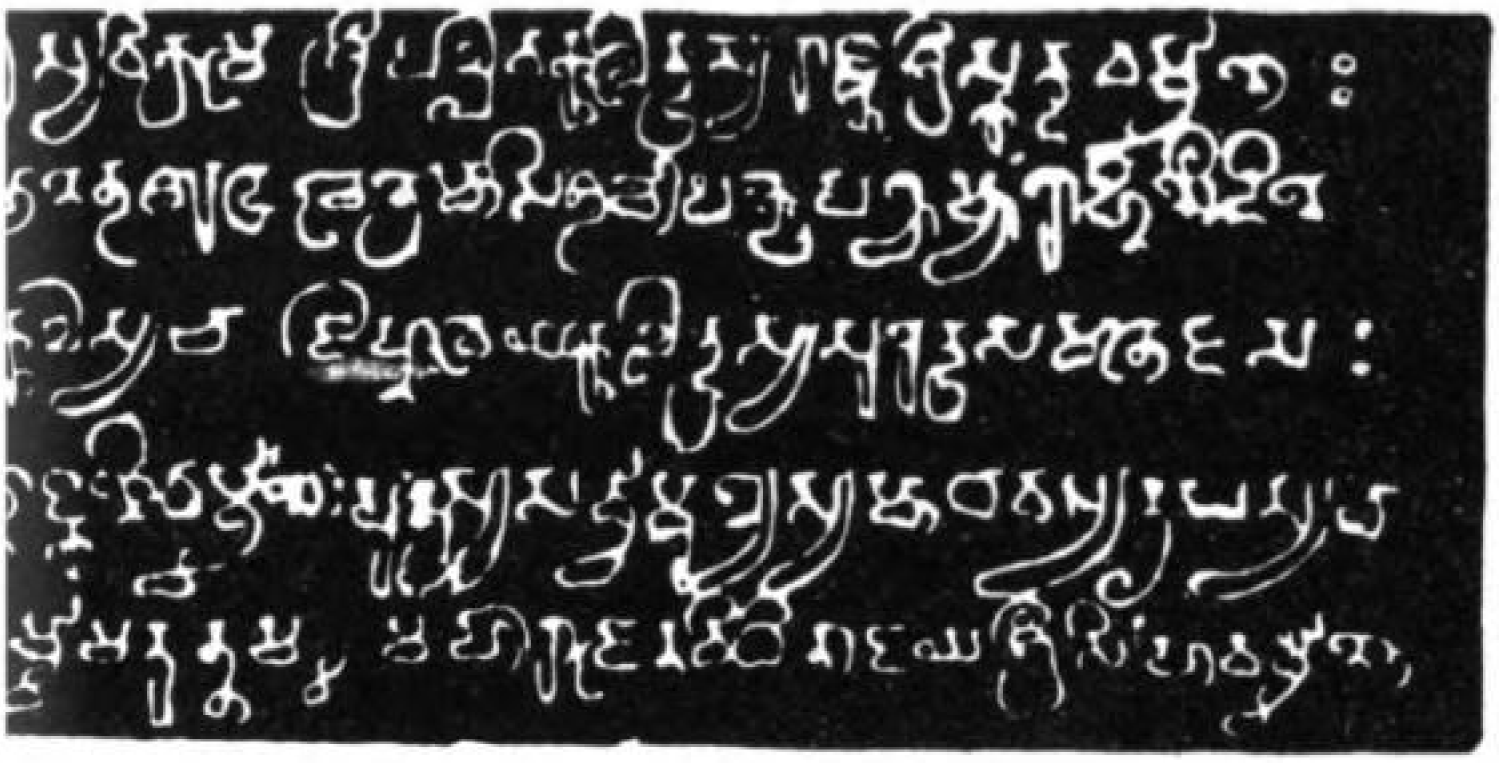

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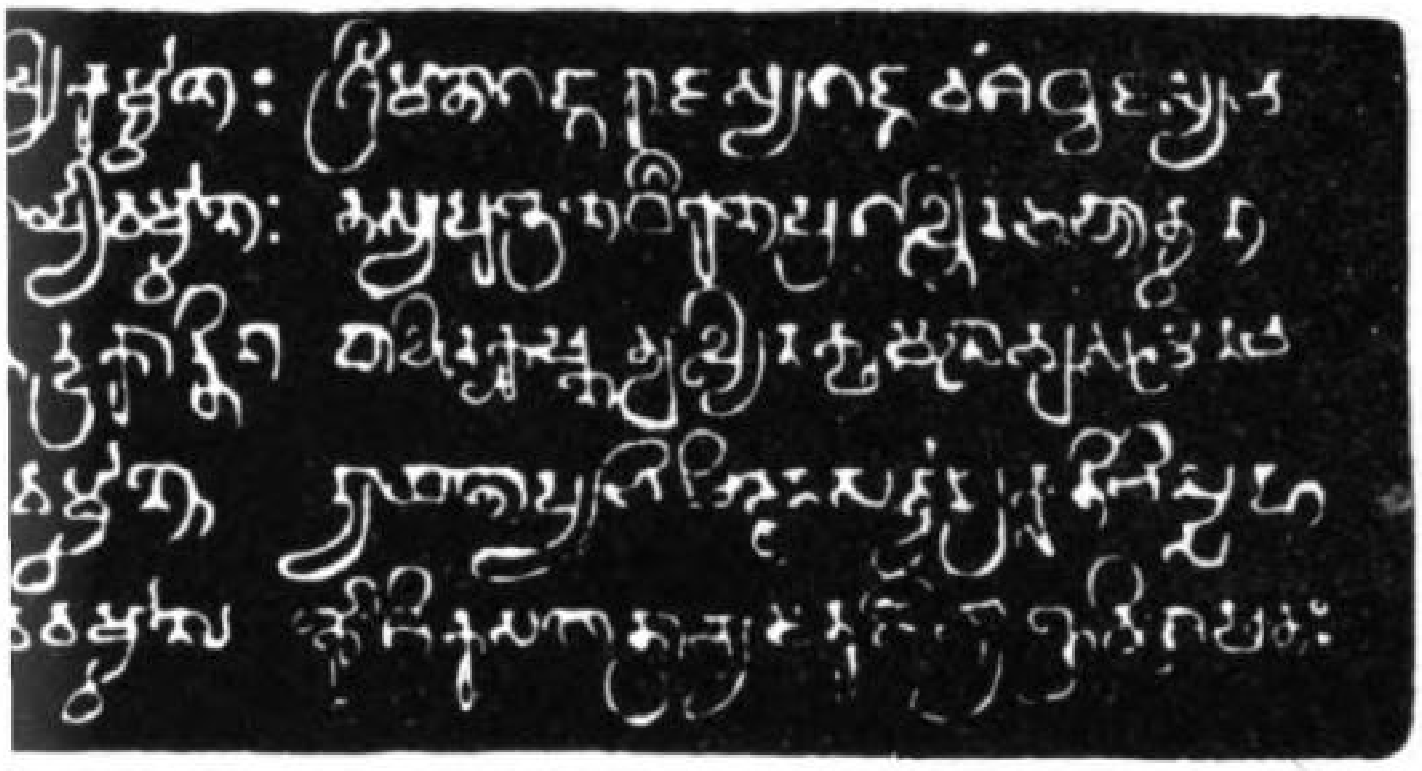

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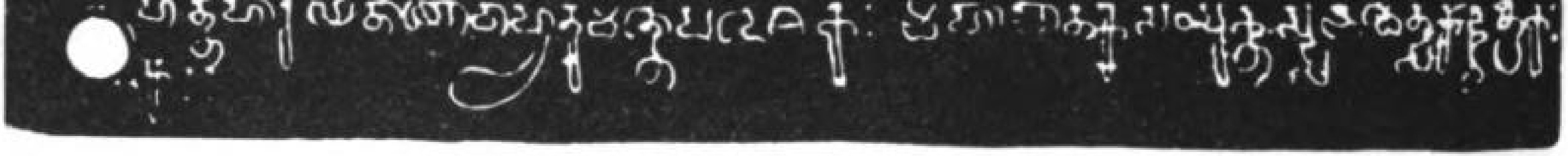

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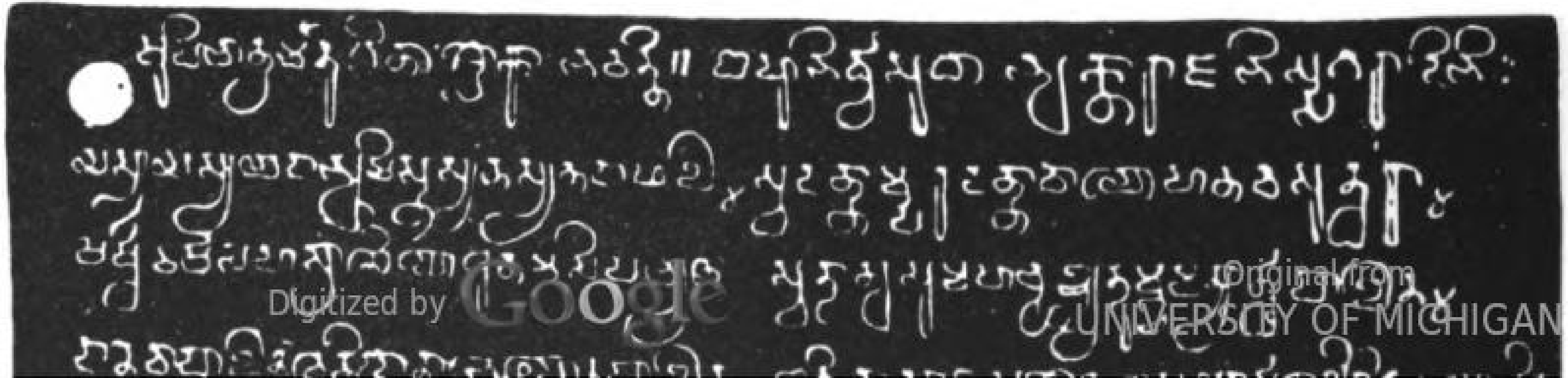

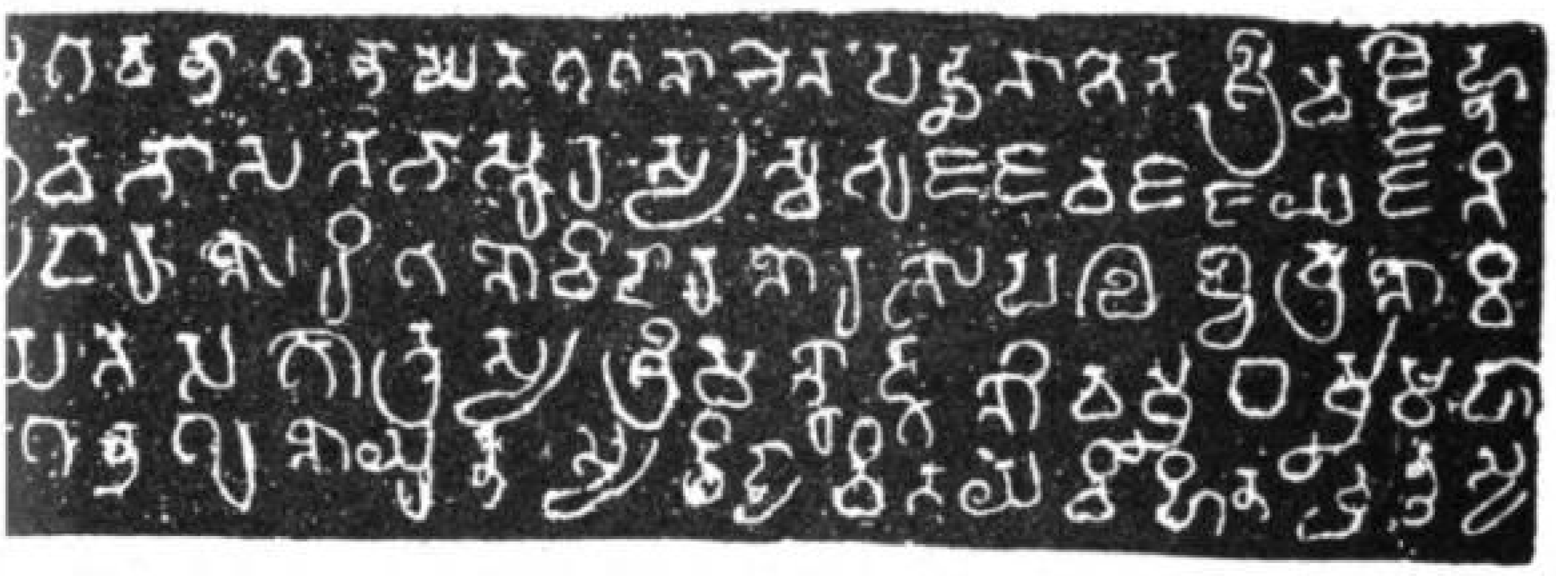

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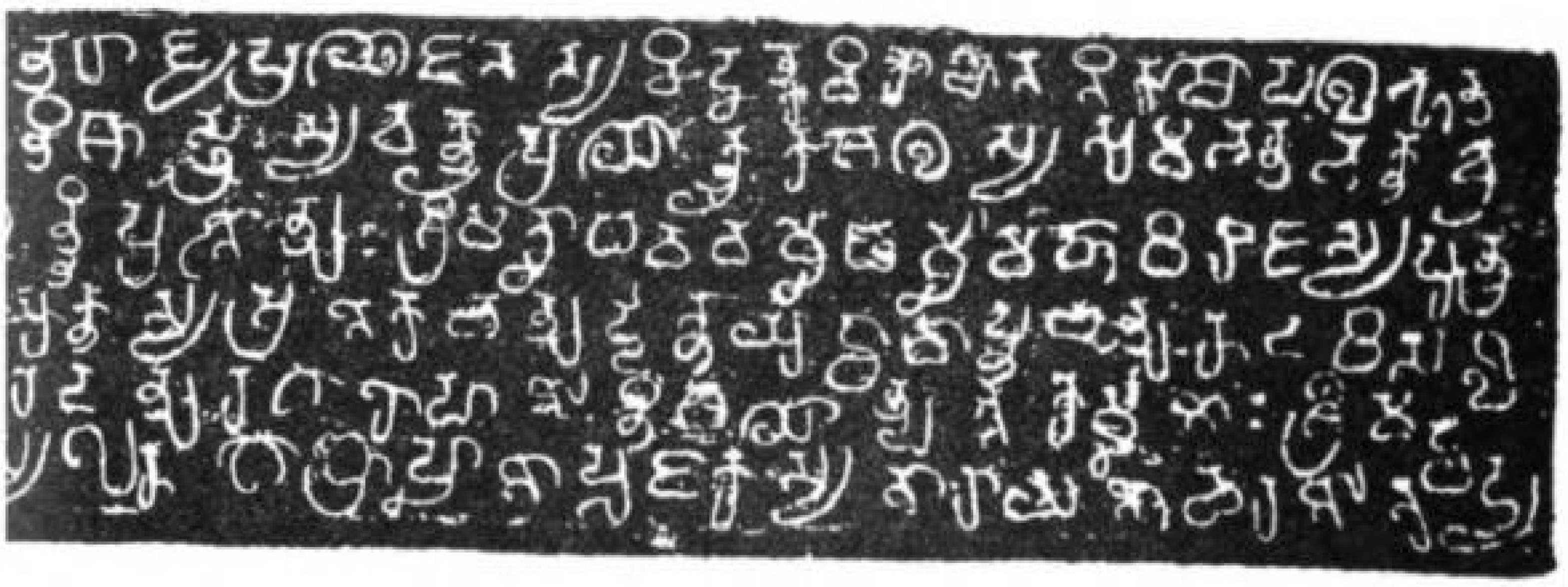

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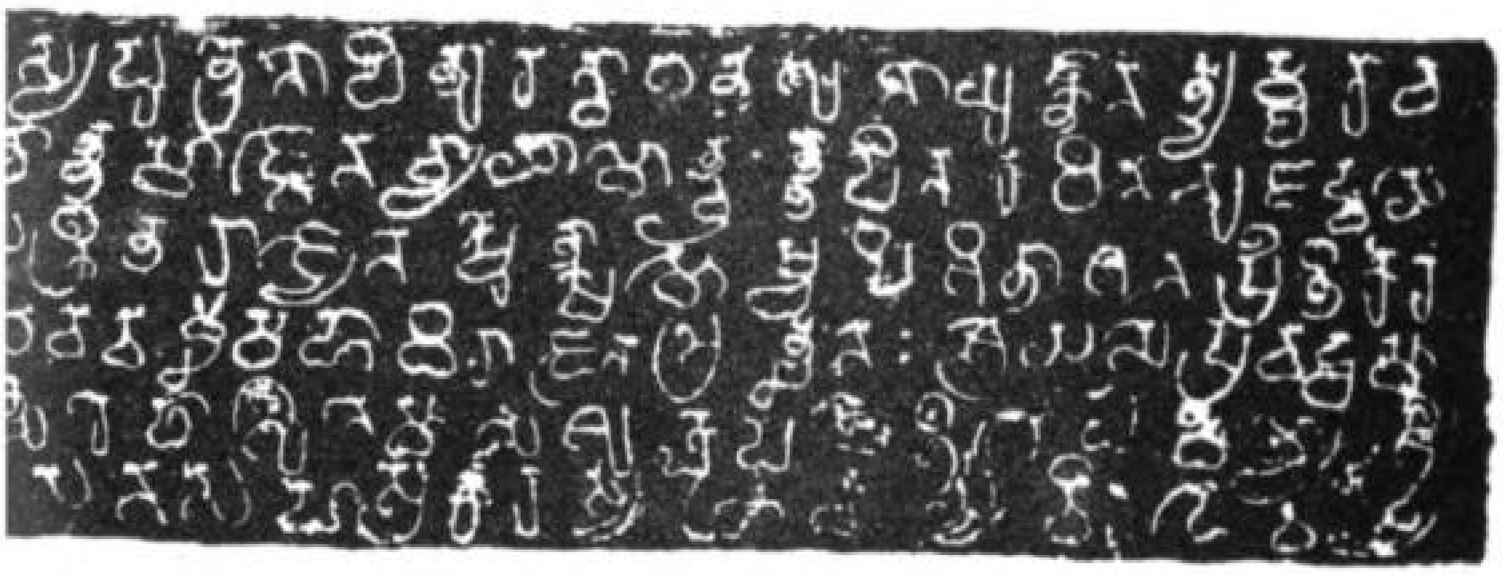

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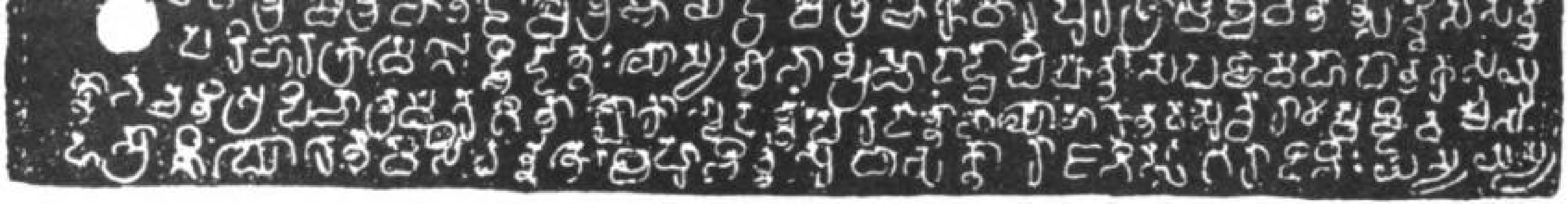
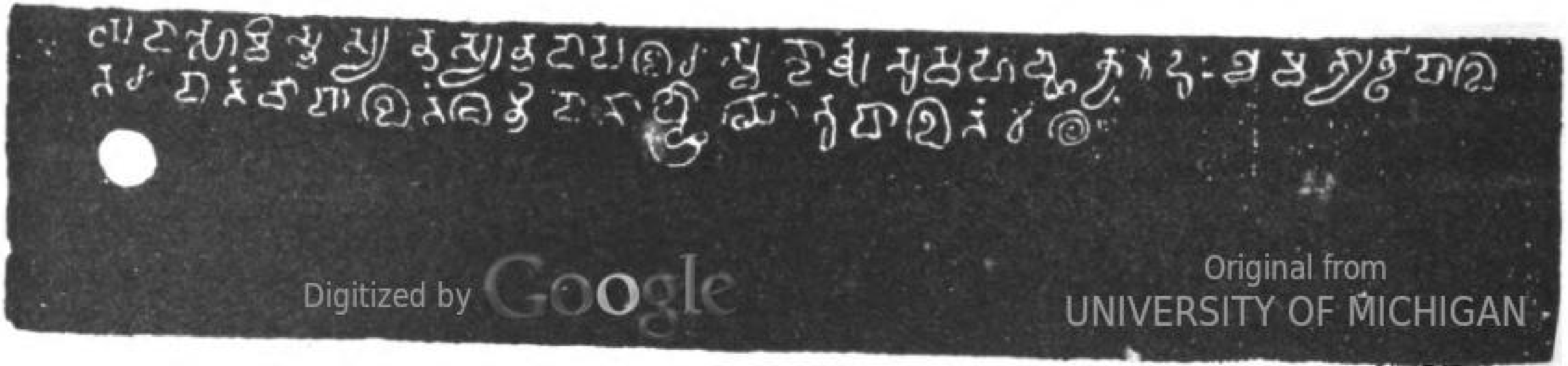
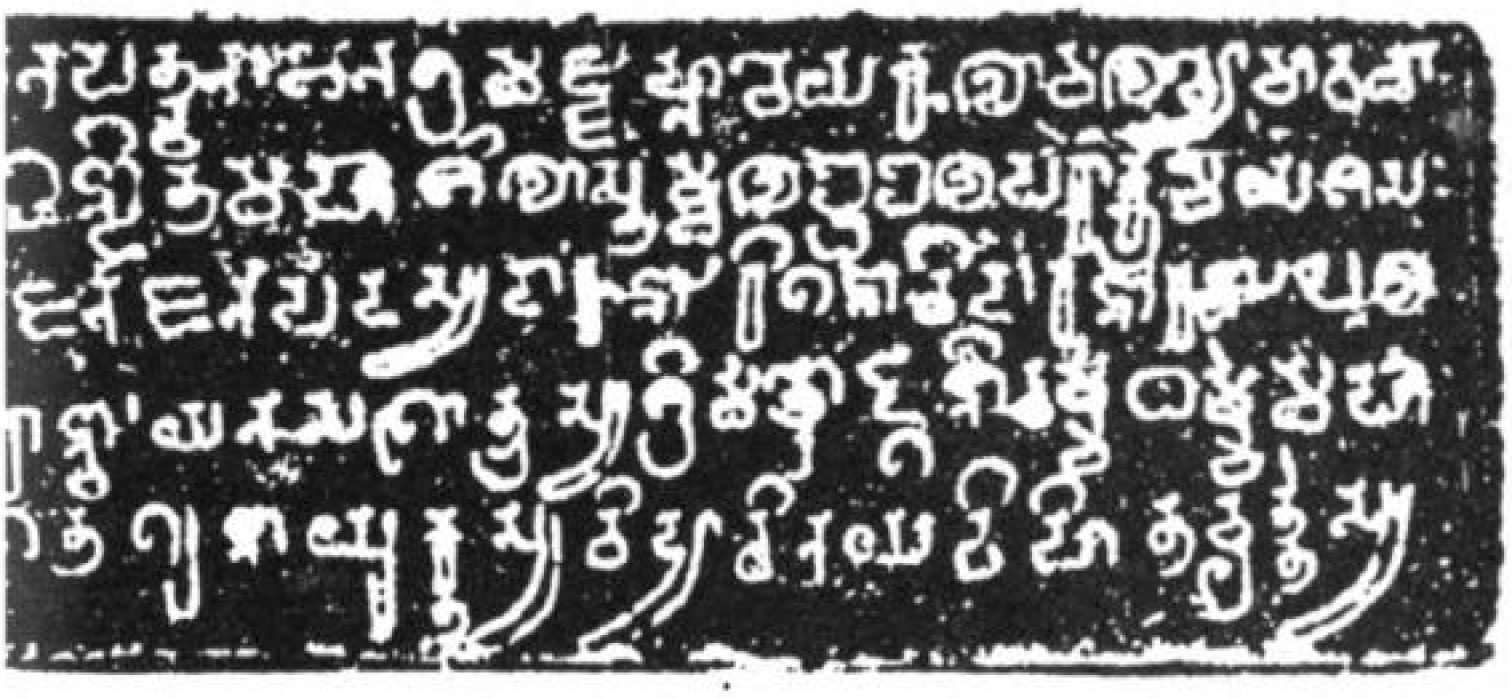


Third plate : First side

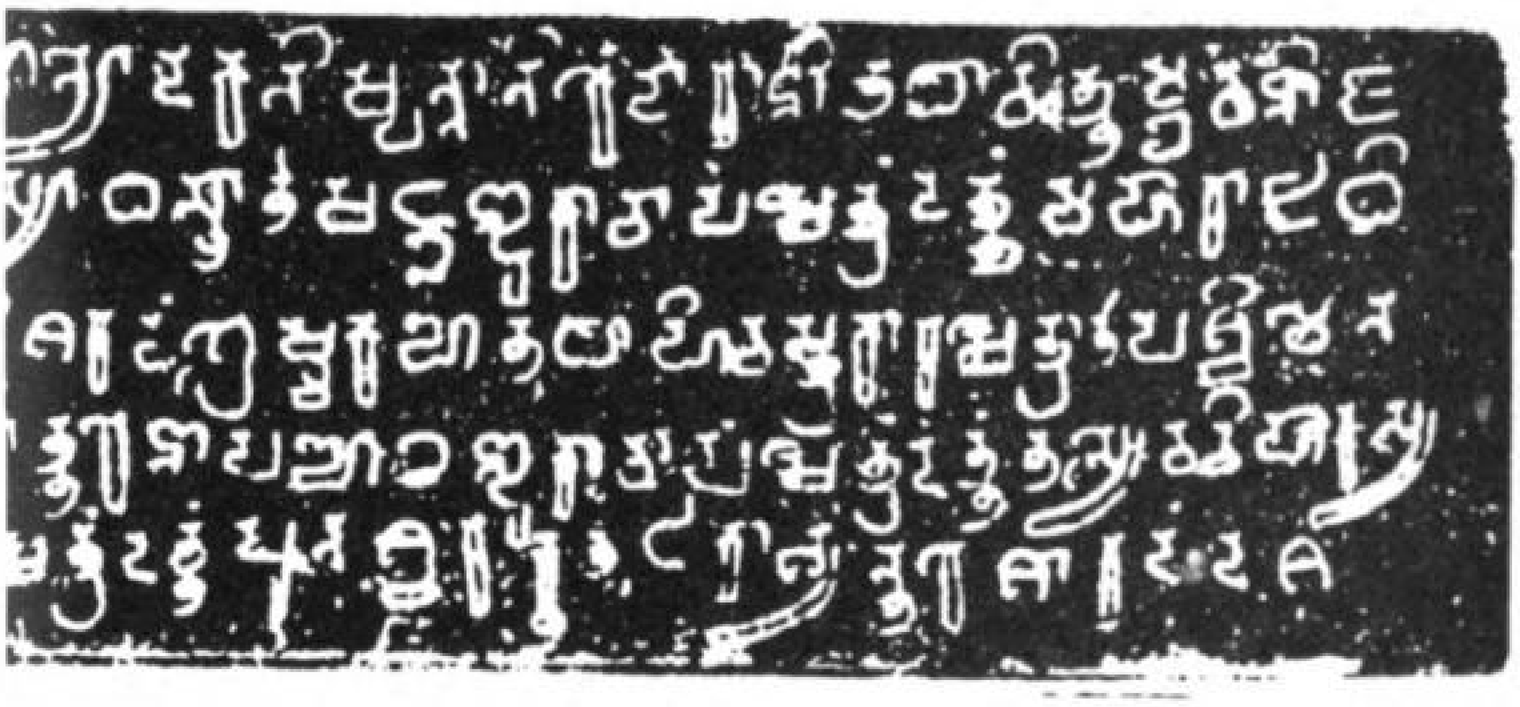


PLATES OF MĀDHAVAVARMAN (II)



plate

is lost.)



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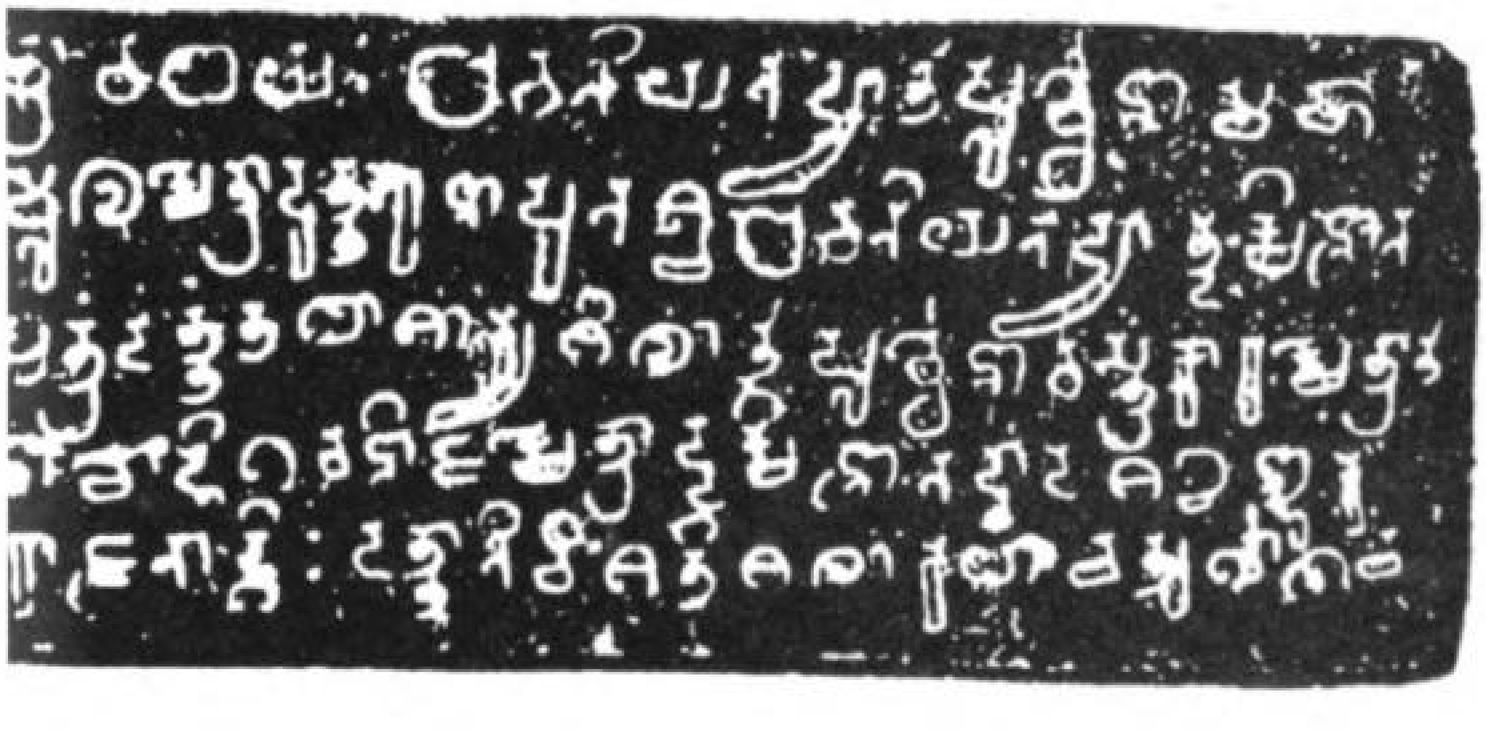

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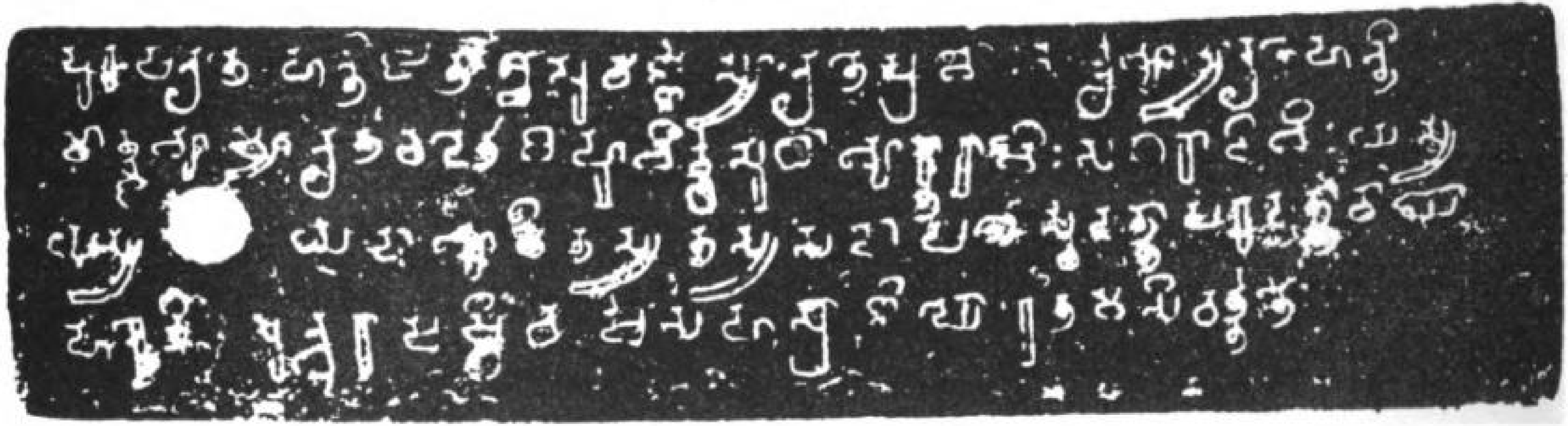
Fourth plate : First side



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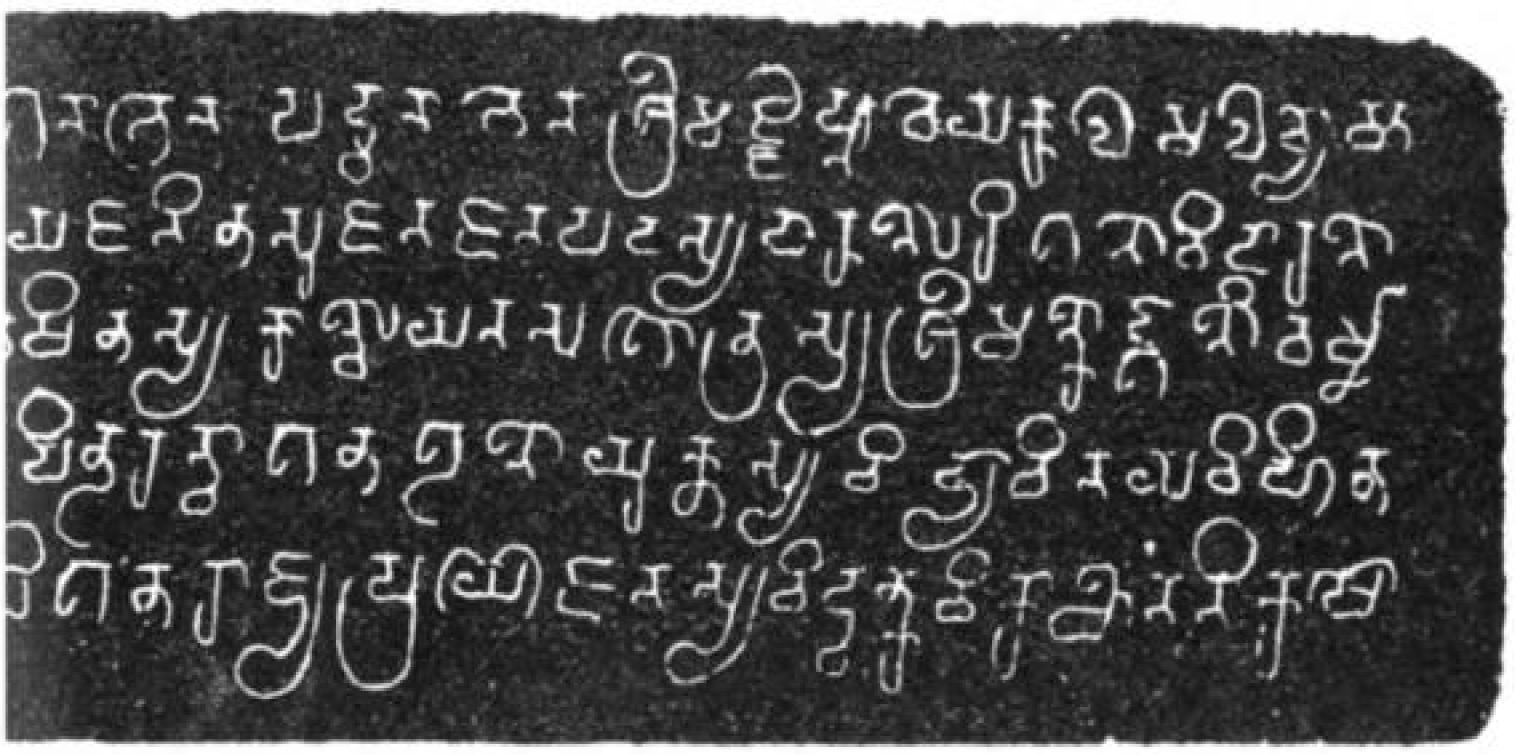

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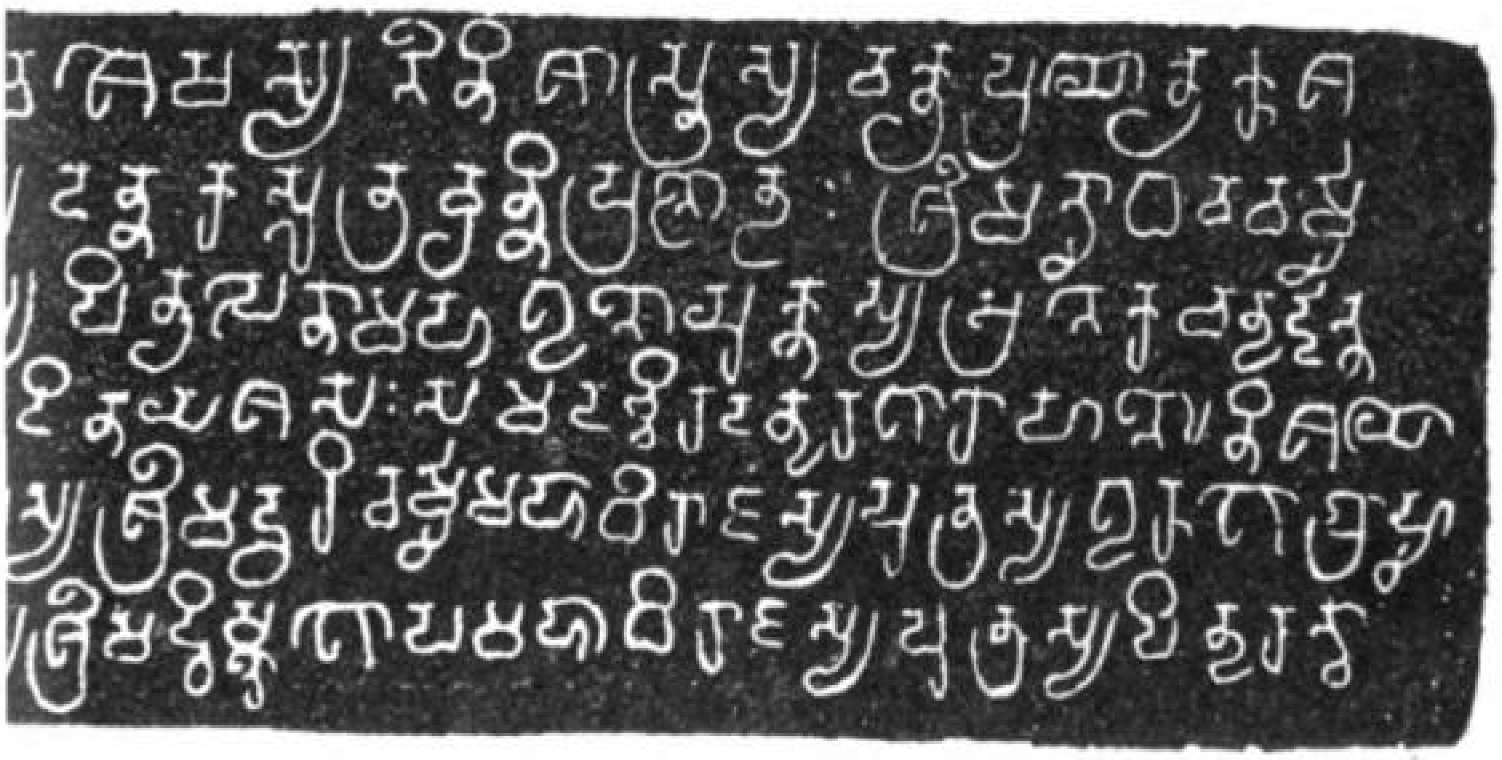

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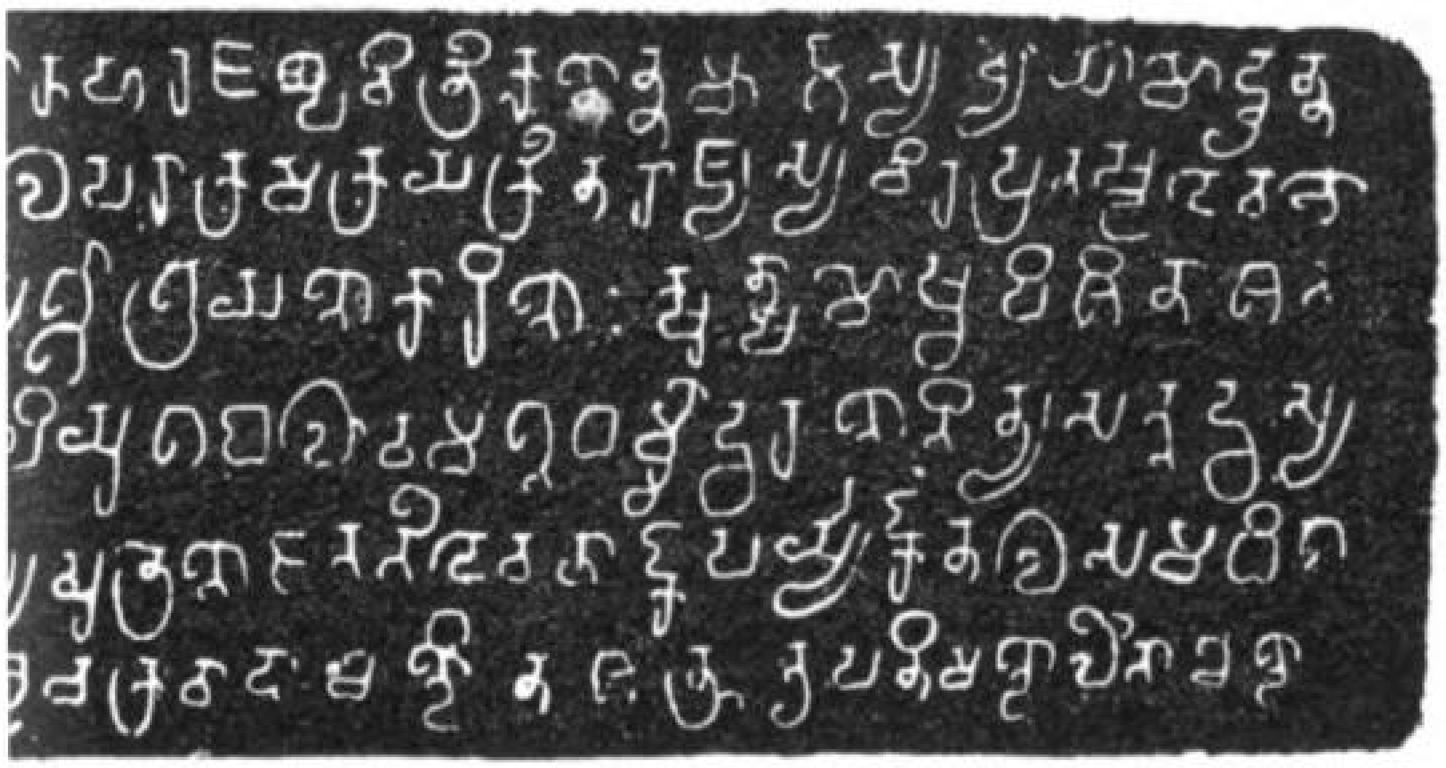
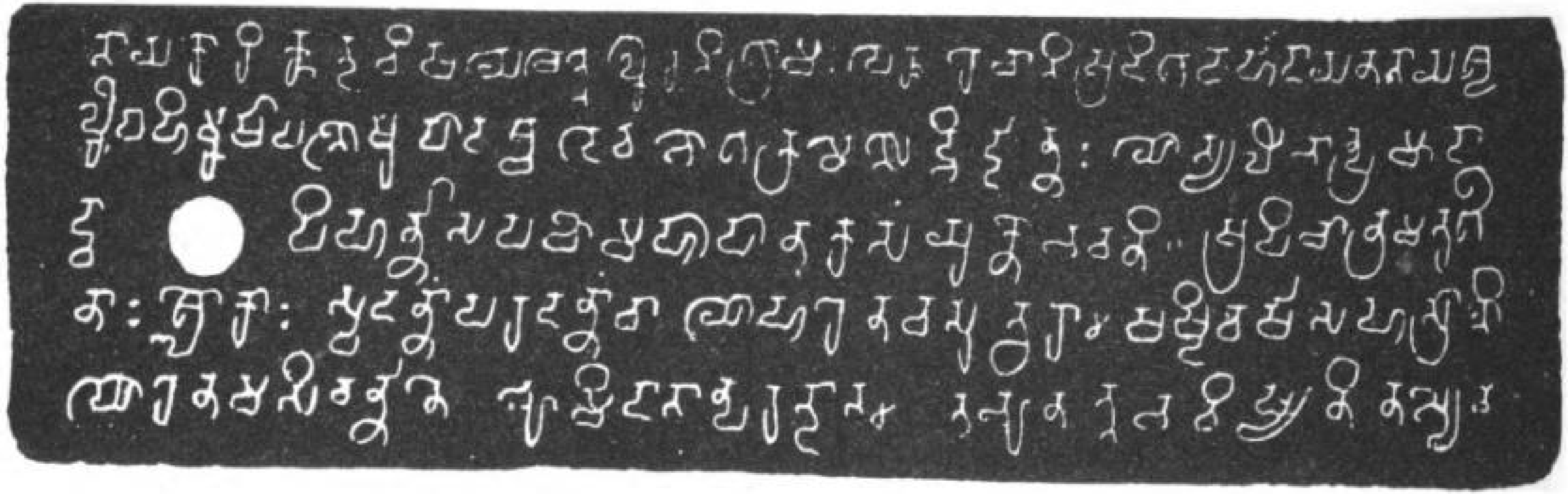


te : Second side

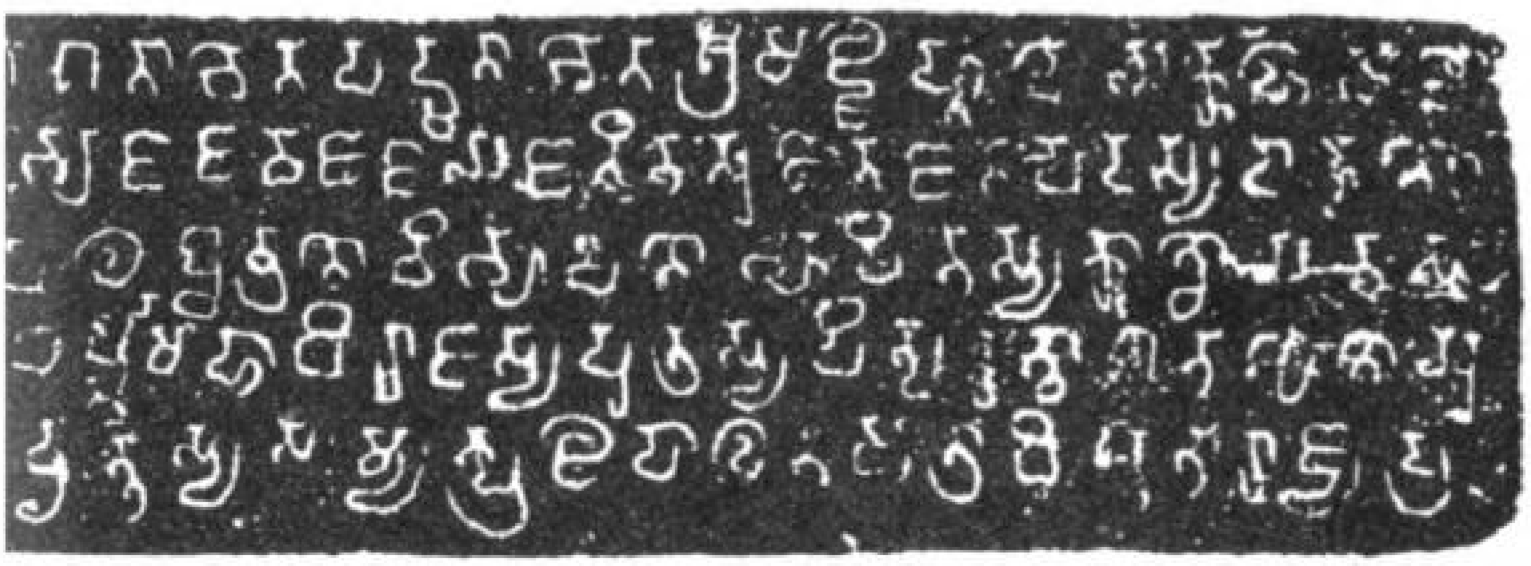
Third plate : First side



Third plate : Second side

ATES OF AVINĪTA, YEAR 2

ion A



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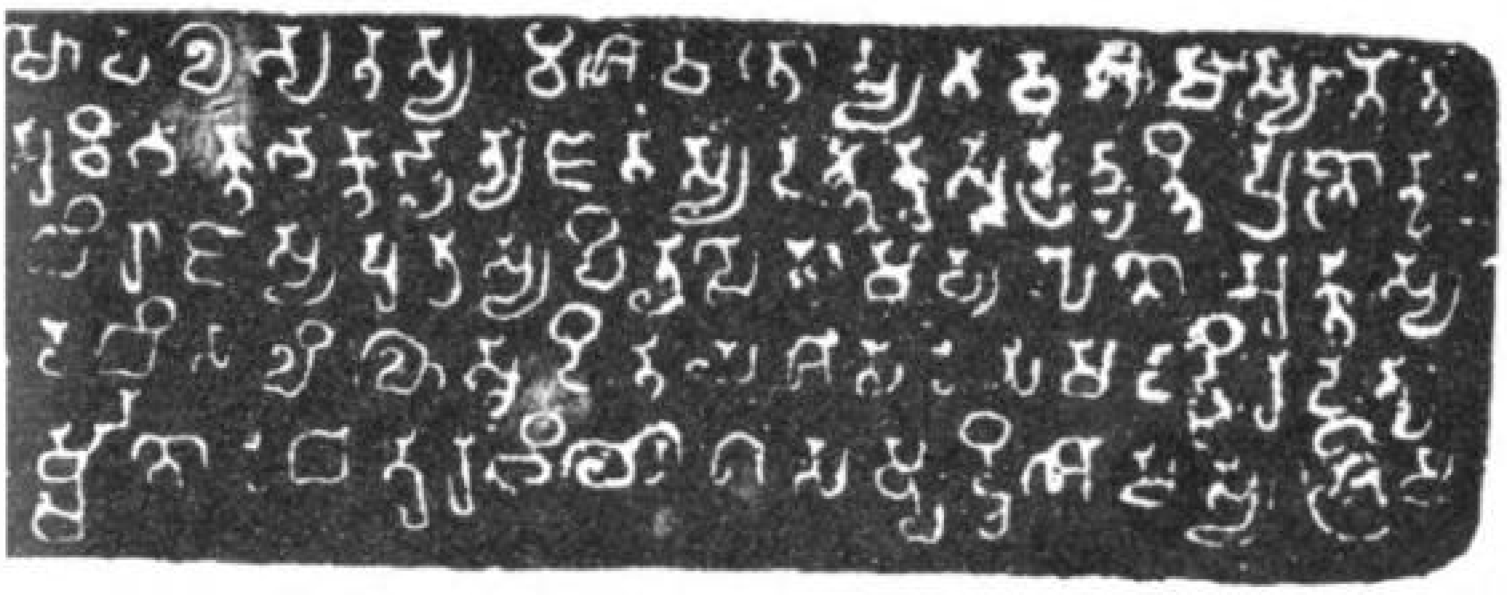

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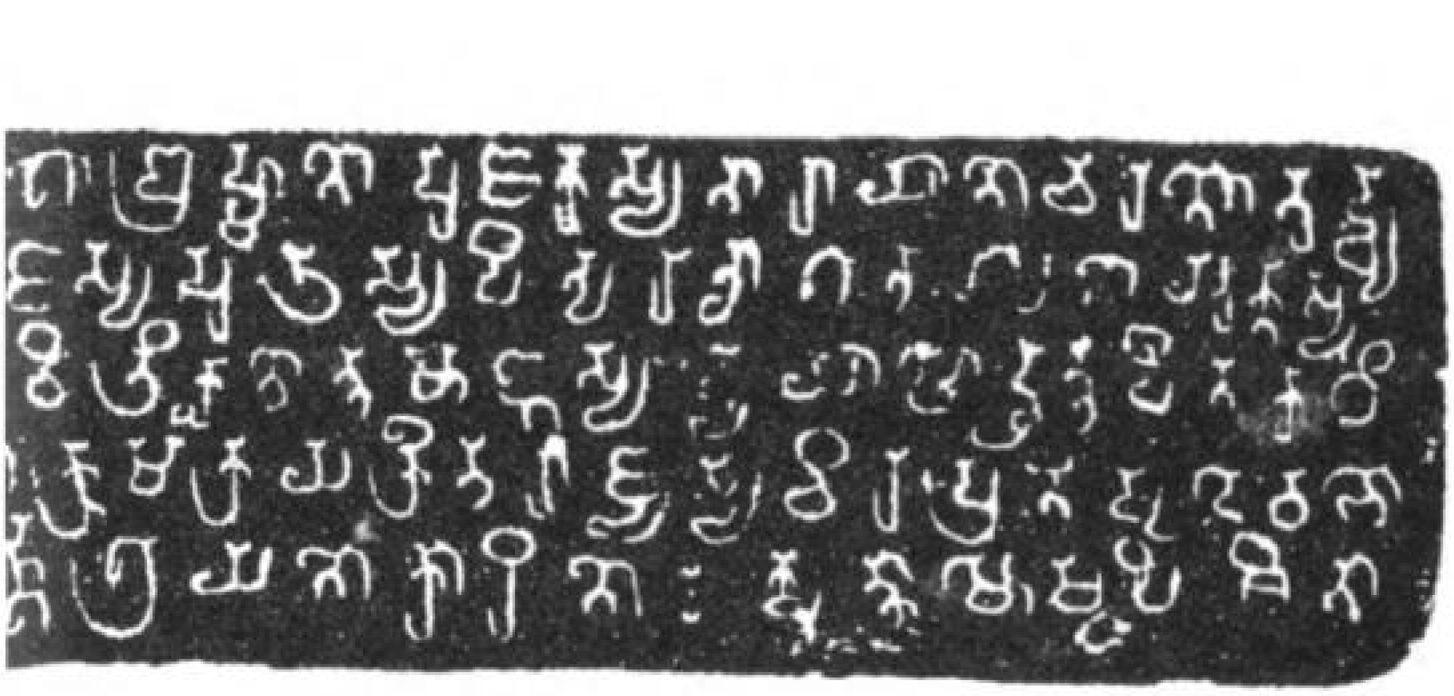
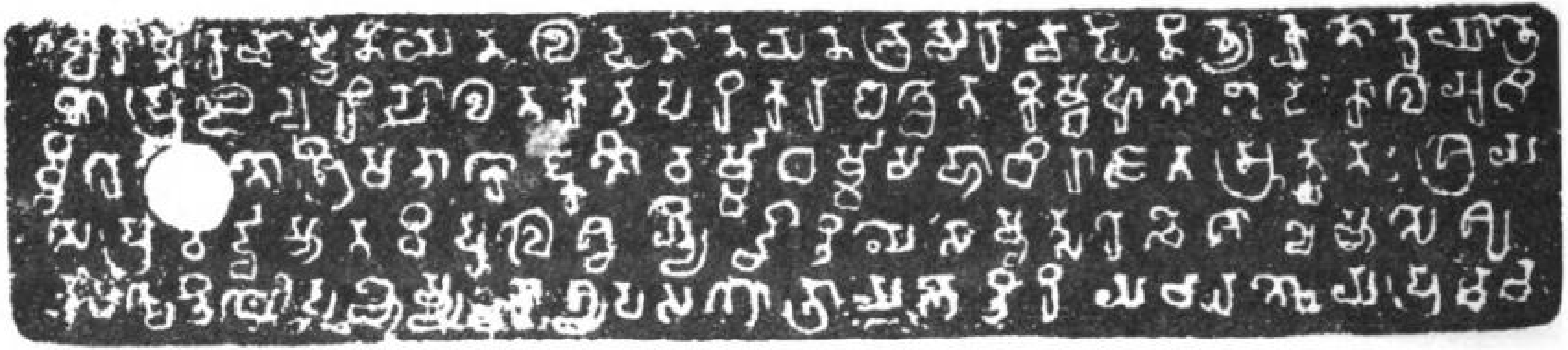


te : Second side

Third plate : First side



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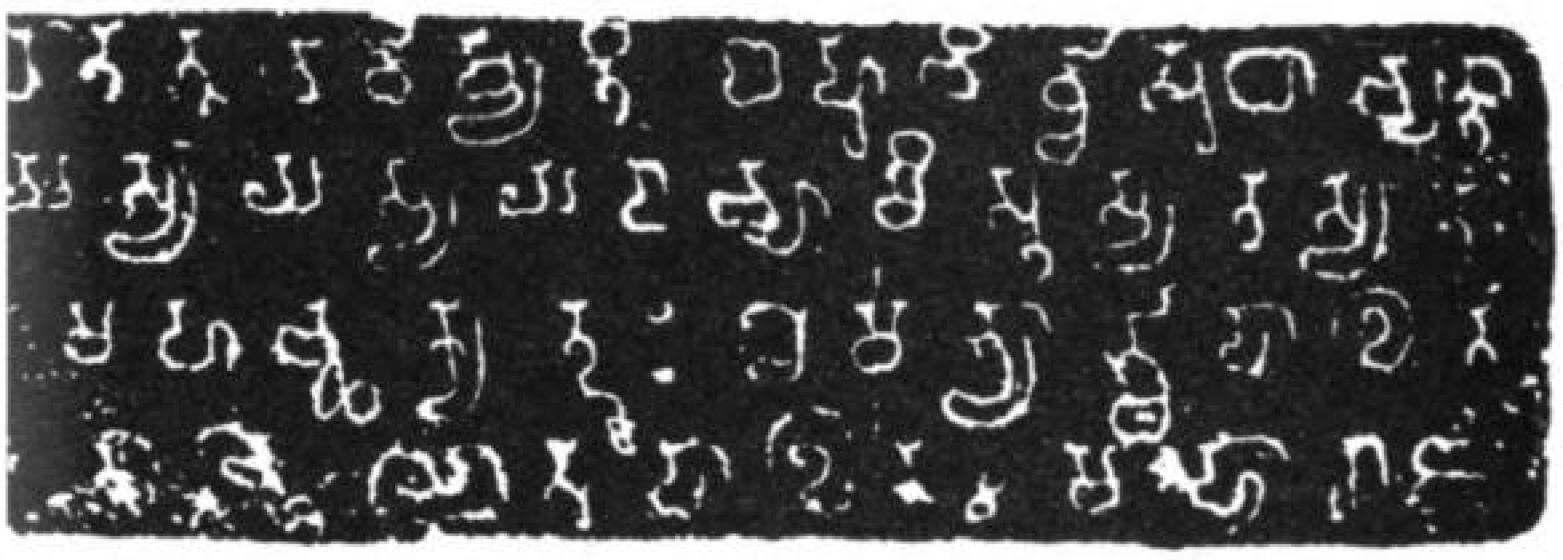
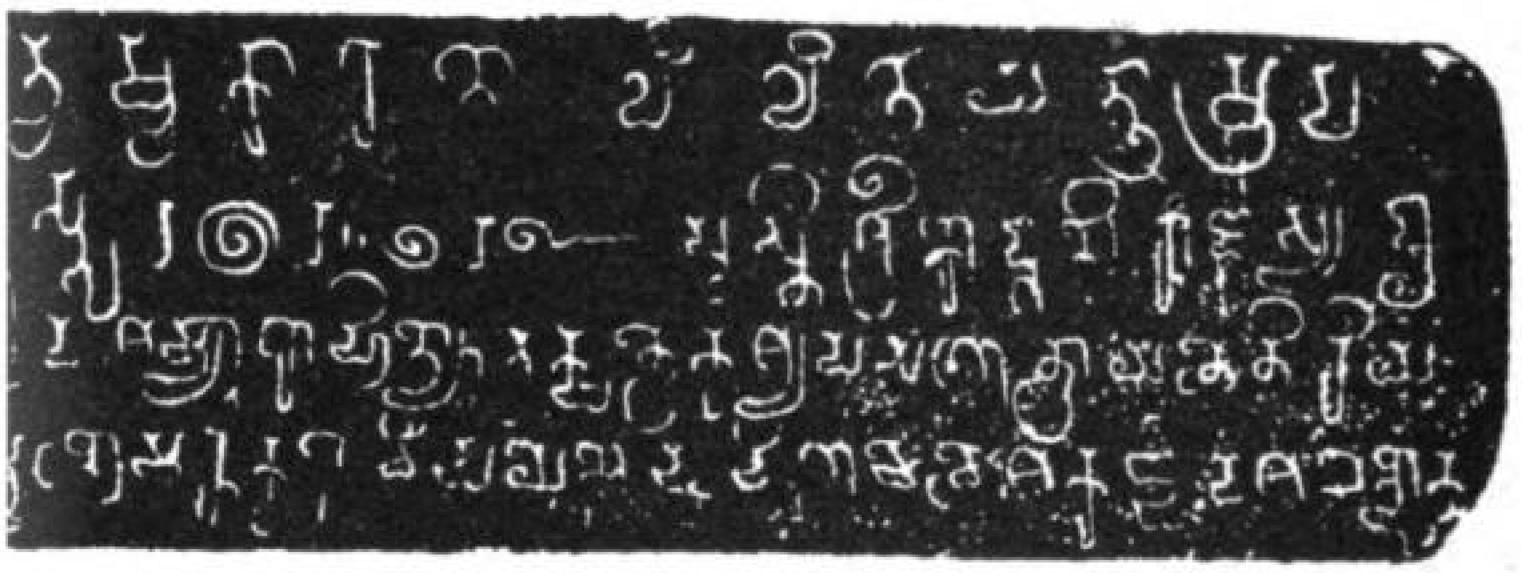
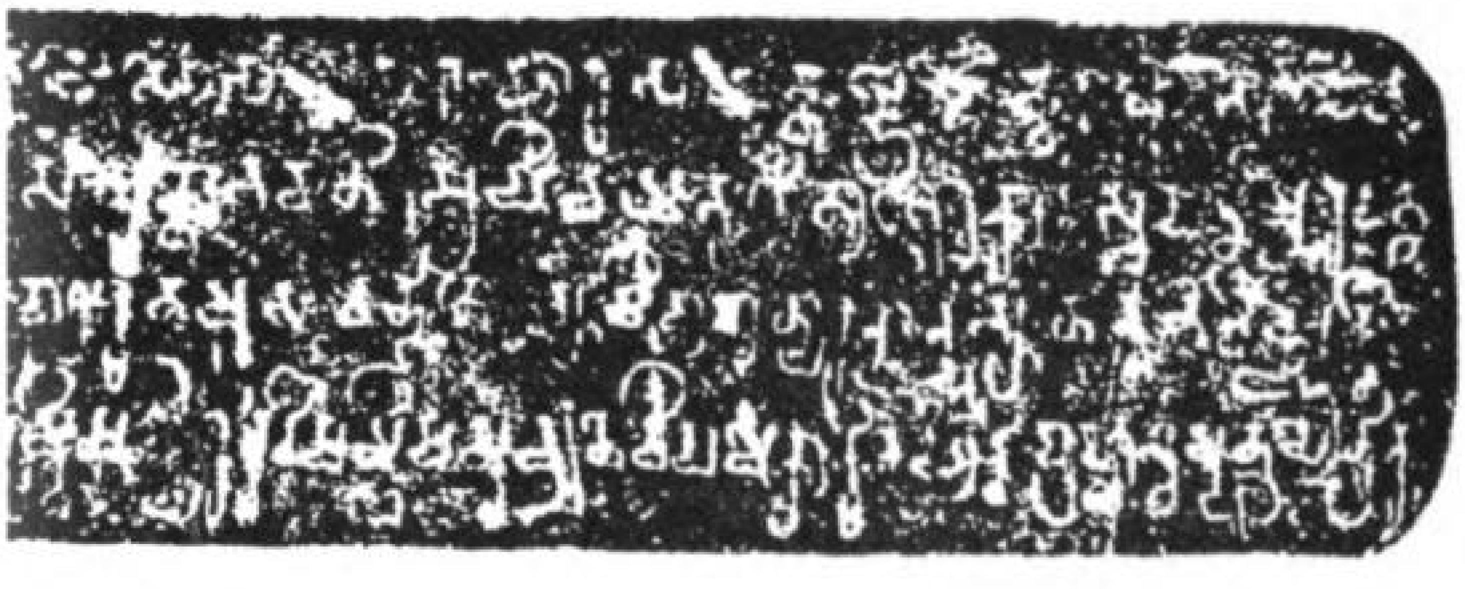


plate : Second side

ection B

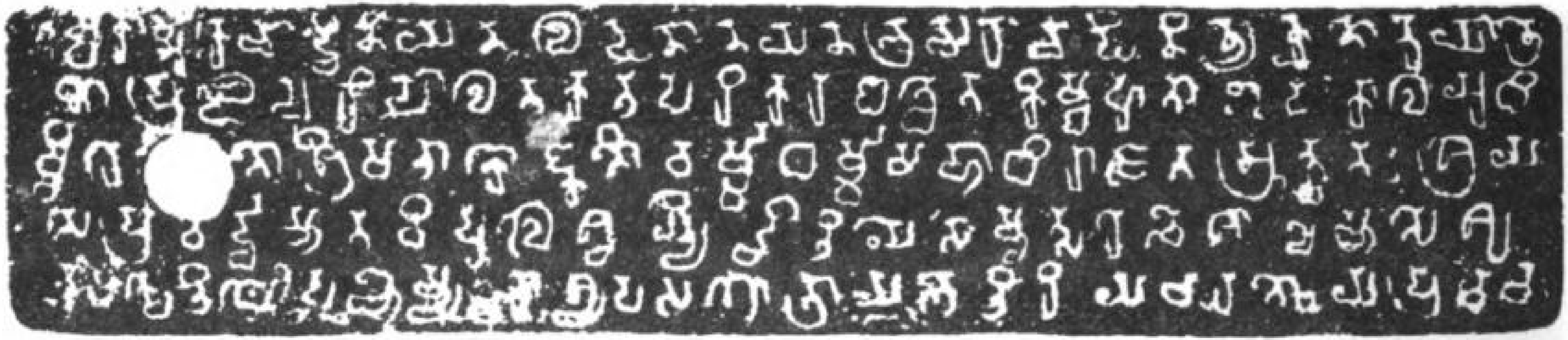


h plate : First side

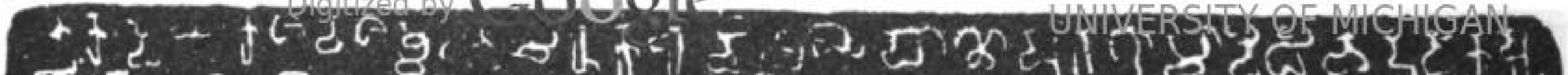


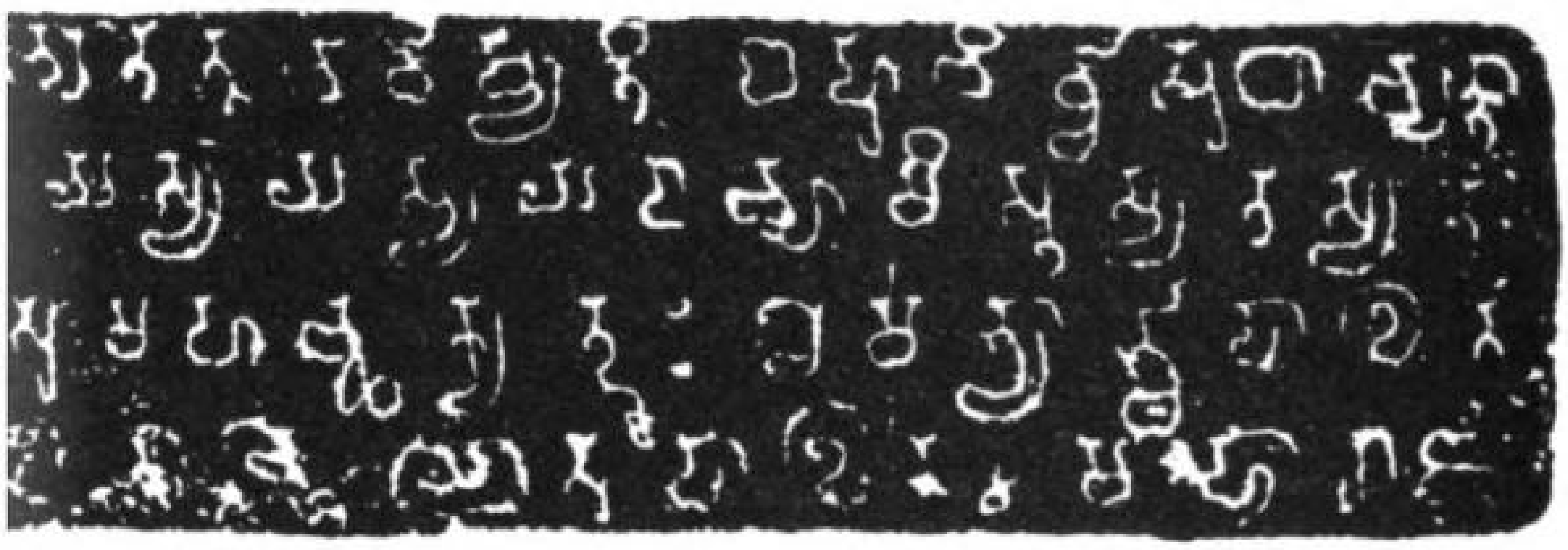
ate : Second side

Third plate : First side



Third plate : Second side





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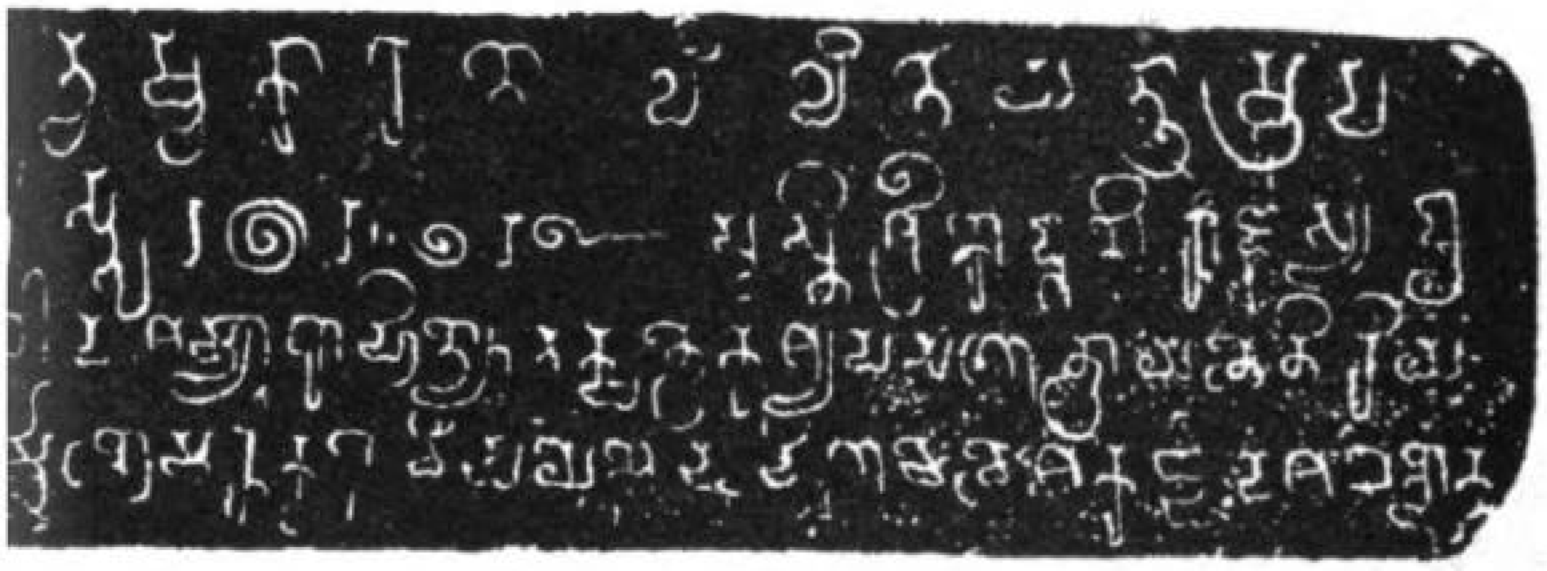
Section B



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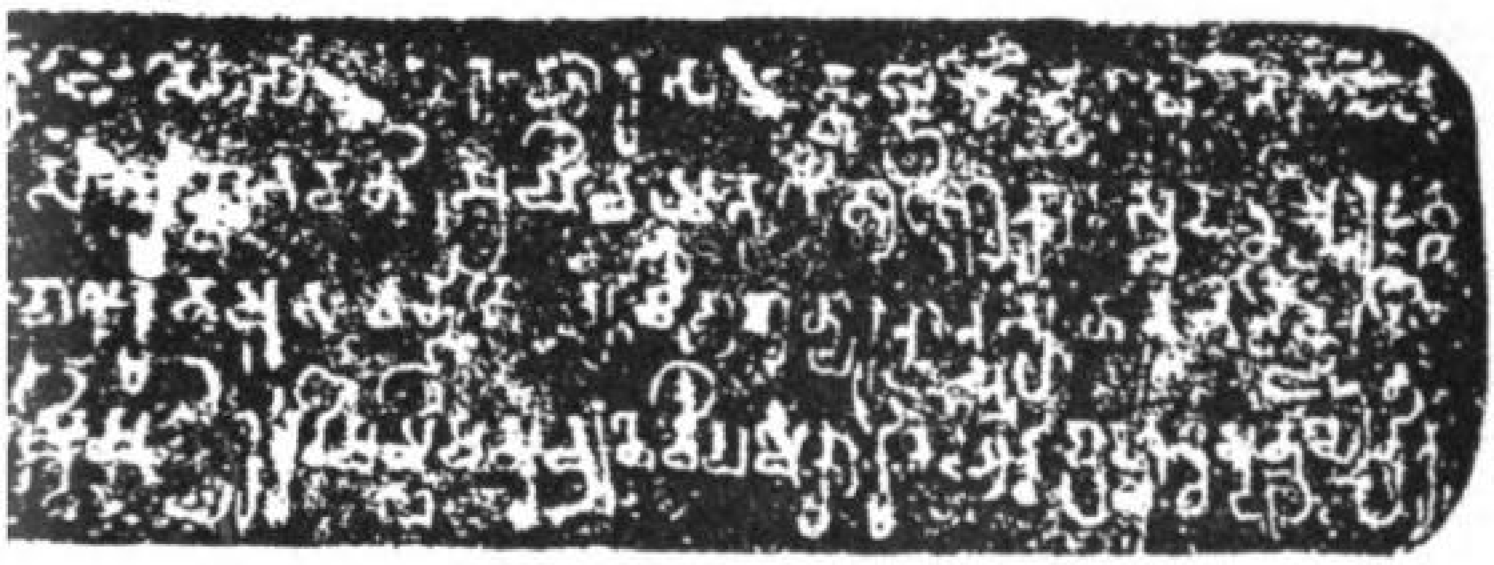
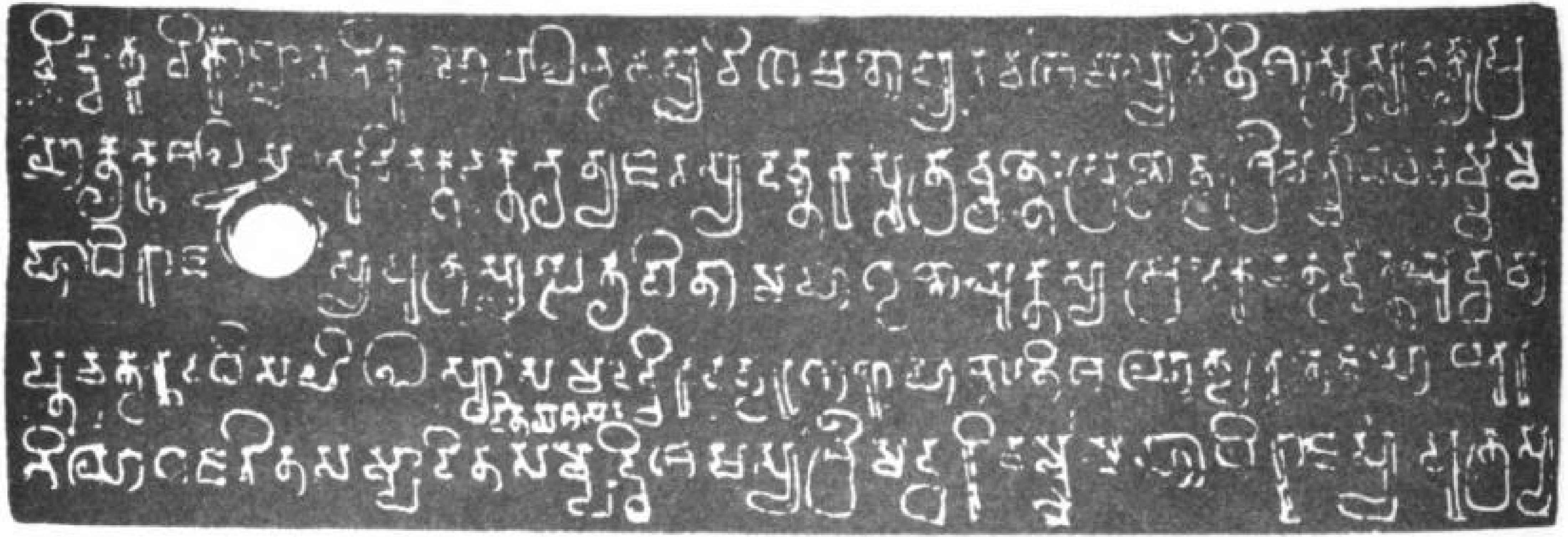


ate : Second side

First plate



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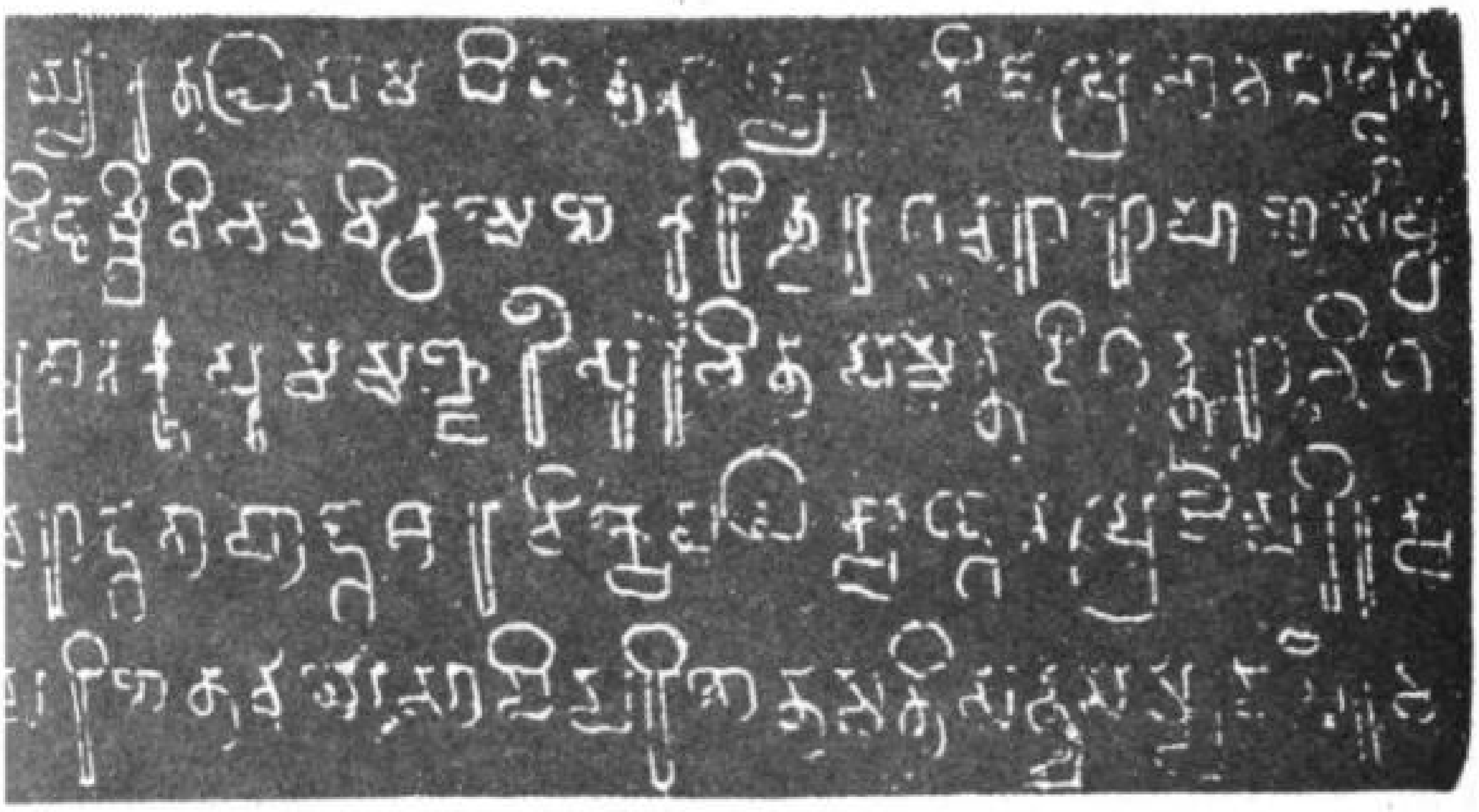
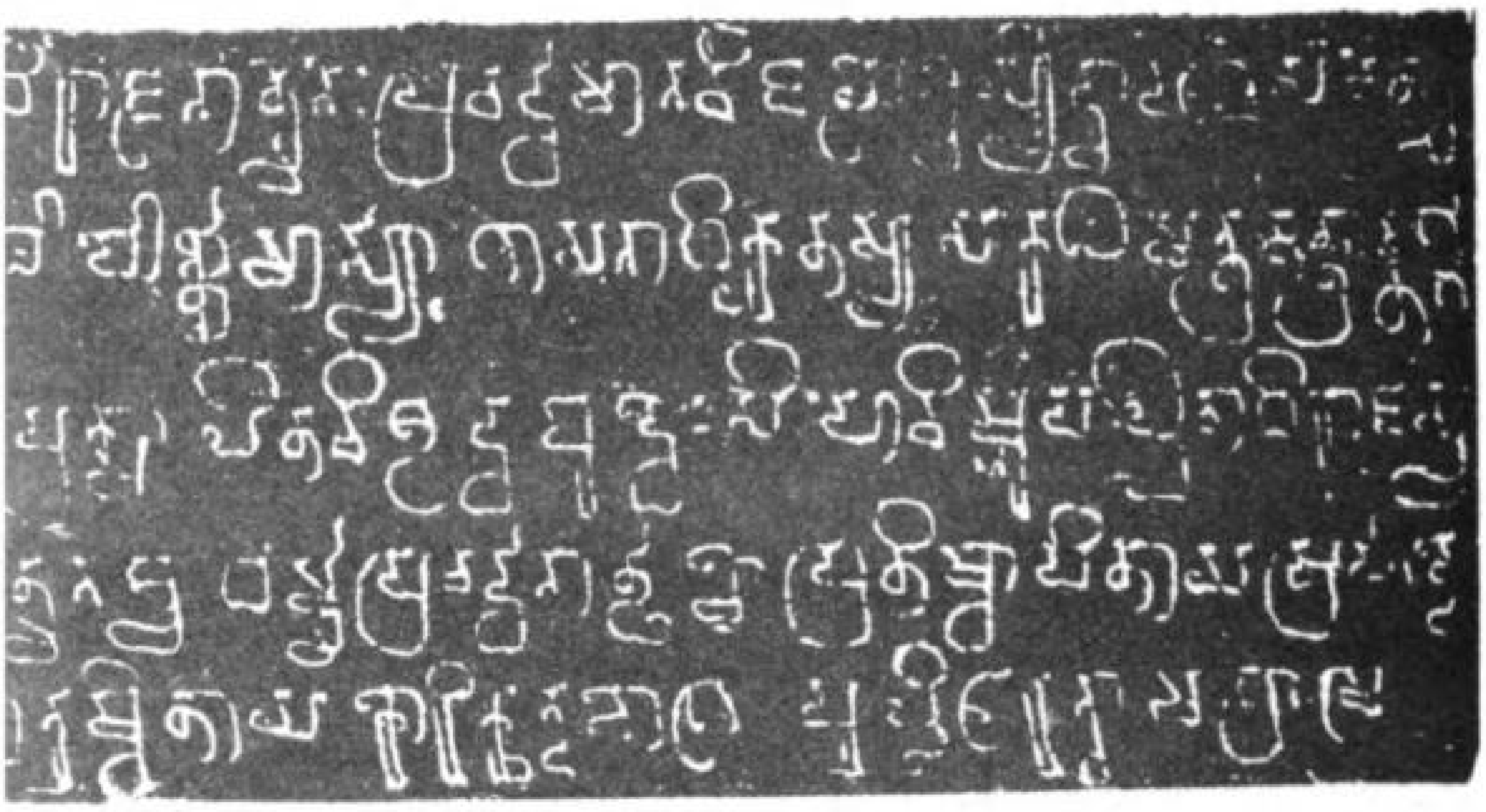


ird plate : First side



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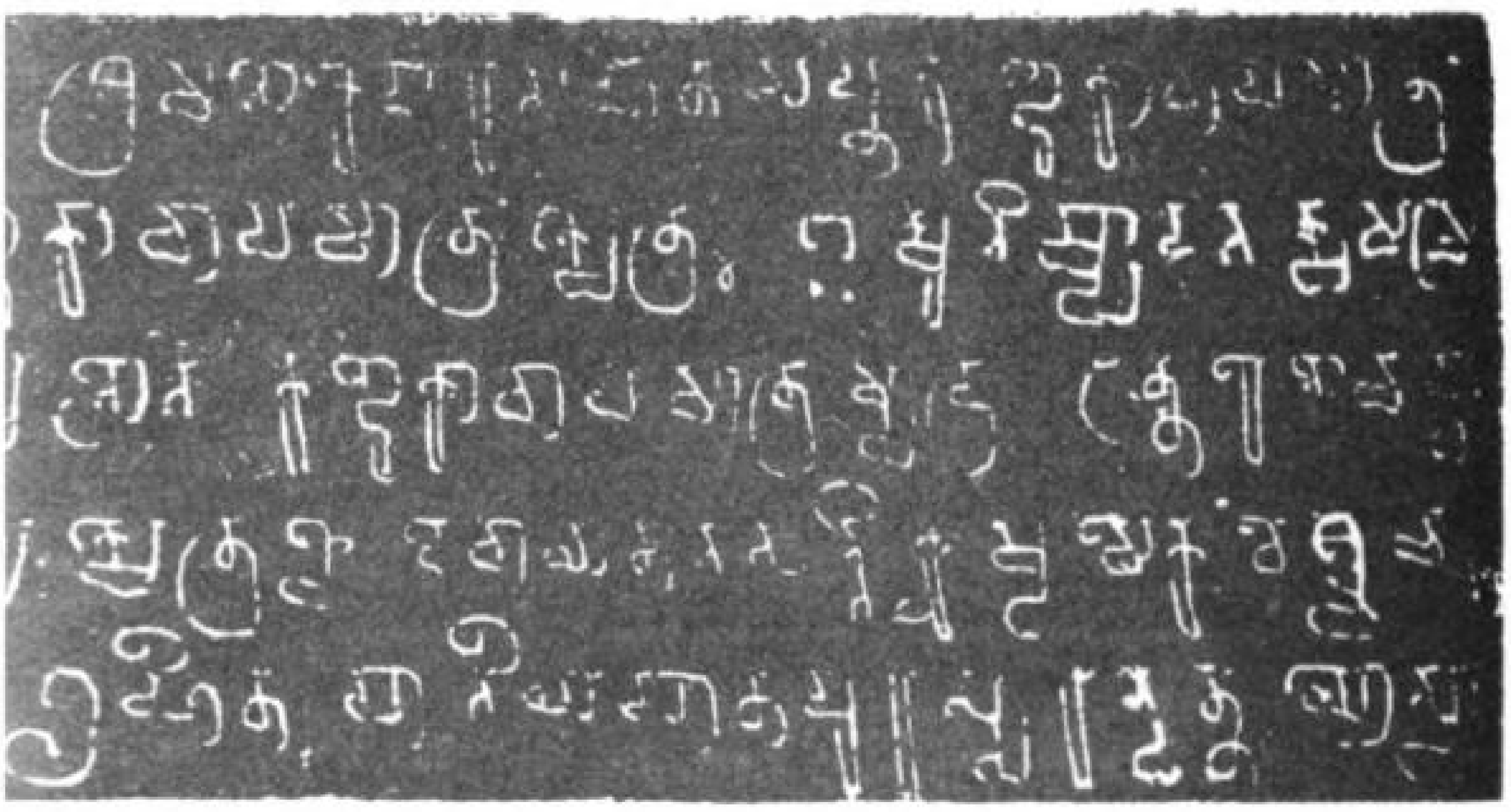

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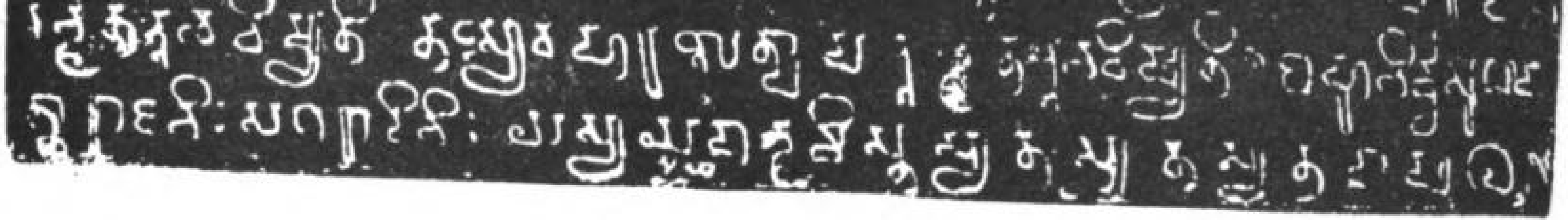
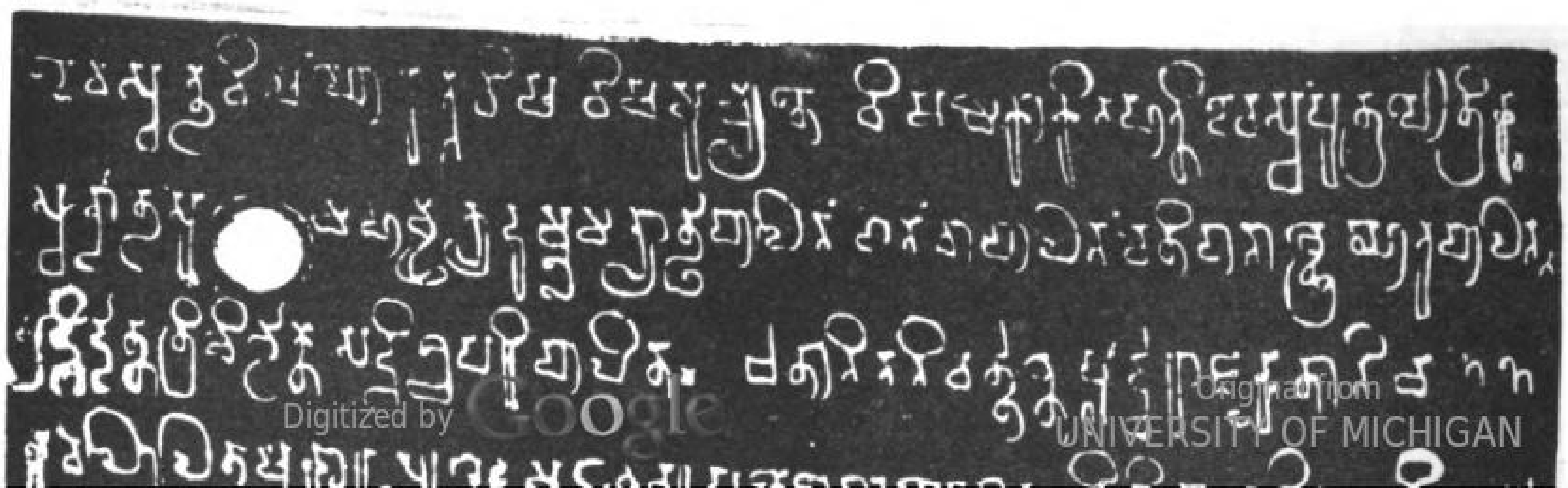
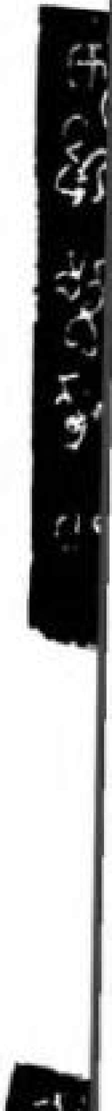
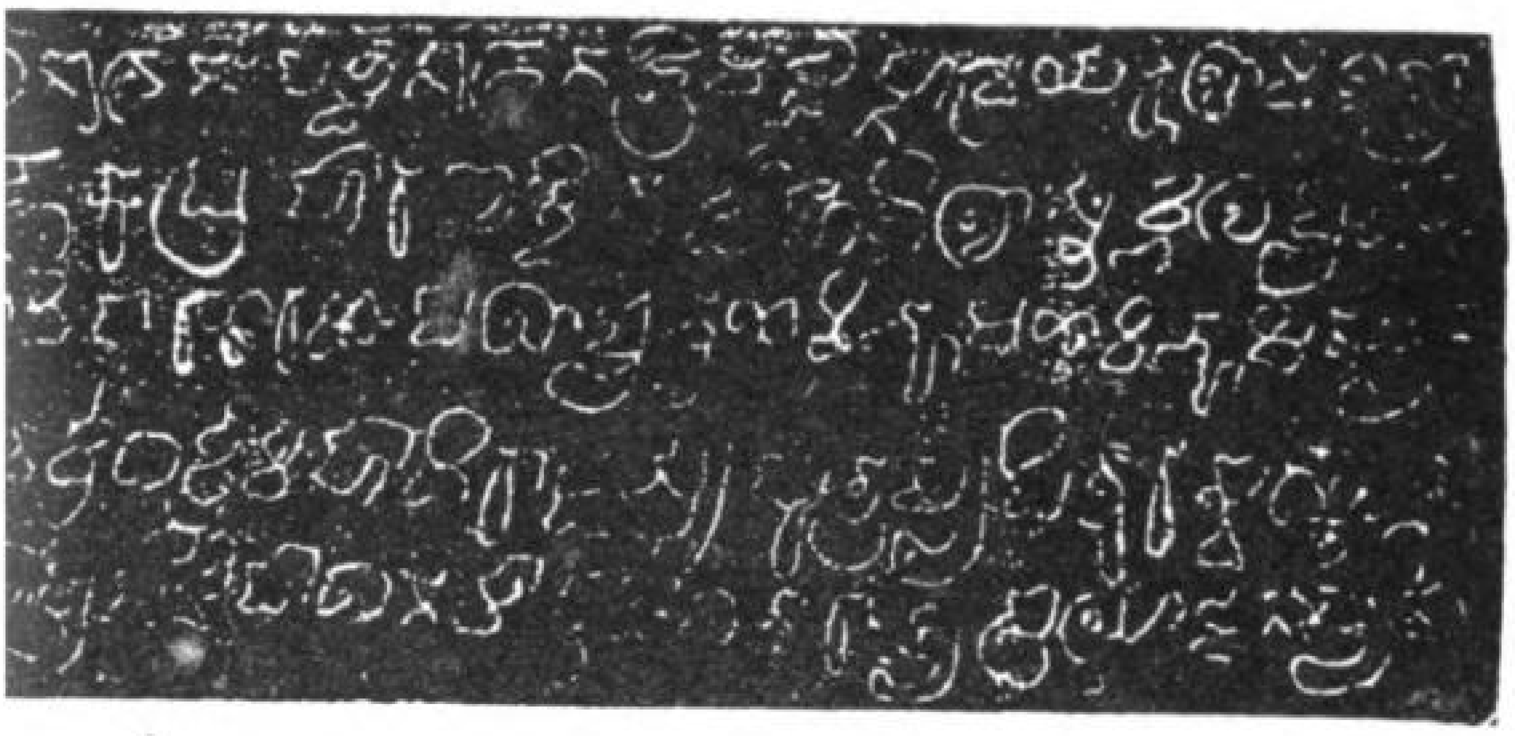


Fourth plate : Second side

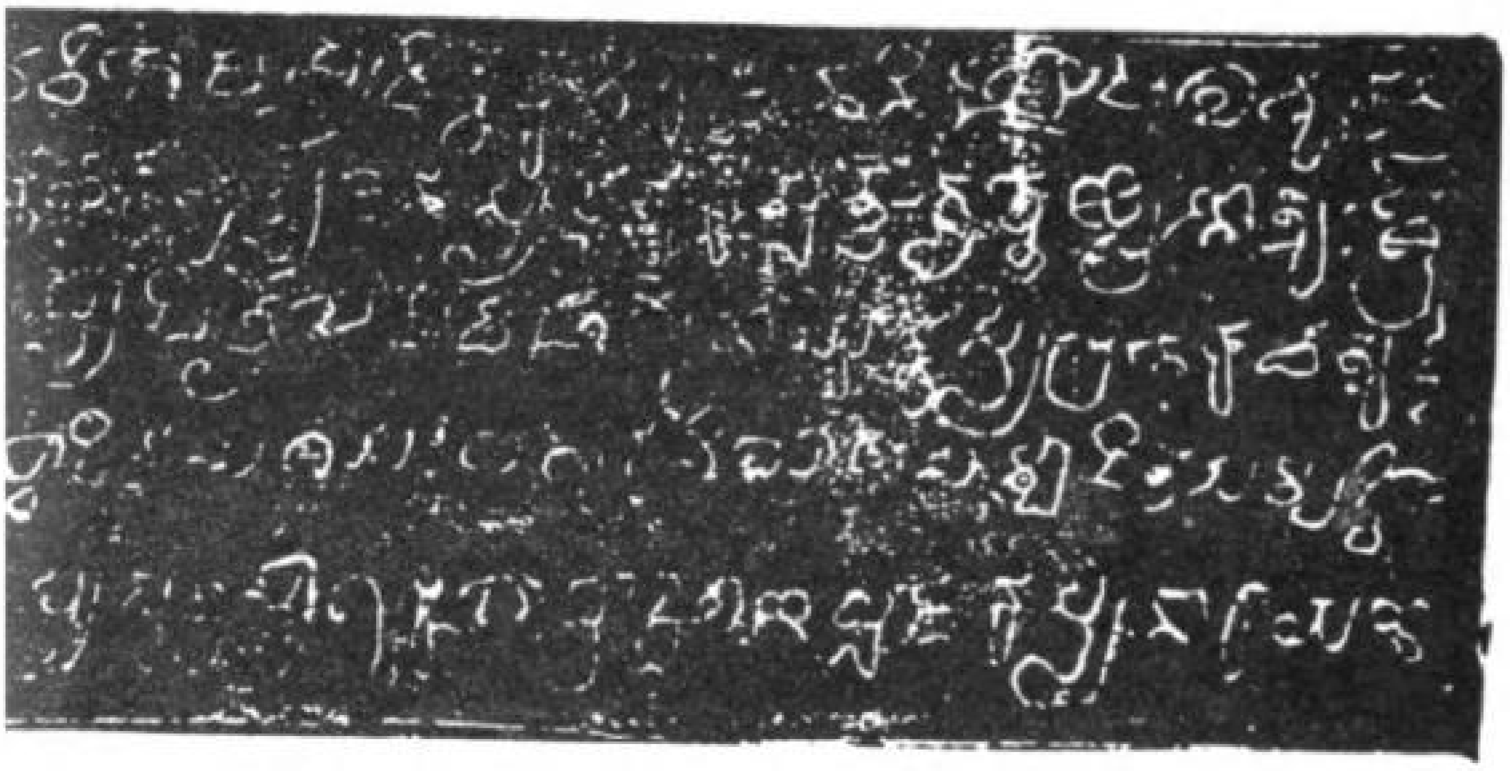




GRANT OF AVINĪTA, YEAR 25



st plate



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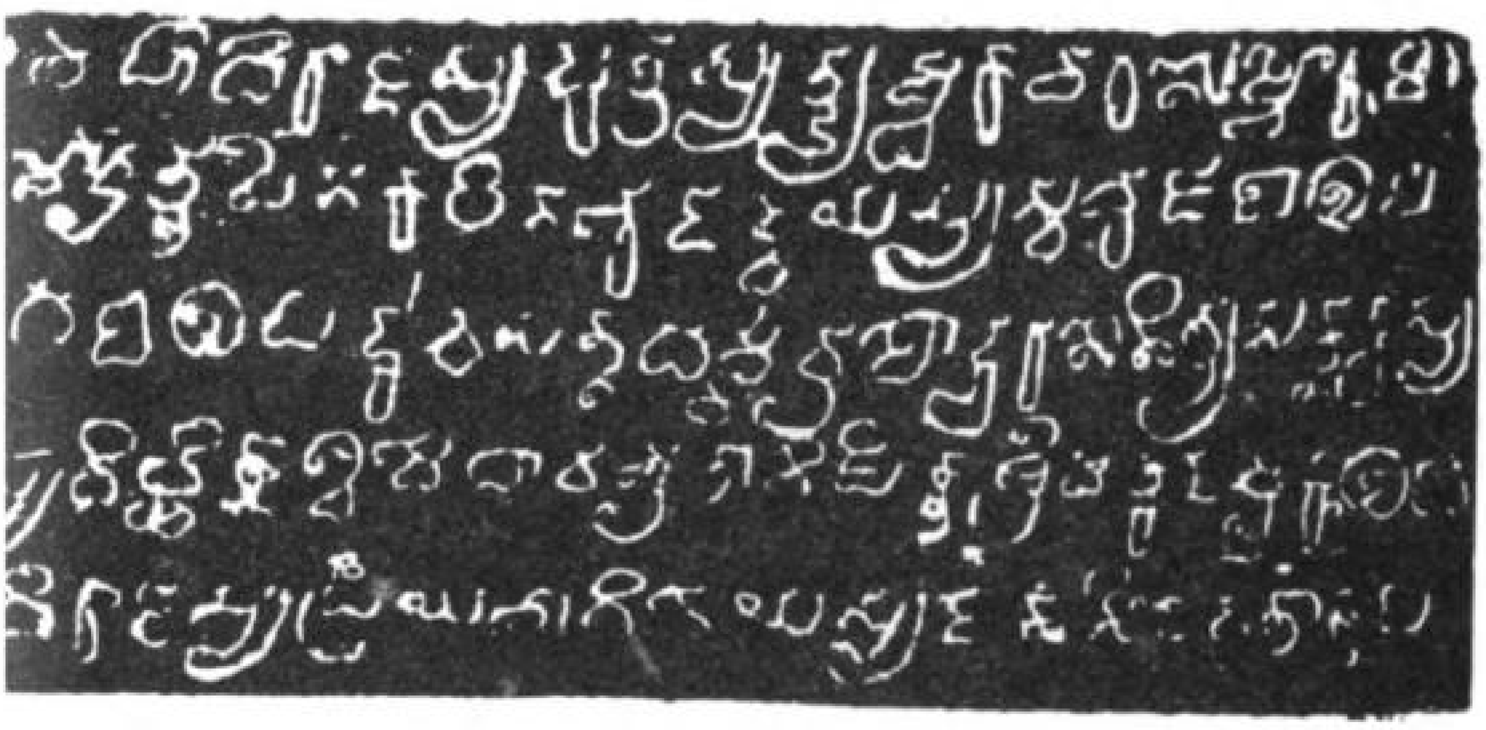
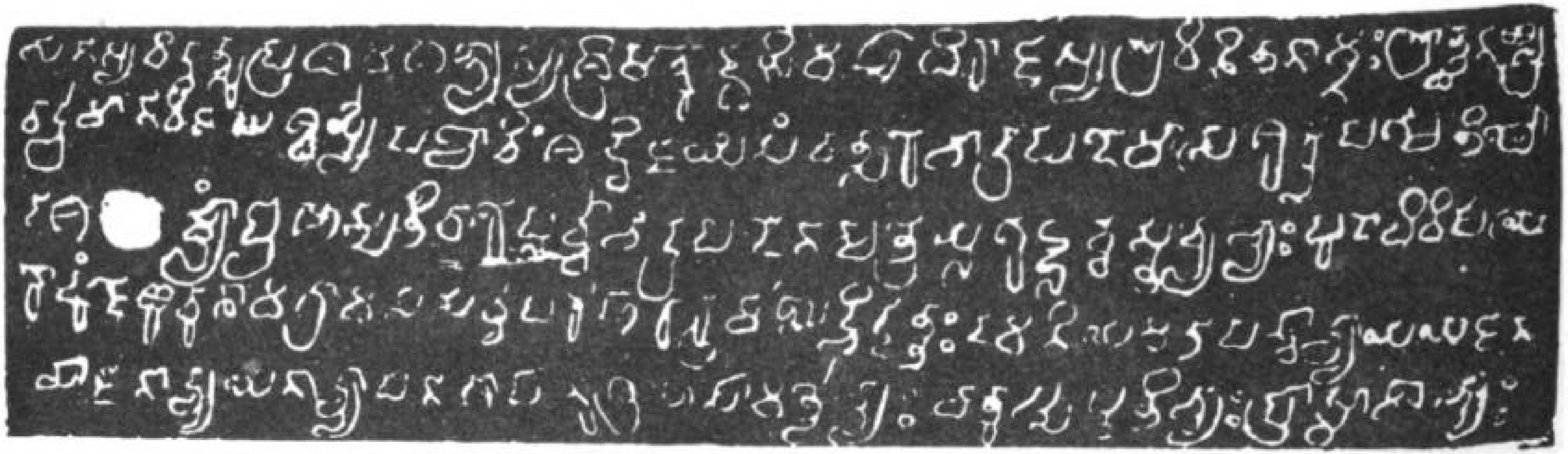


late : Second side

Third plate : First side



Third plate : Second side

PLATES OF AVINĪTA, YEAR 29

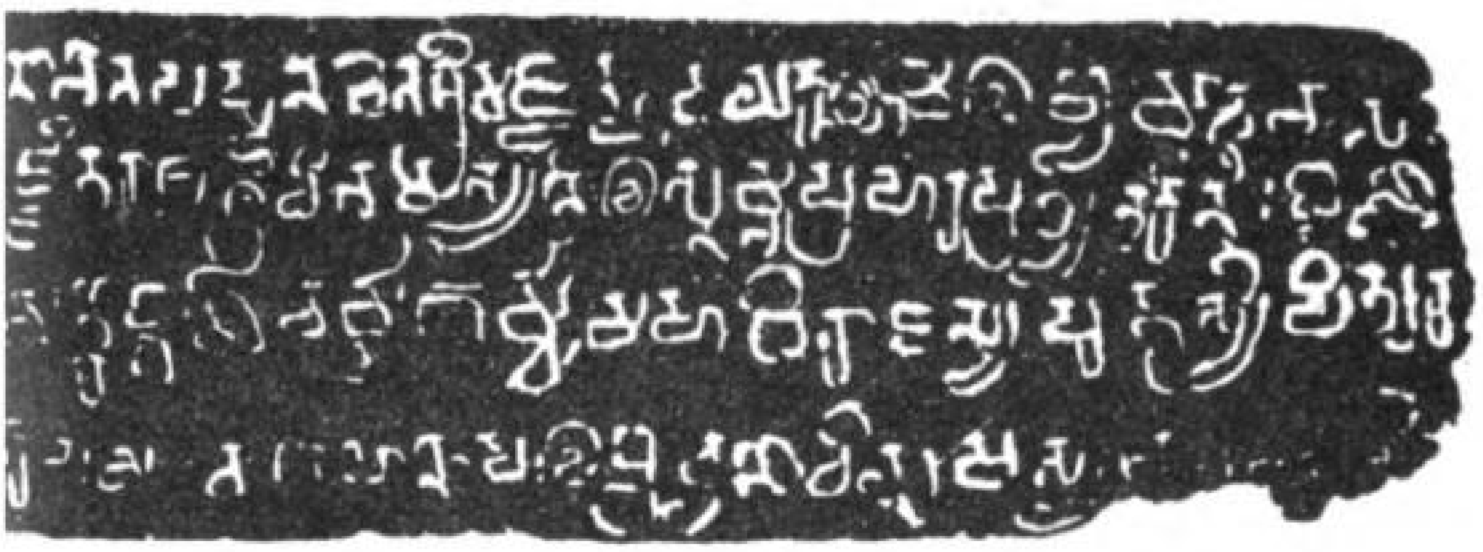
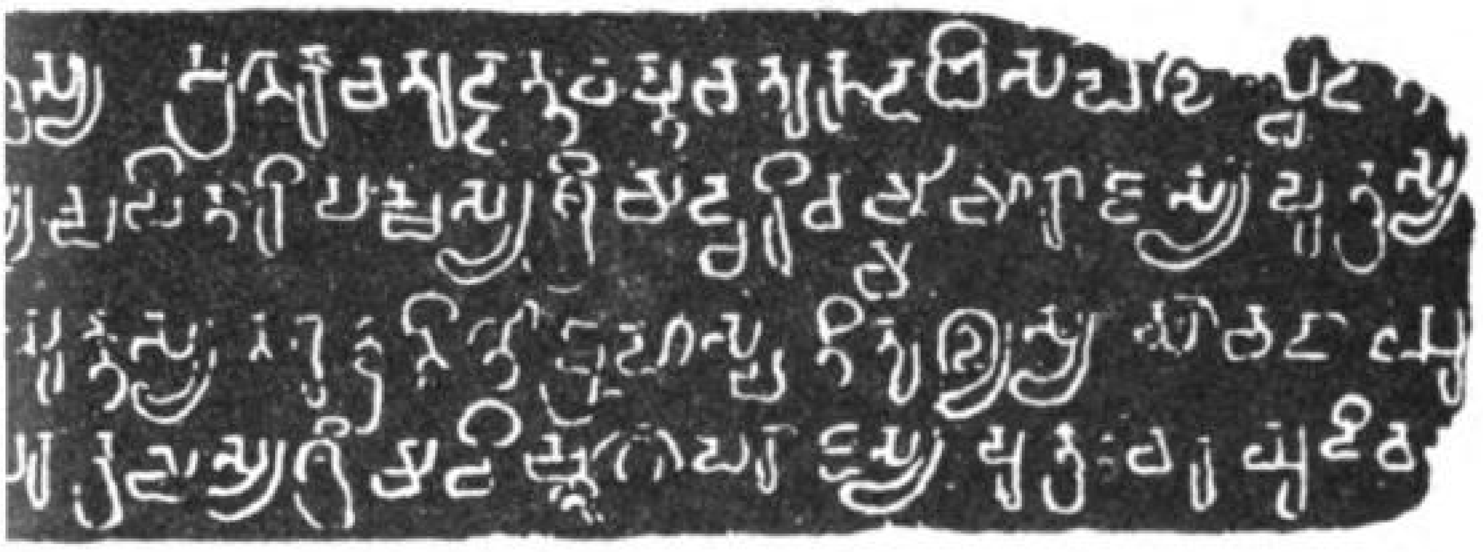


plate : *First side*



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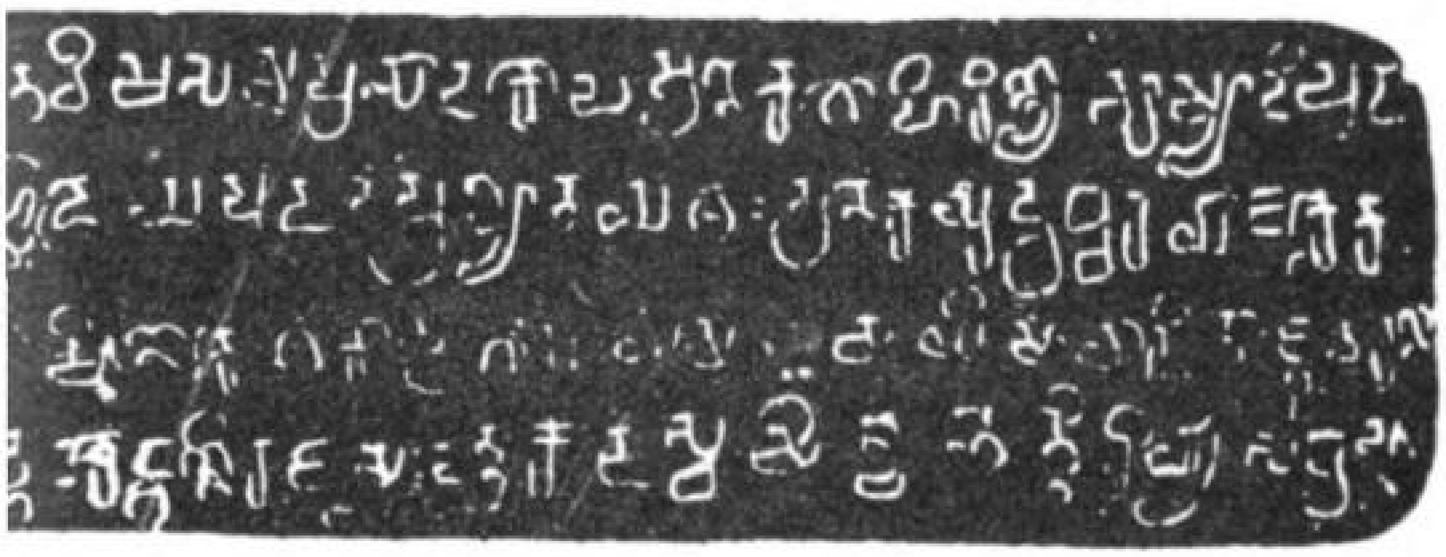
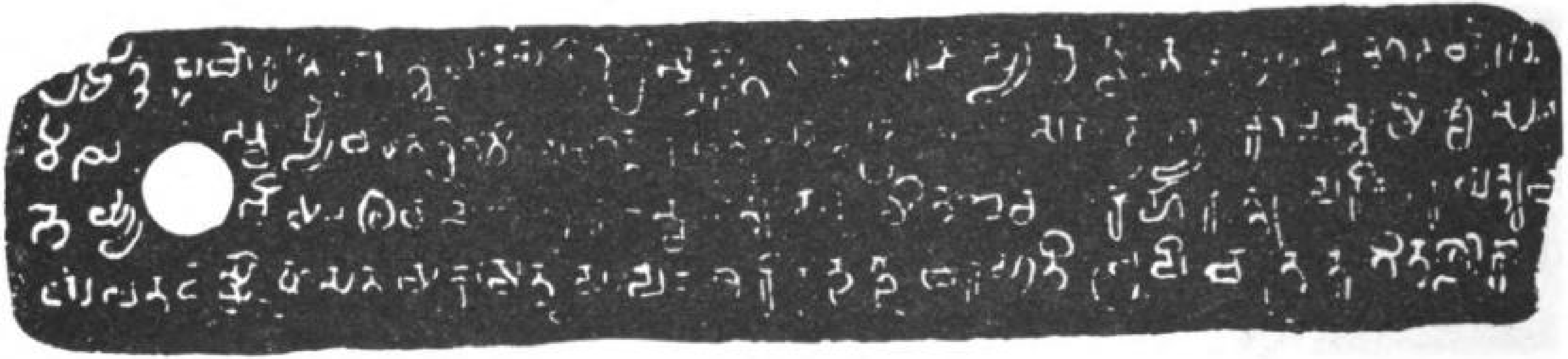


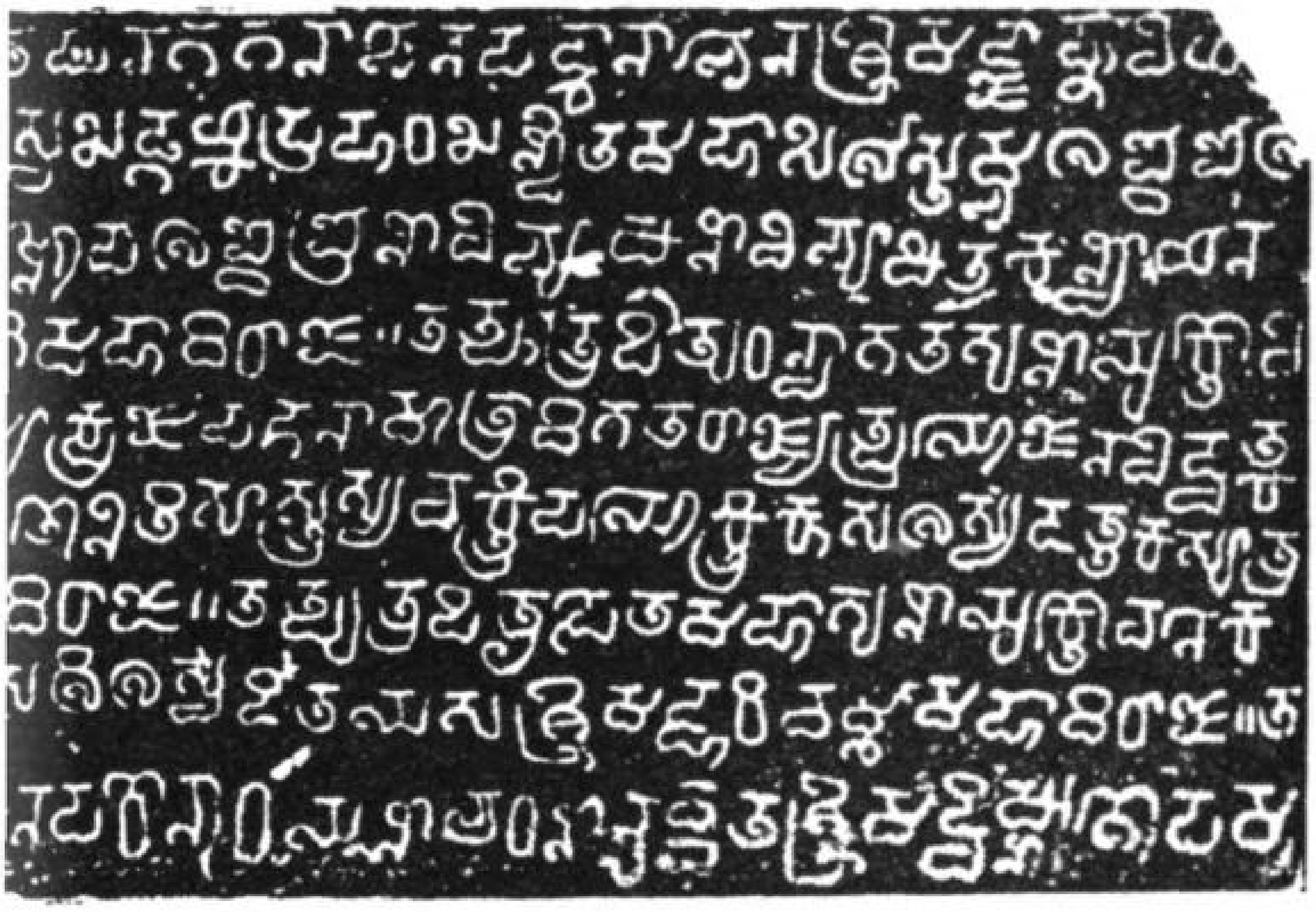
plate : *First side*

Second plate : Second side

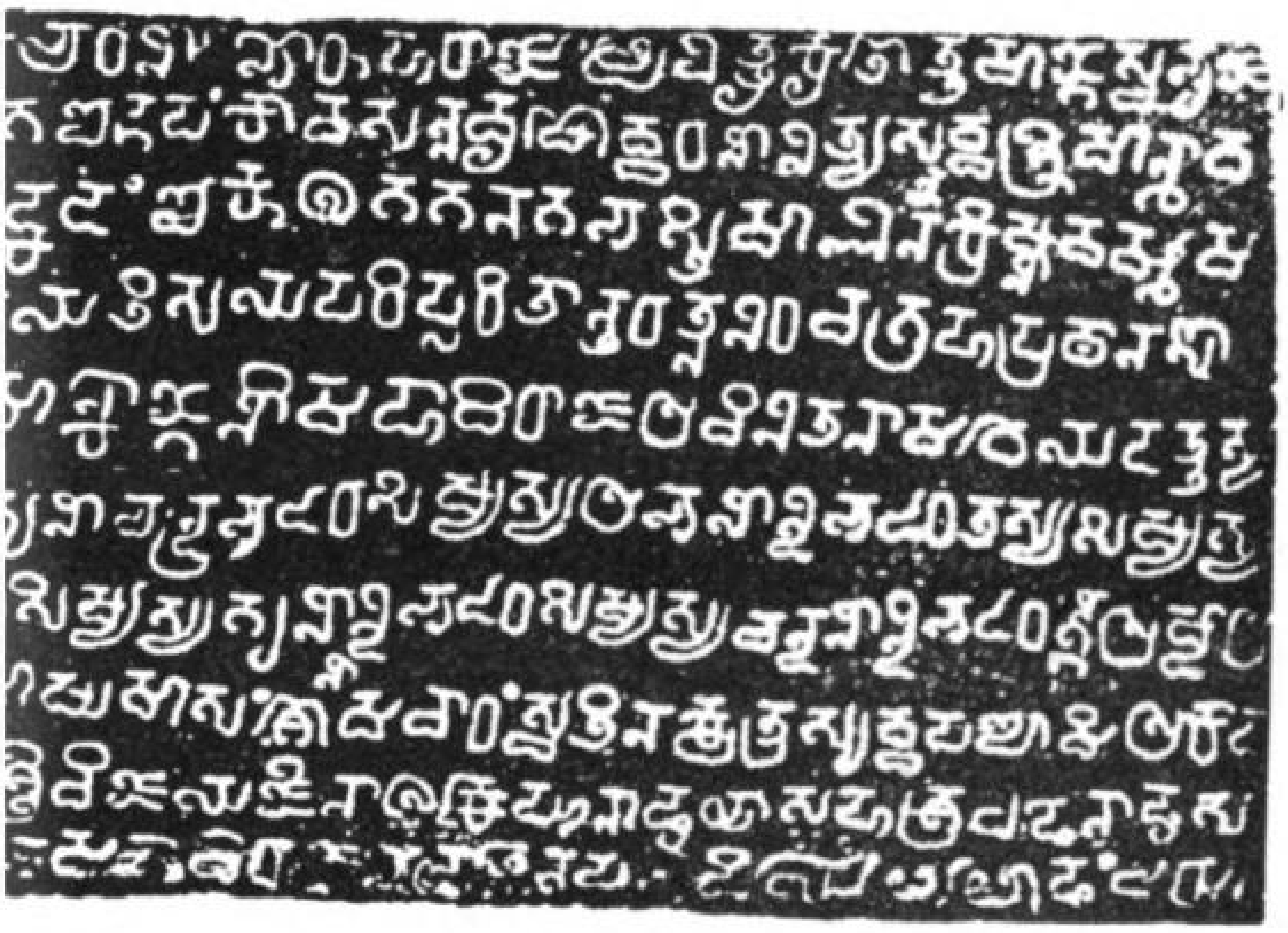


Third plate : First side

ATES OF AVINĪTA, YEAR 388



irst plate



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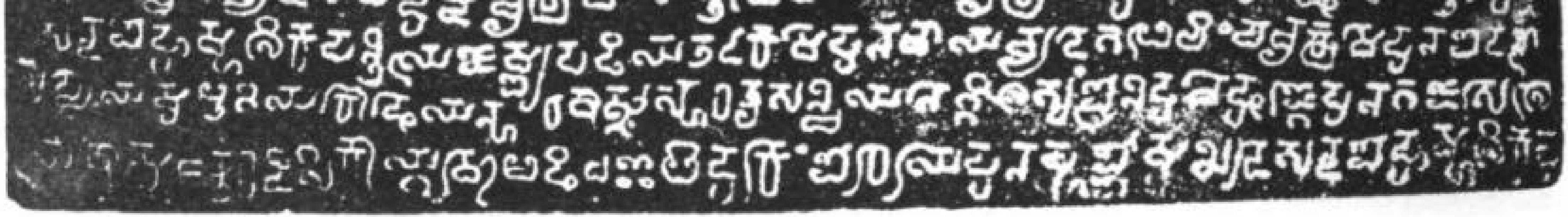

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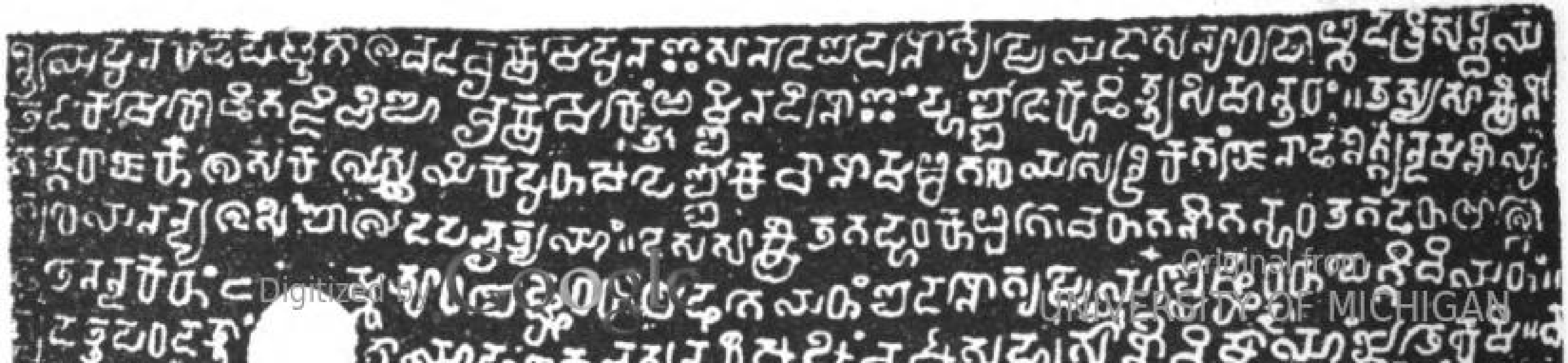
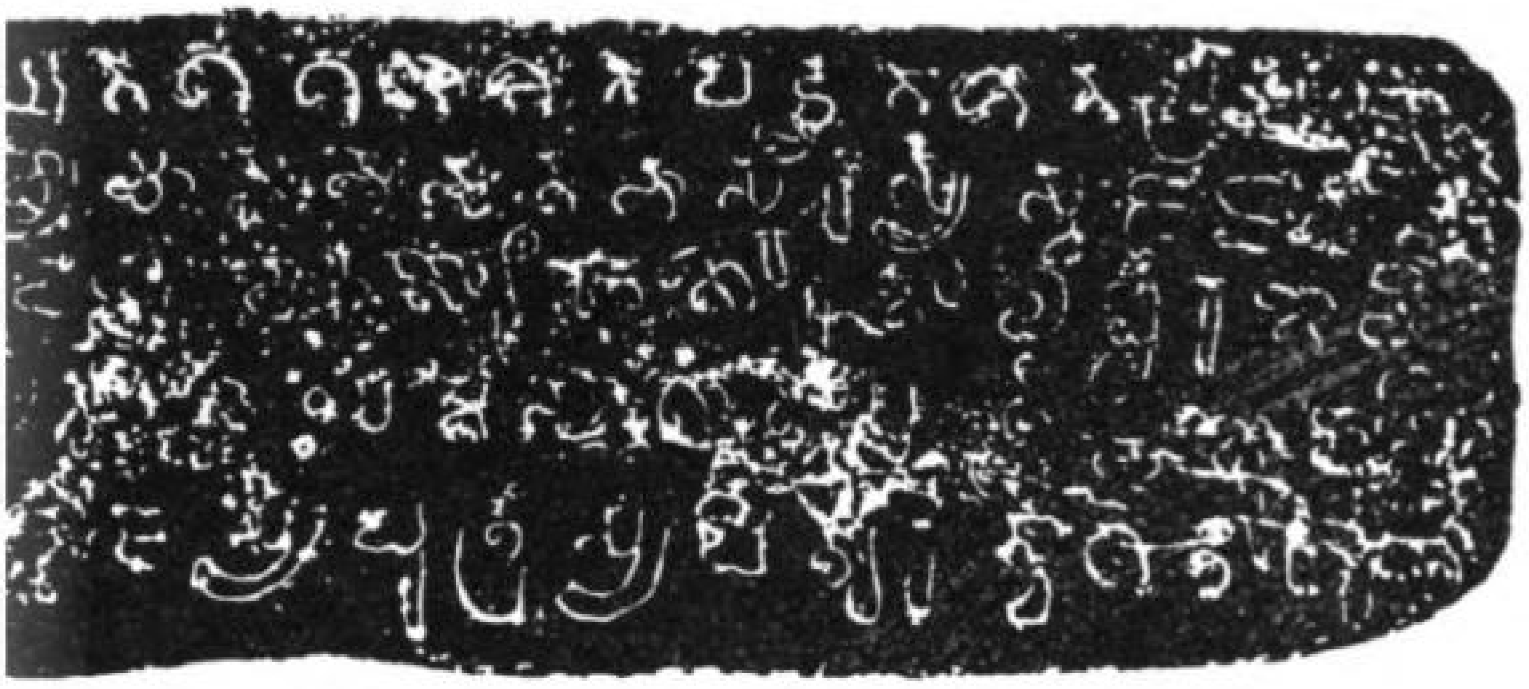
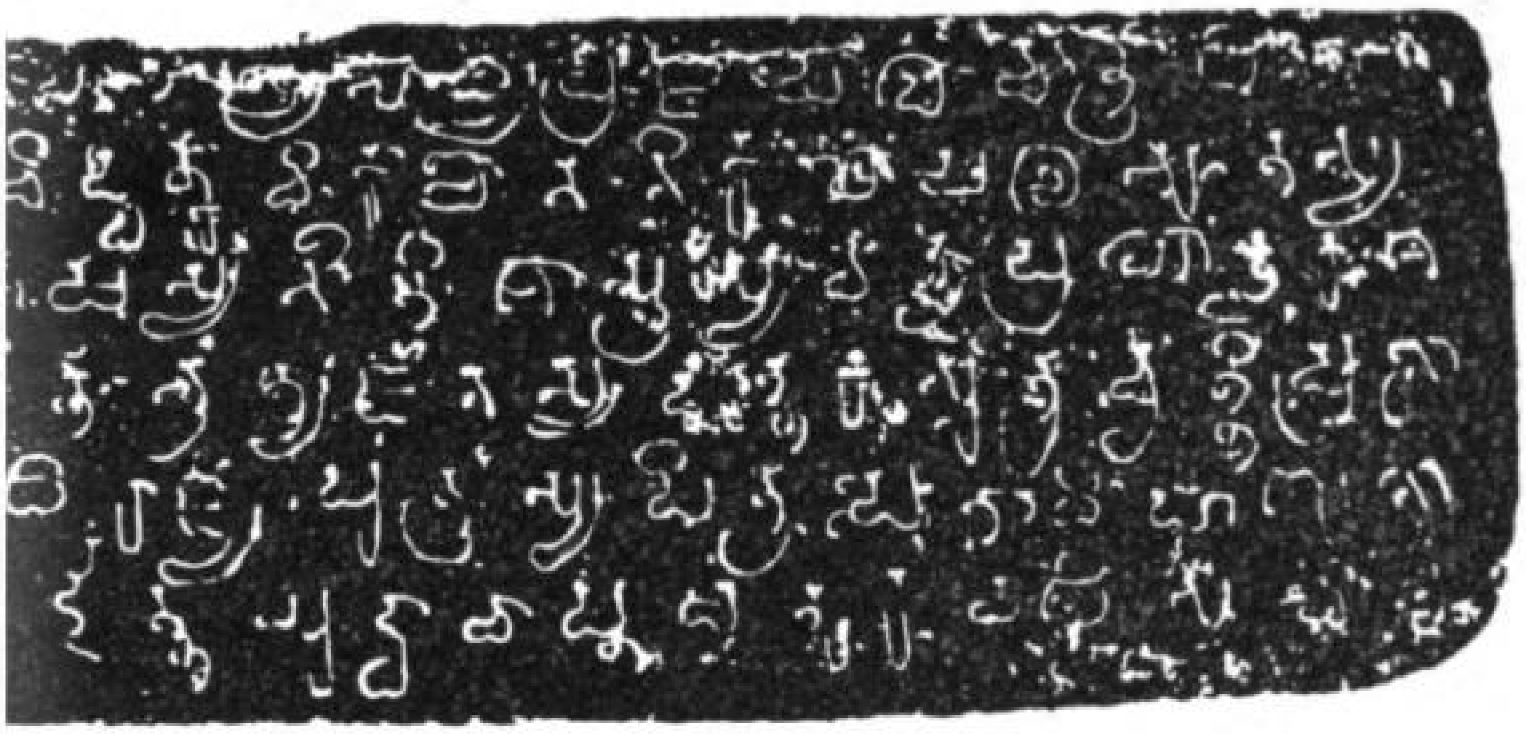


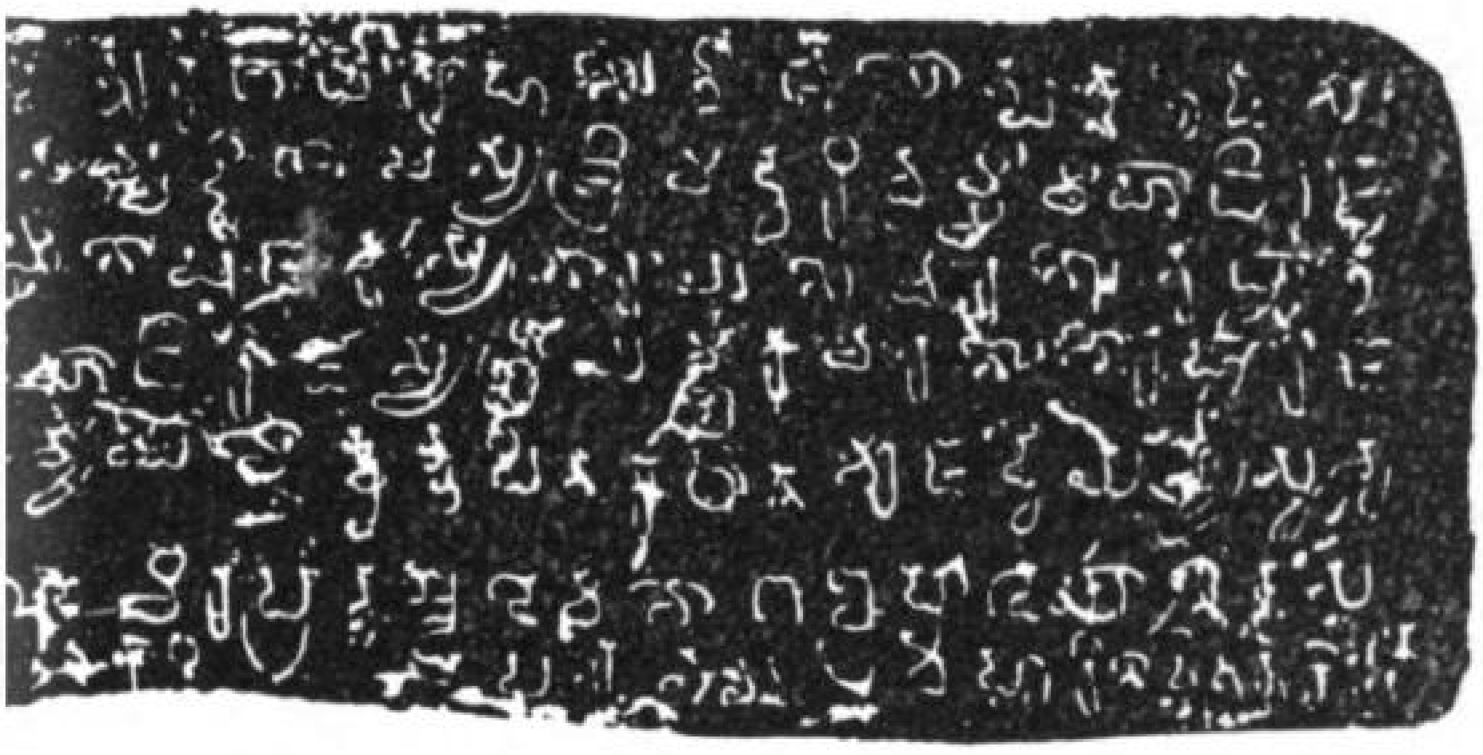
EUM PLATES OF KOṄGAṆI-MAHĀRĀJA DURVINĪTA), YEAR 3



First plate

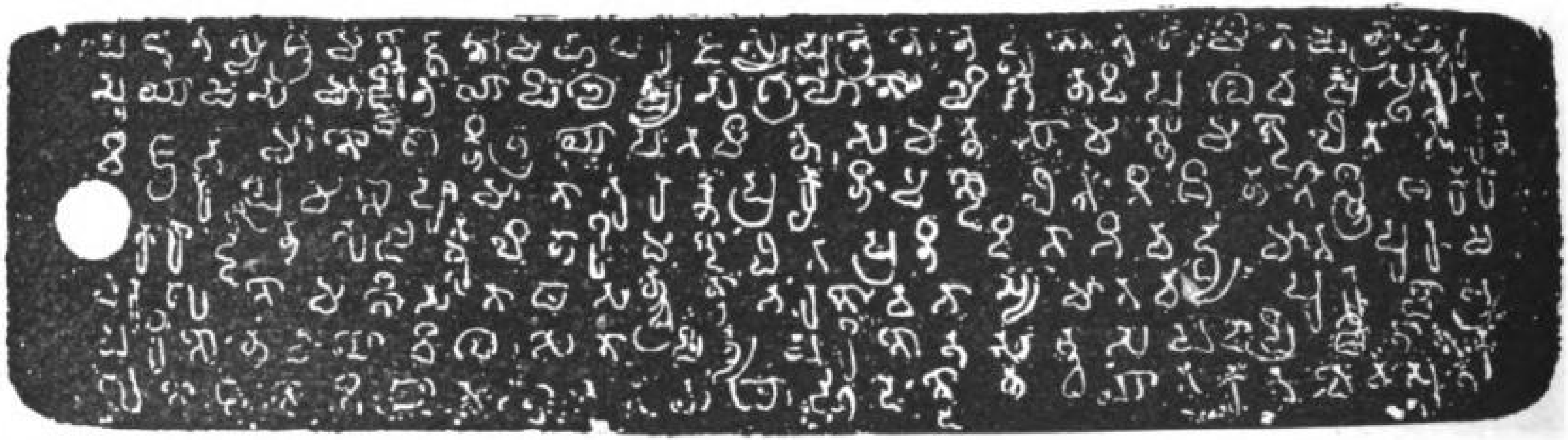


cond plate : First side



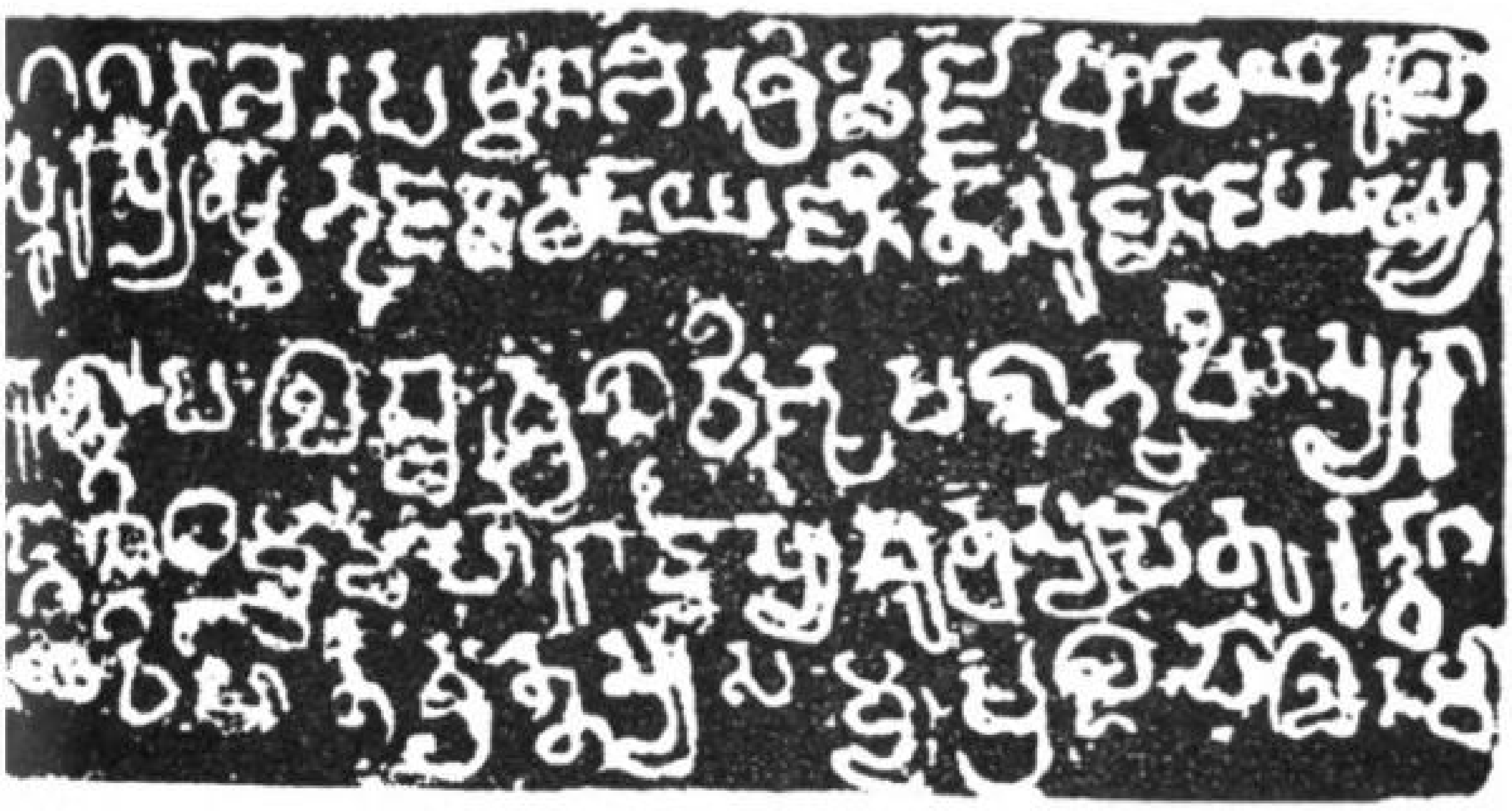
ond plate : Second side

Third plate : First side

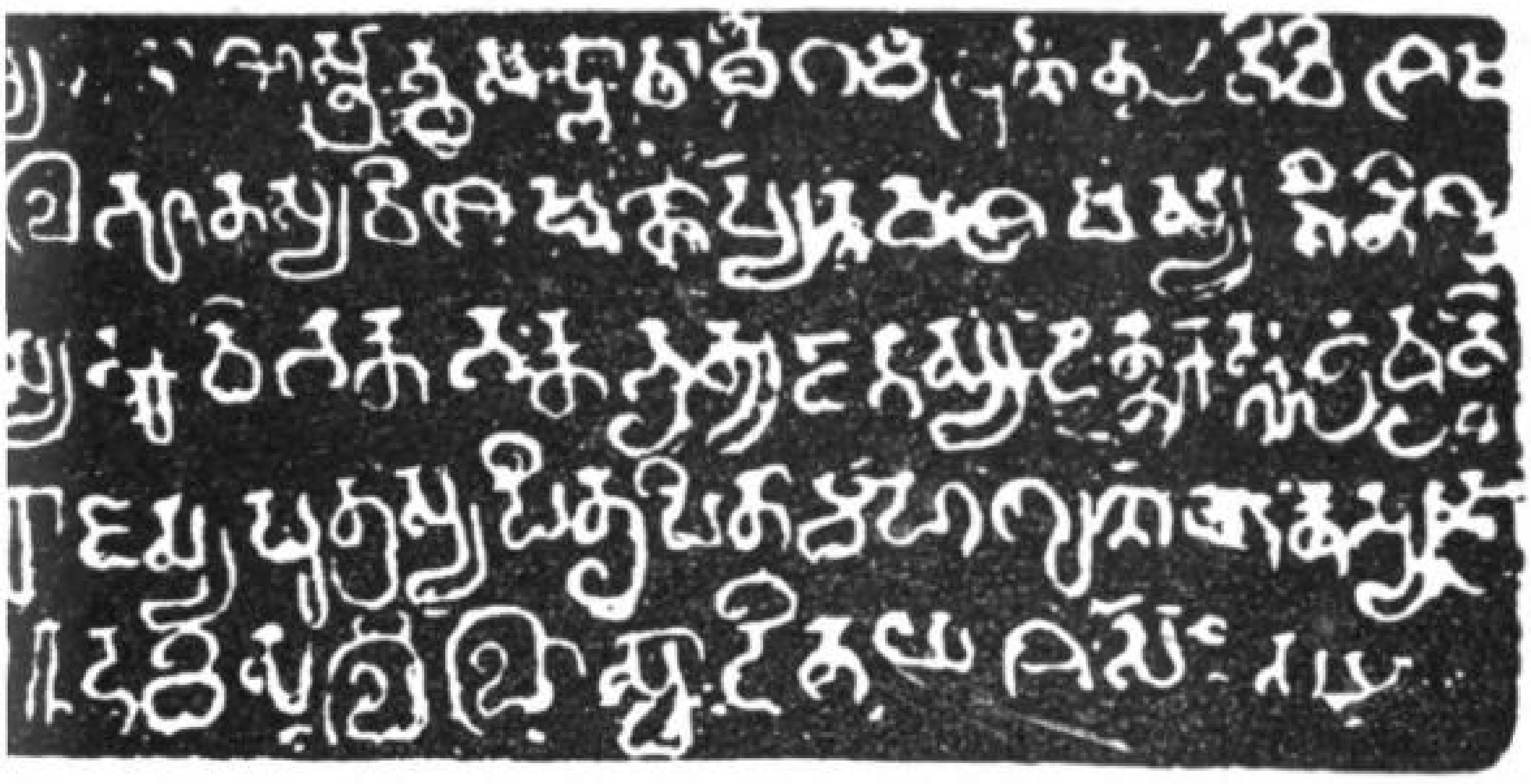


Third plate : Second side

ŪR GRANT OF DURVINĪTA, YEAR 4



First plate



d plate : First side

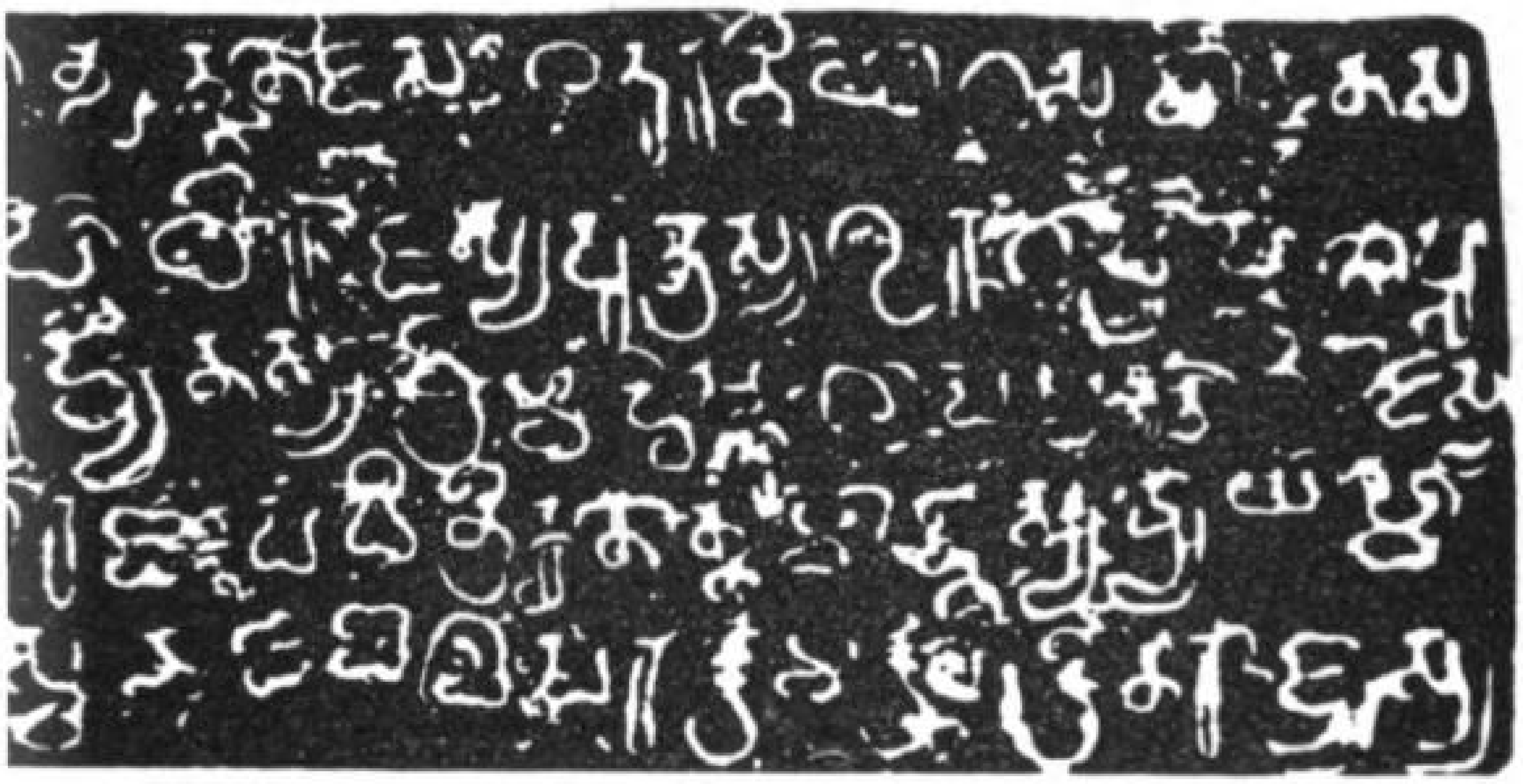
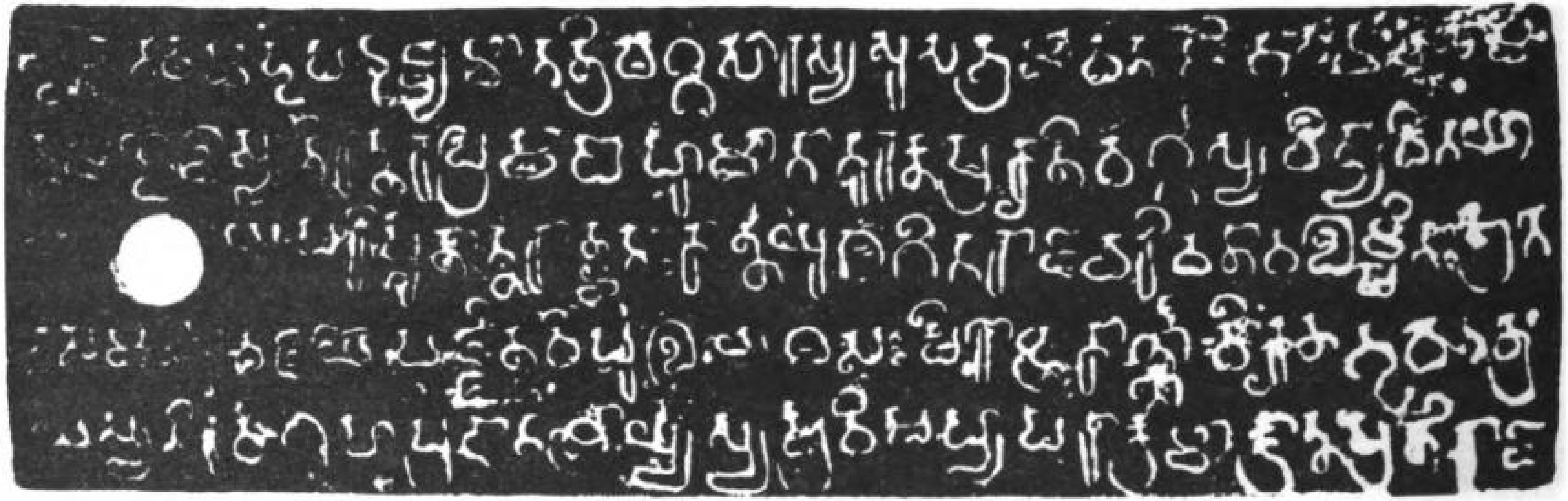


plate : Second side

Third plate : First side



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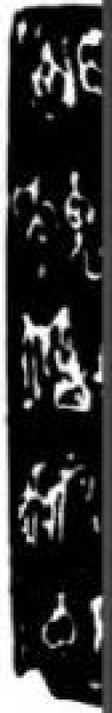


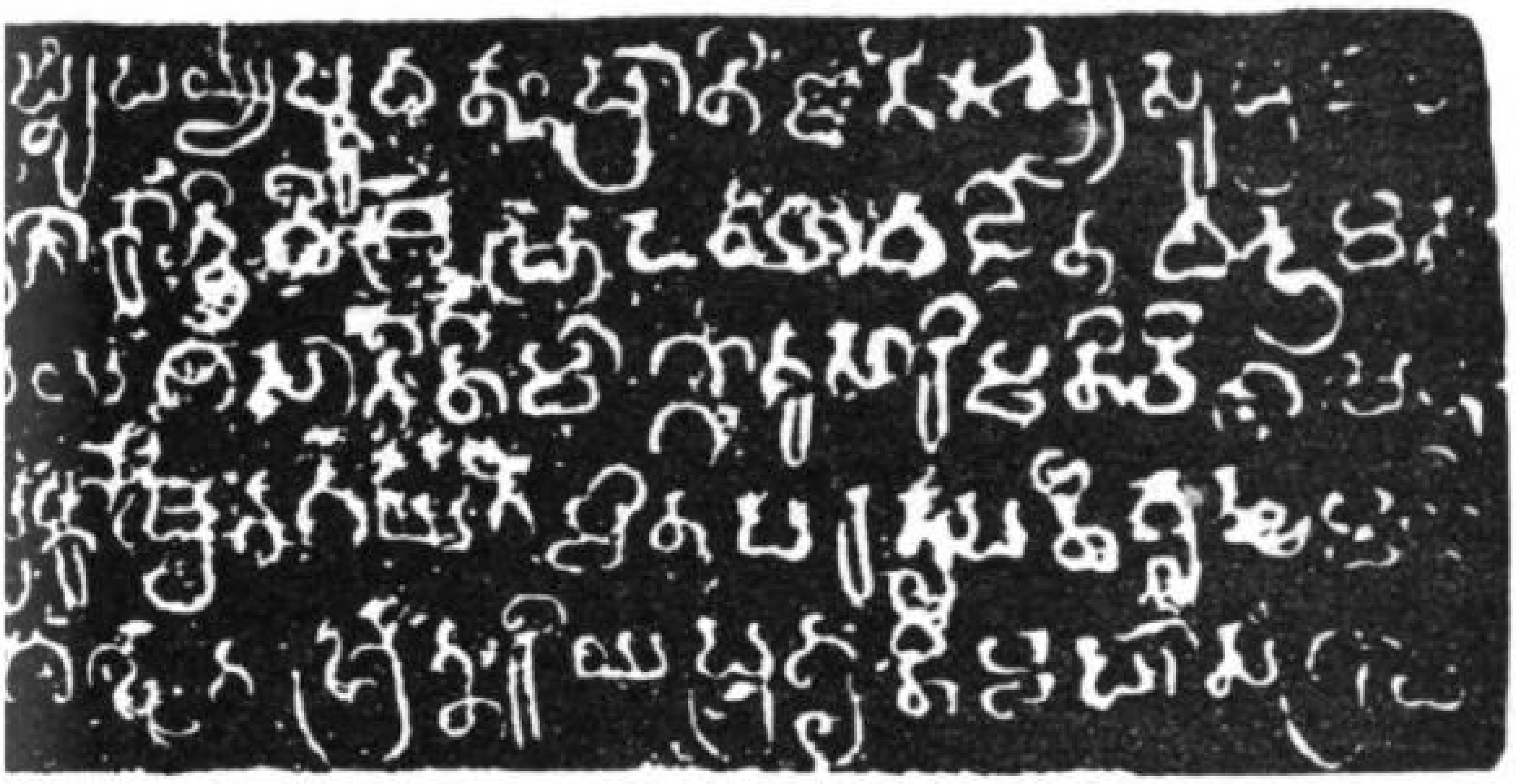
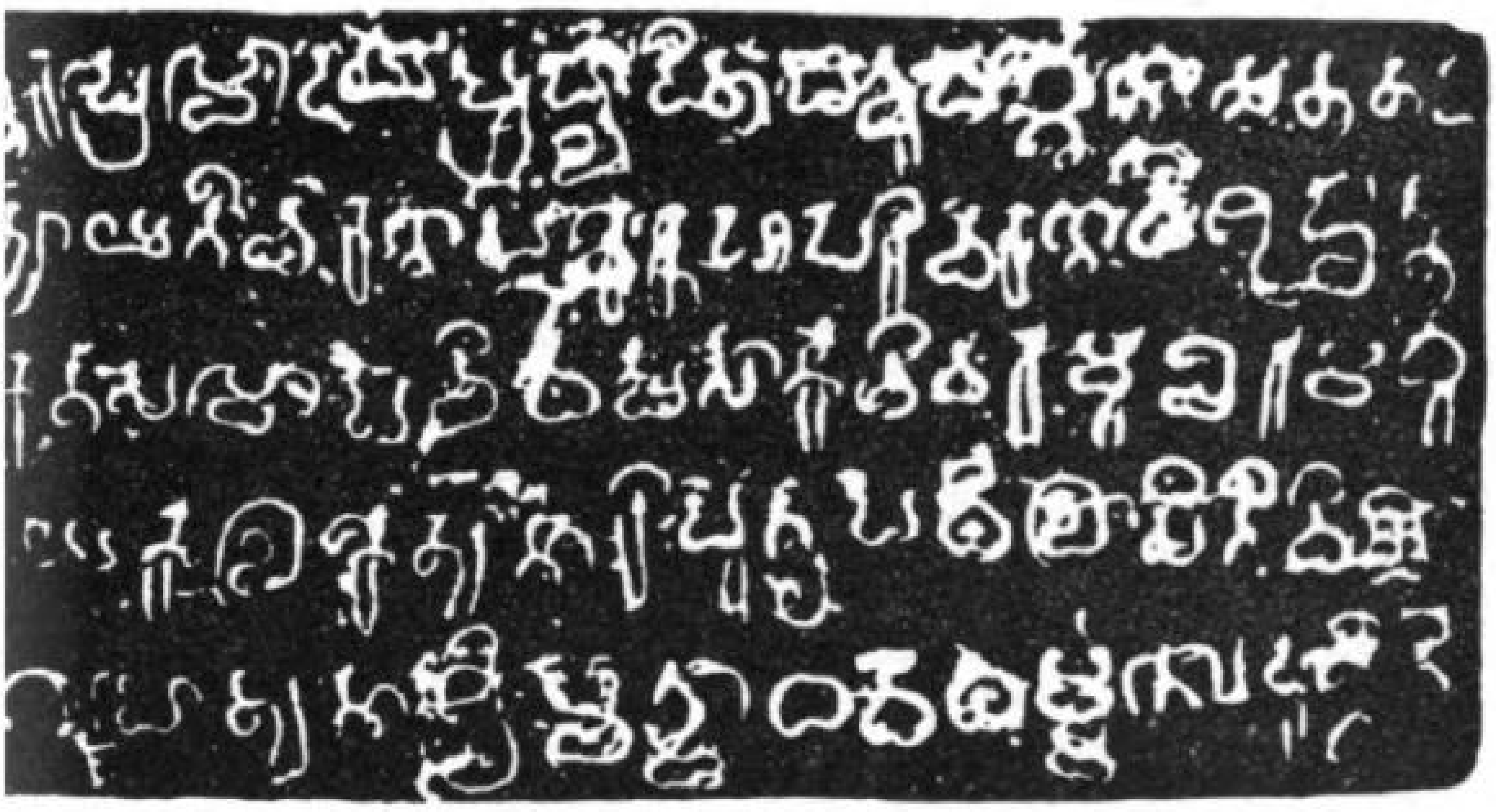


plate : *Second side*



late : *First side*

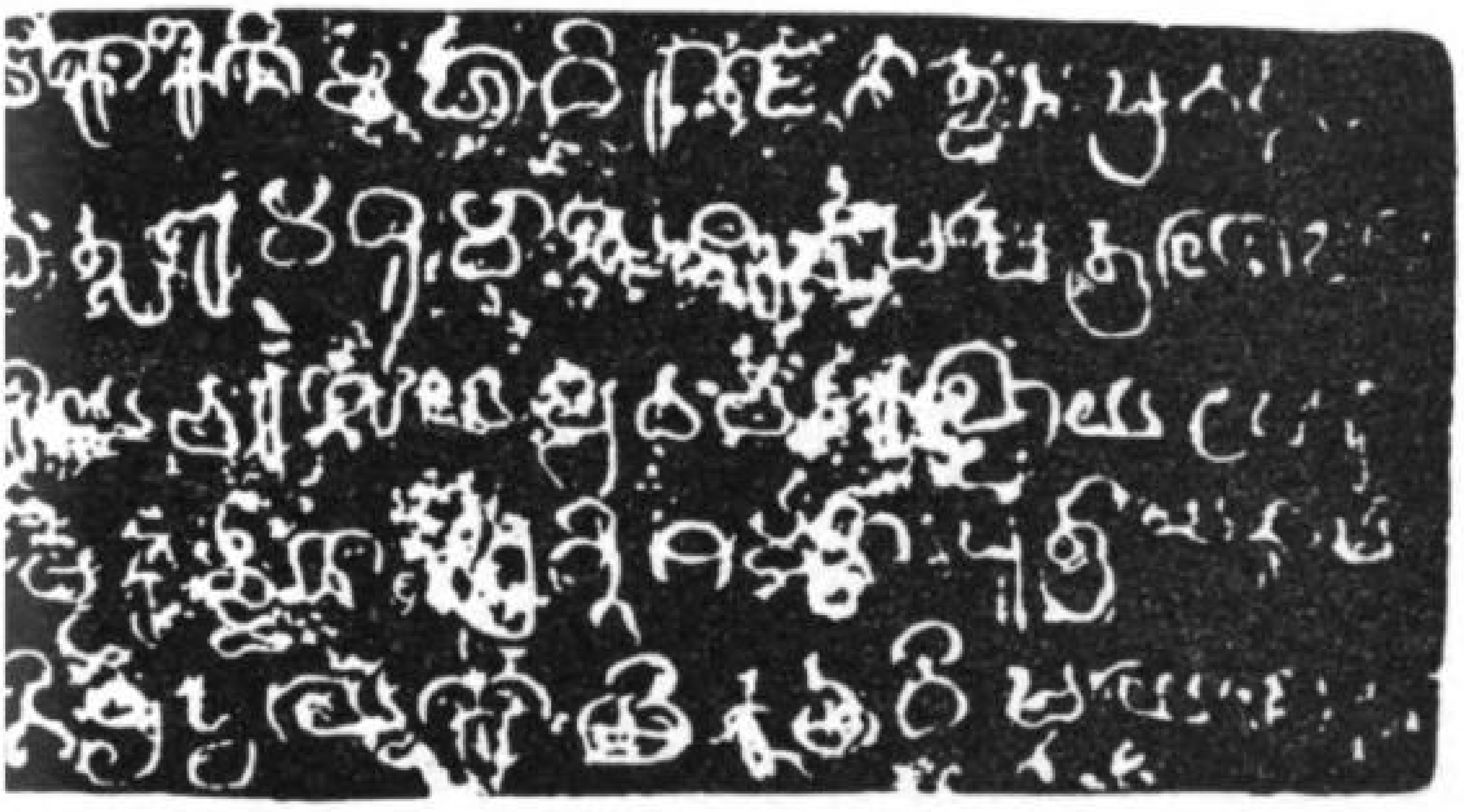
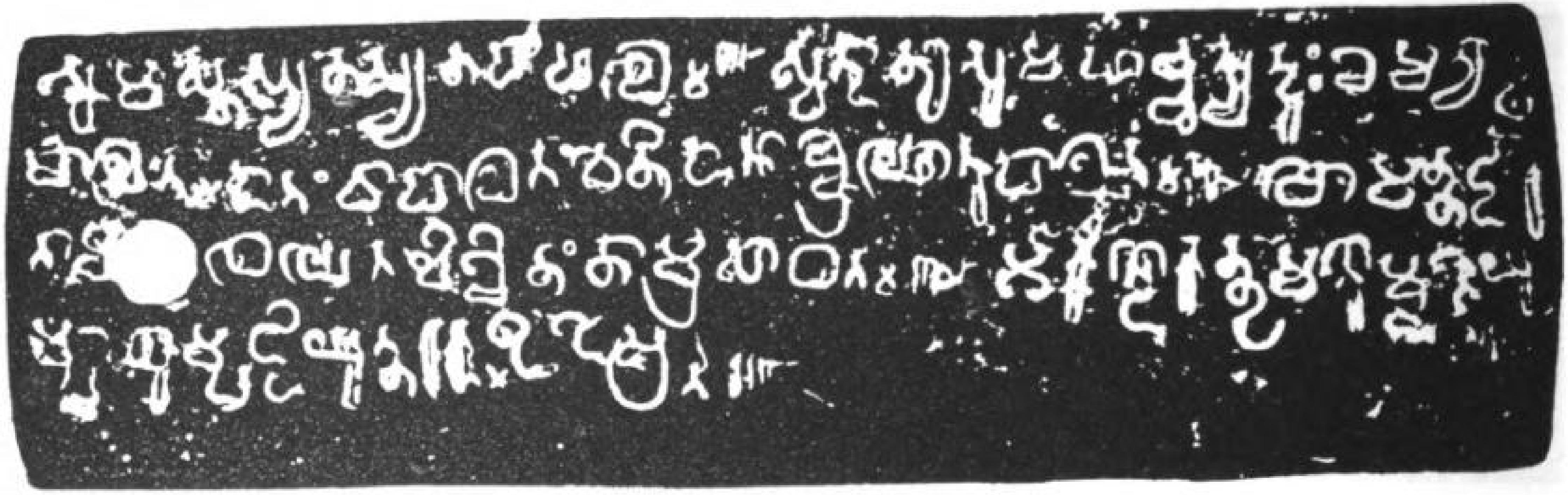


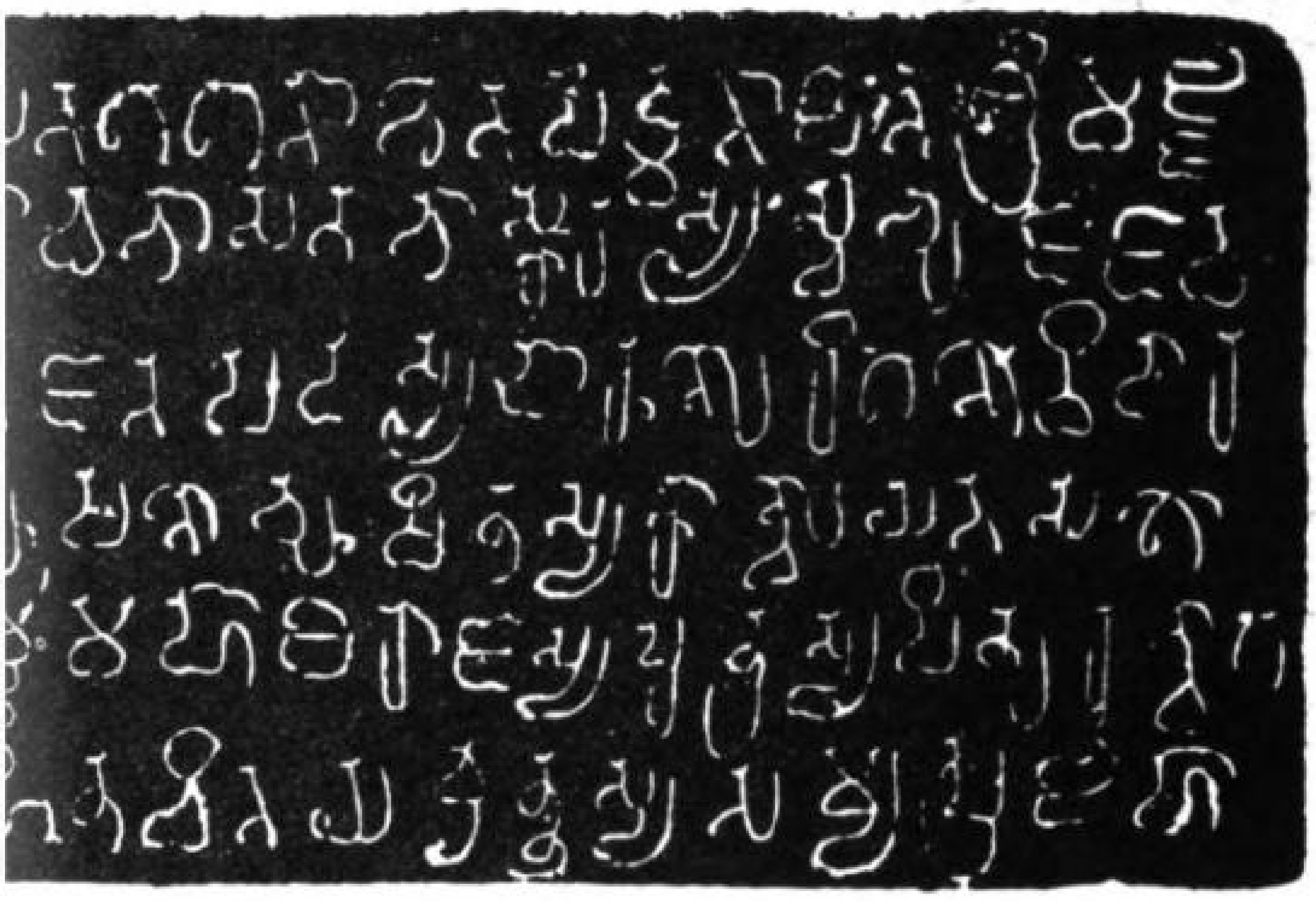
plate : *Second side*

Sixth plate : First side

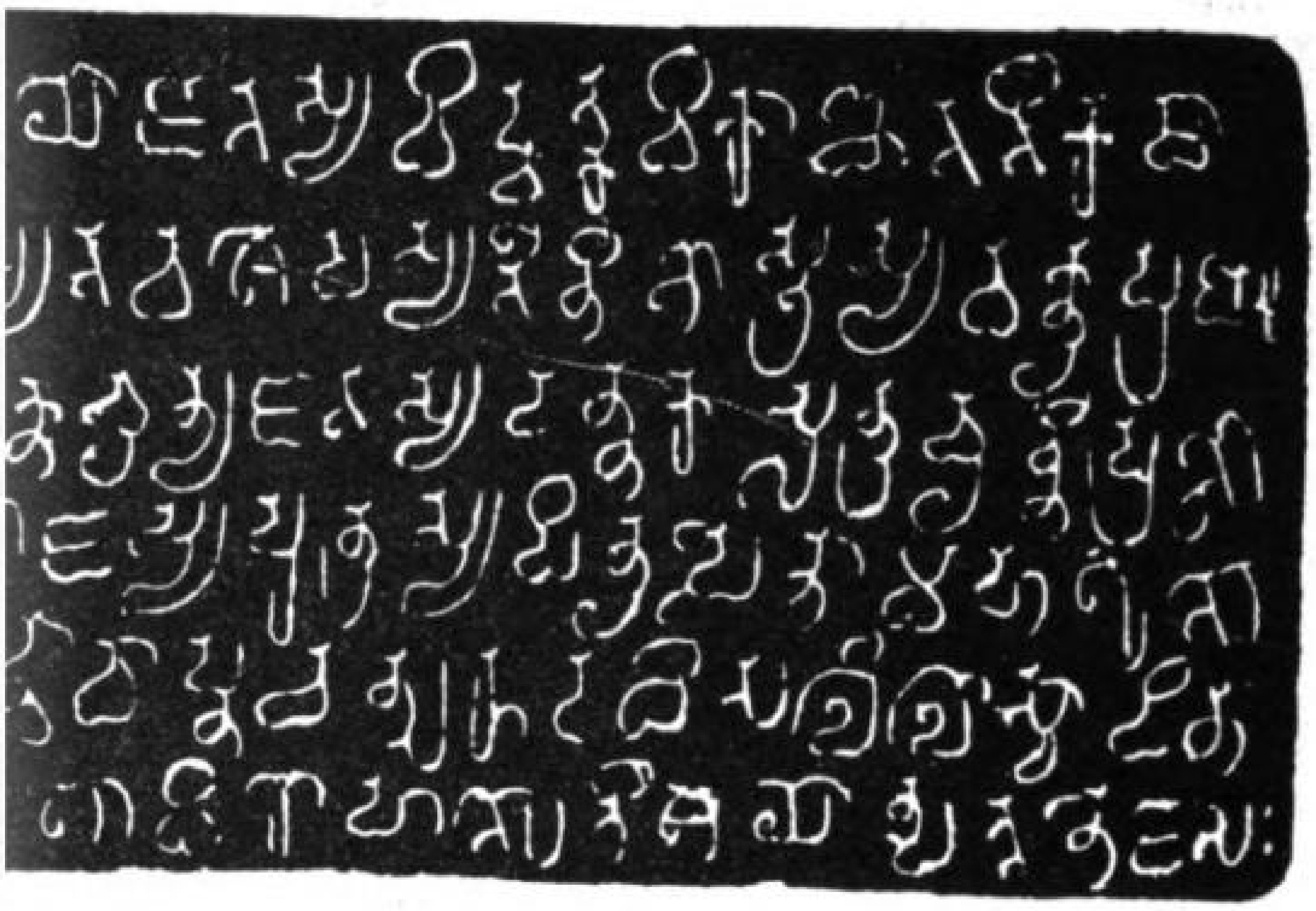


Sixth plate : Second side

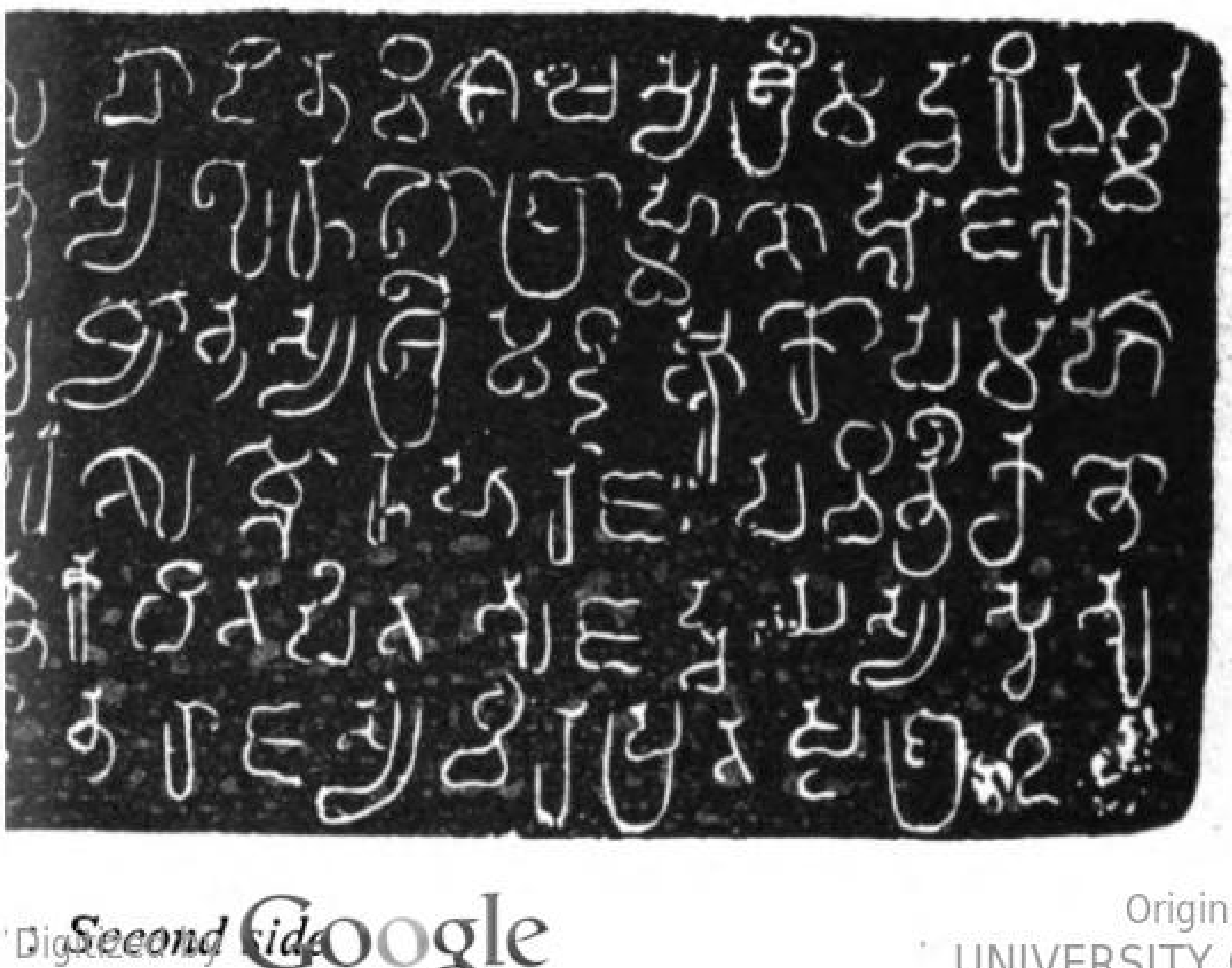
)F KOṄGAṆI-MAHĀRĀJA (DURVINĪTA),
YEAR 4



rst plate

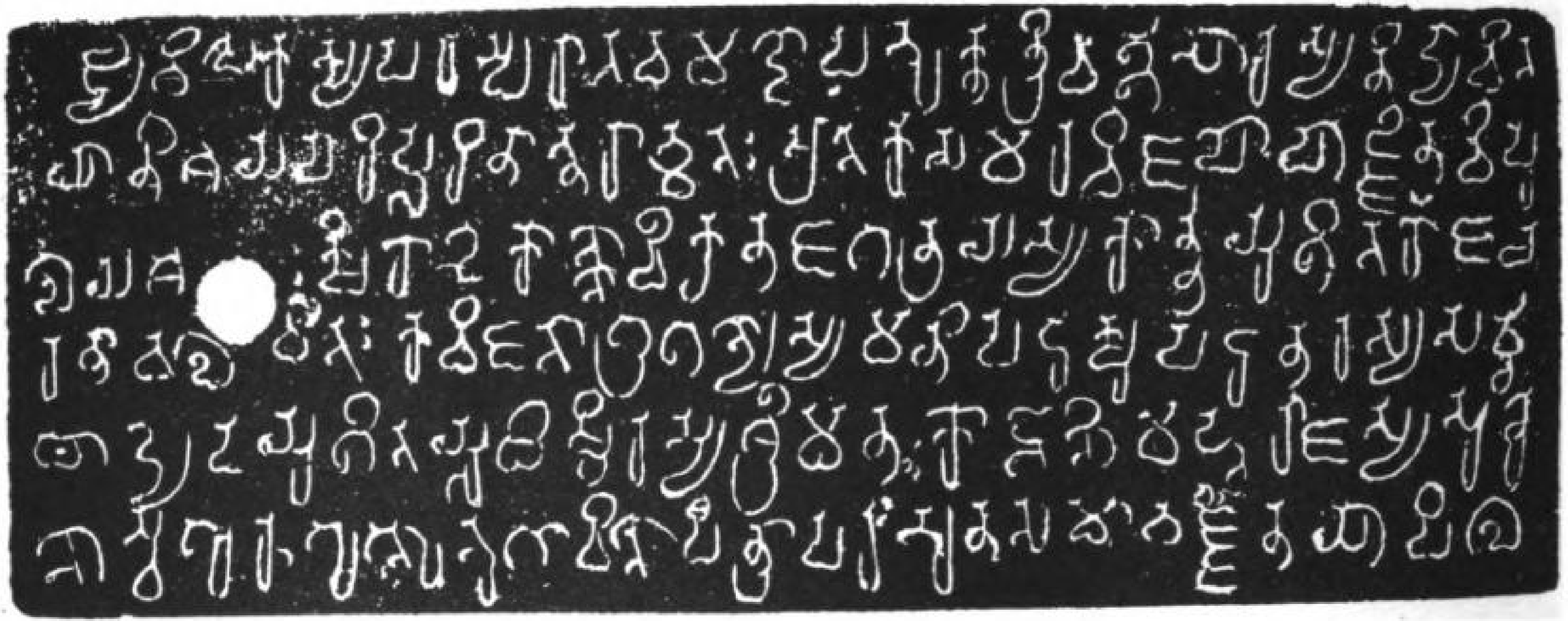


e : First side

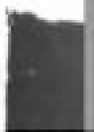


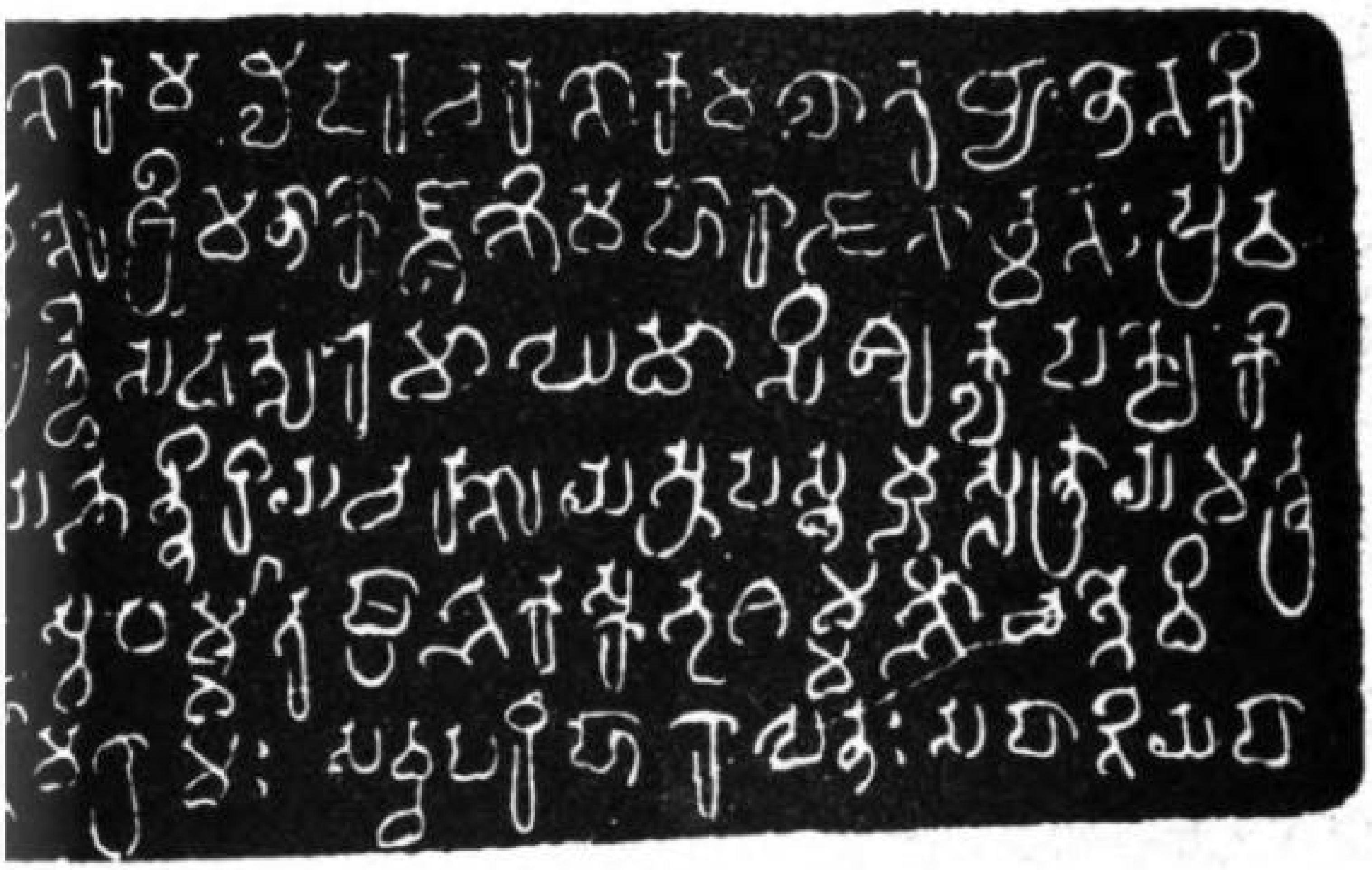
Second side

Third plate : First side

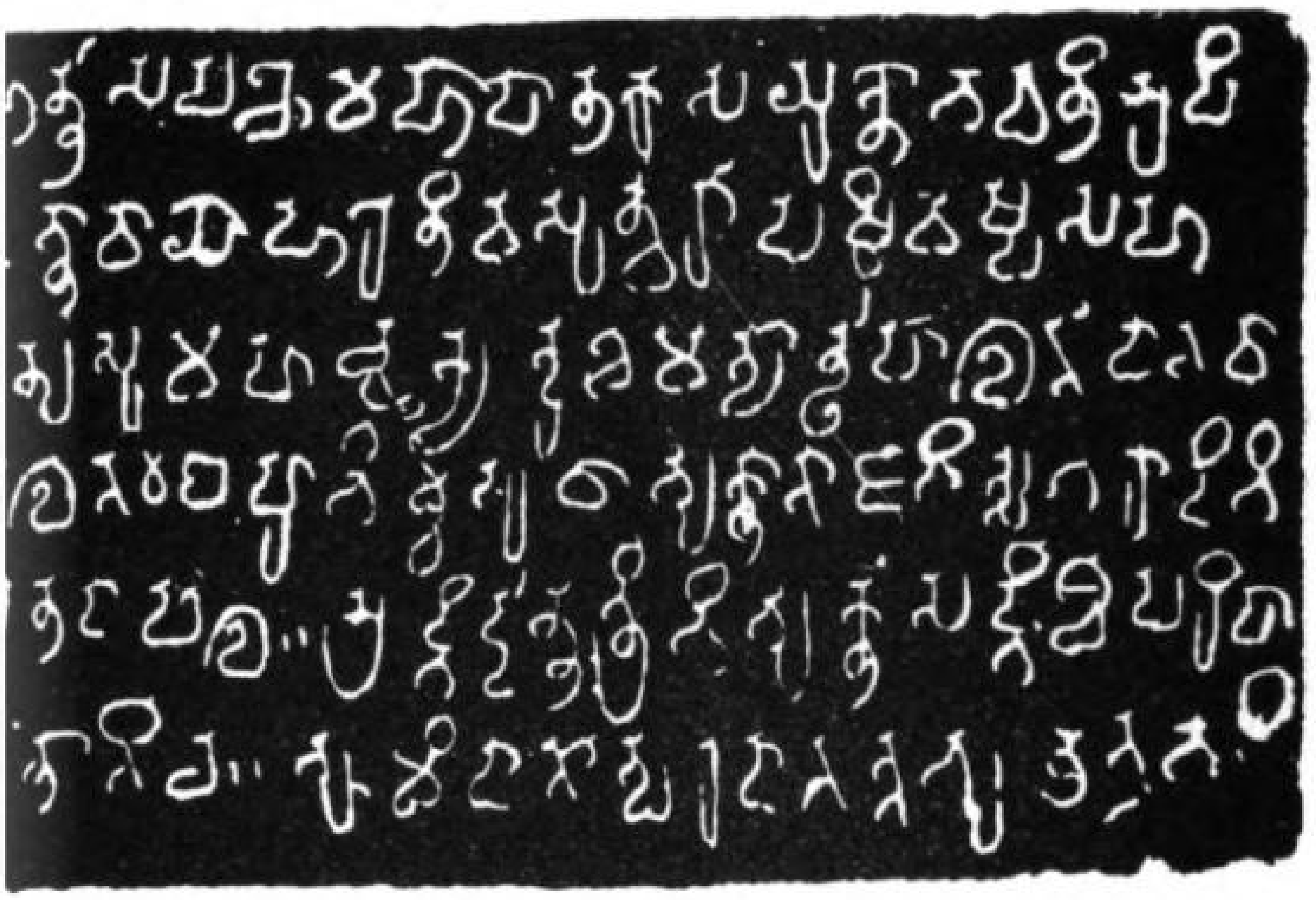


Third plate : Second side





e : Second side



ifth plate : First side

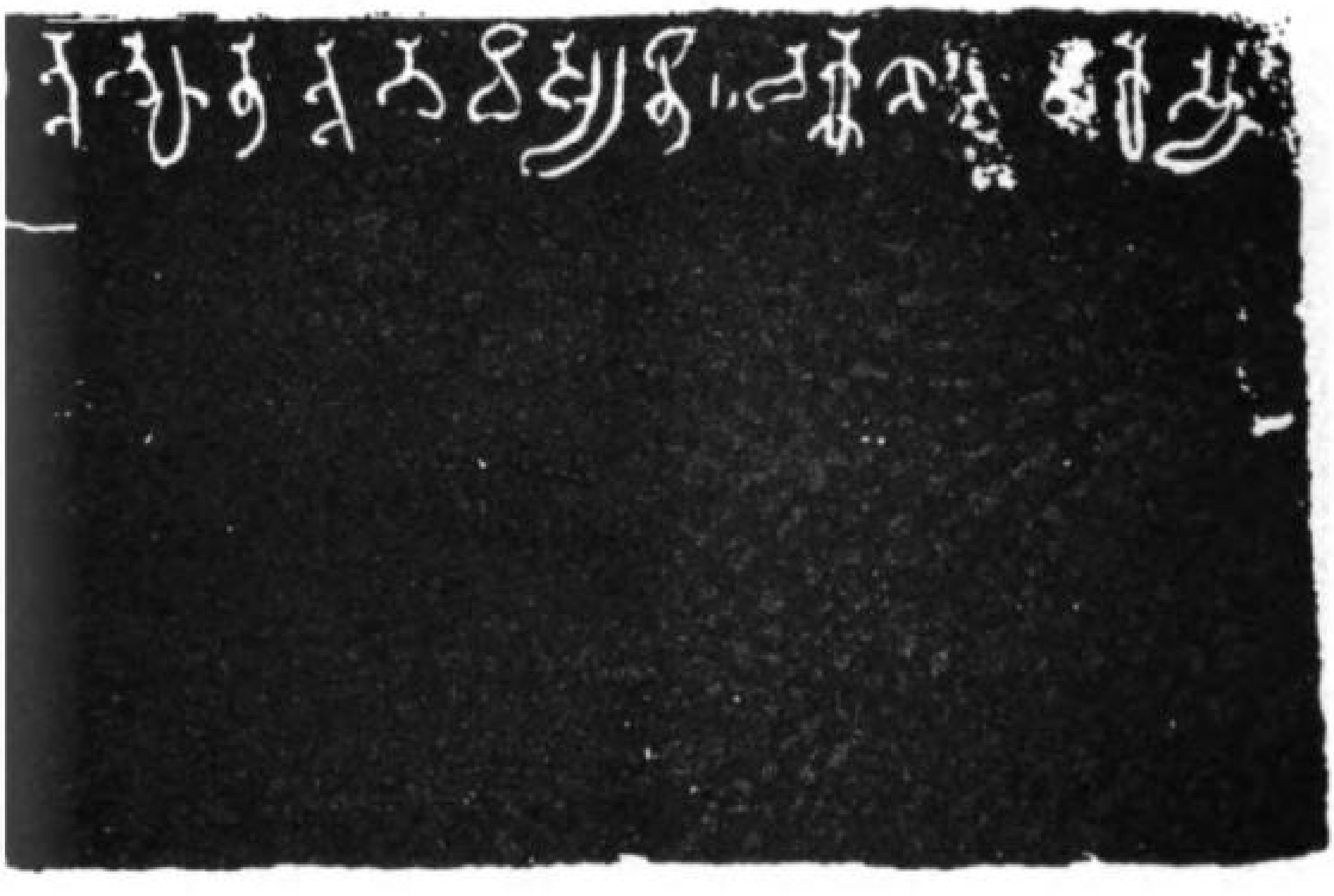
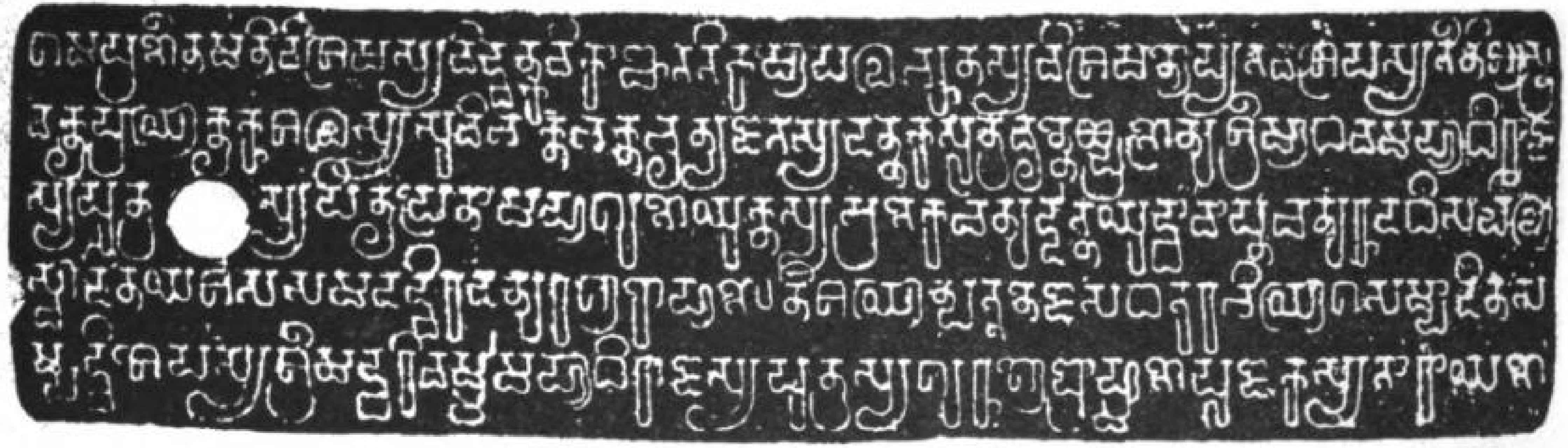
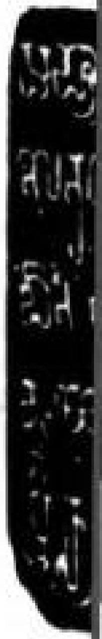


plate : Second side

First plate





Second plate : First side

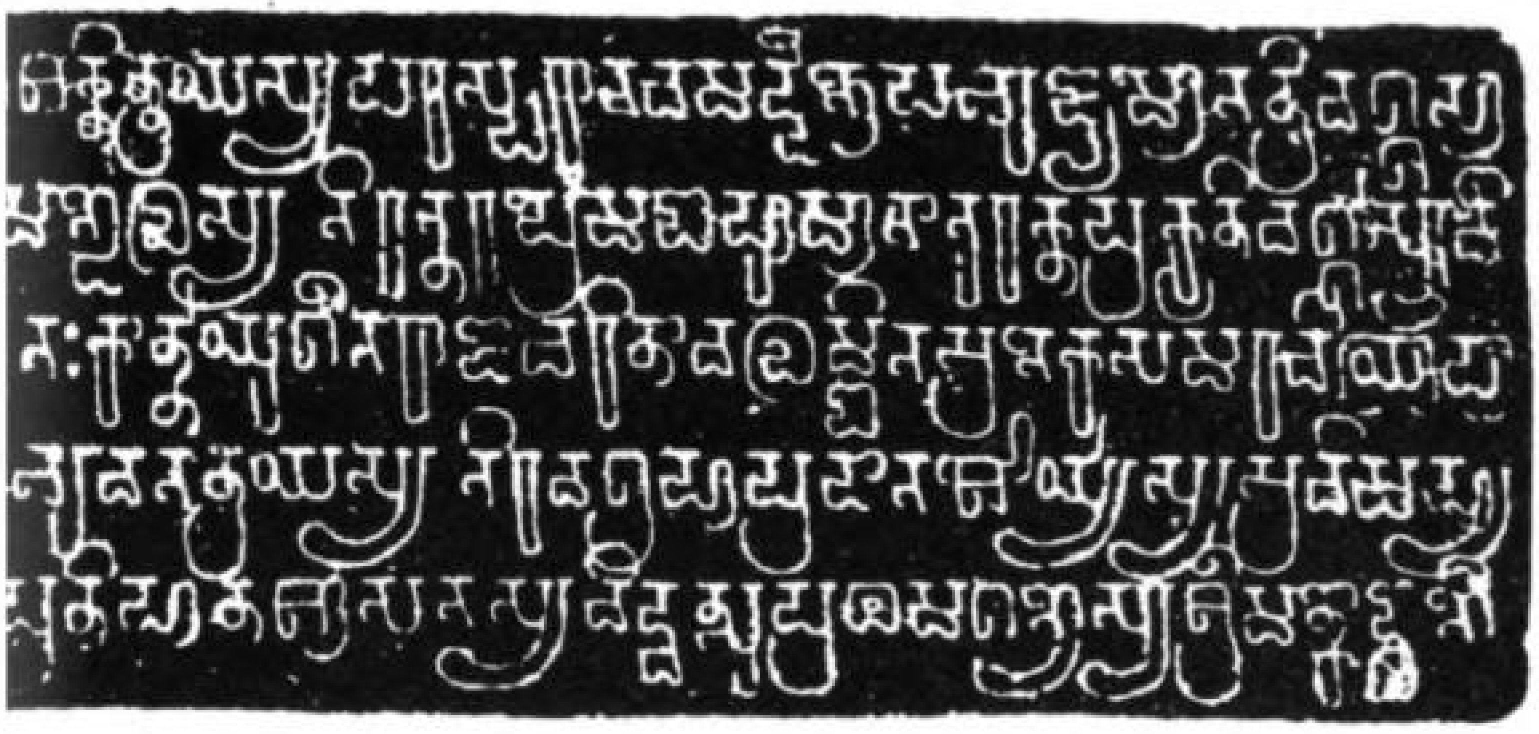
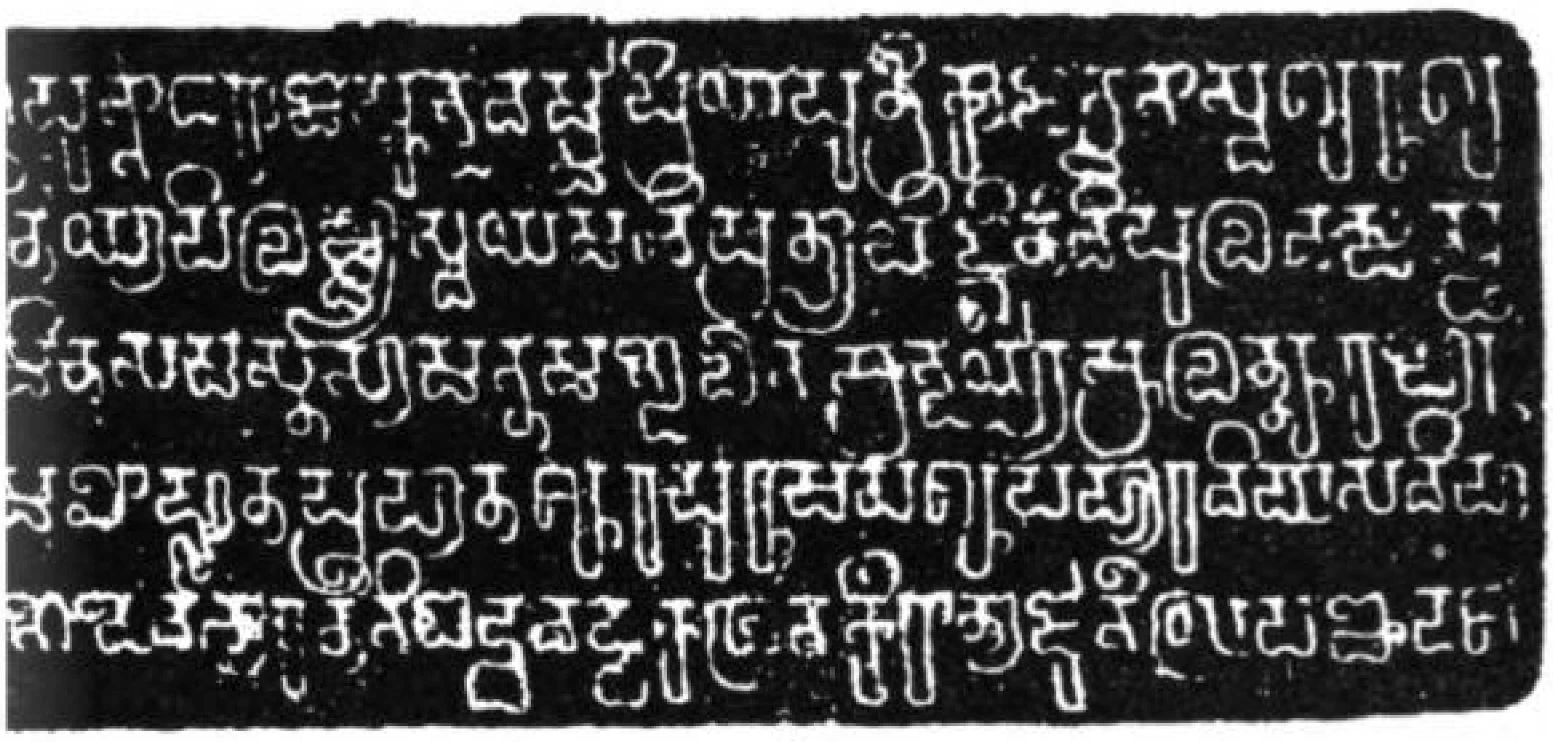
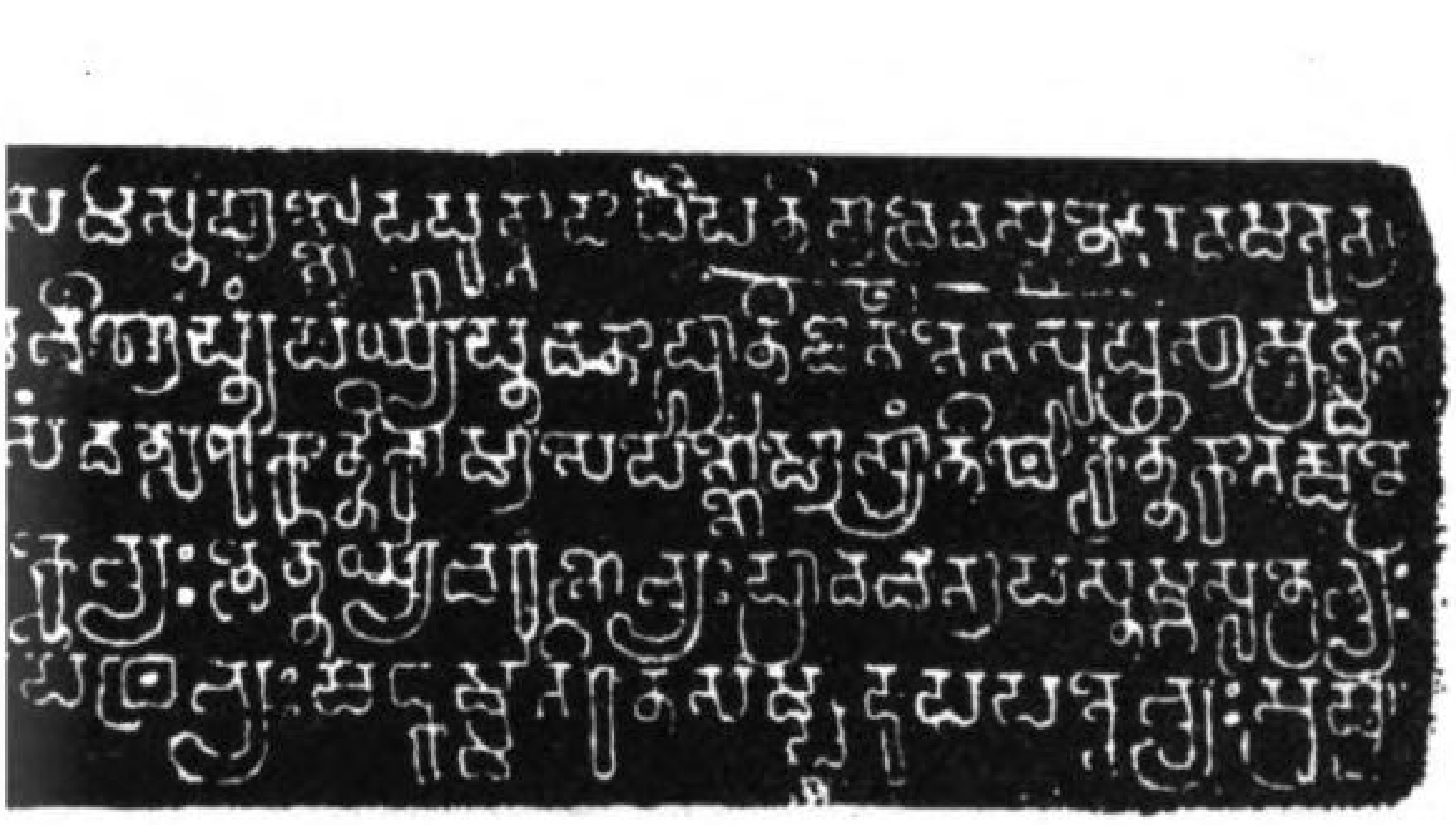


plate : First side



late : Second side



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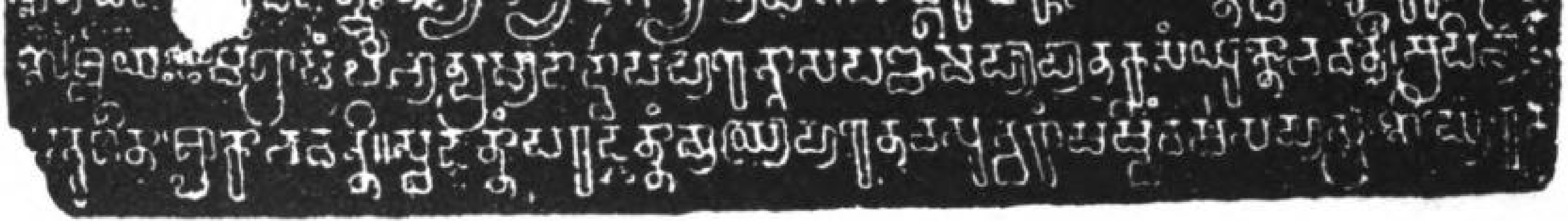
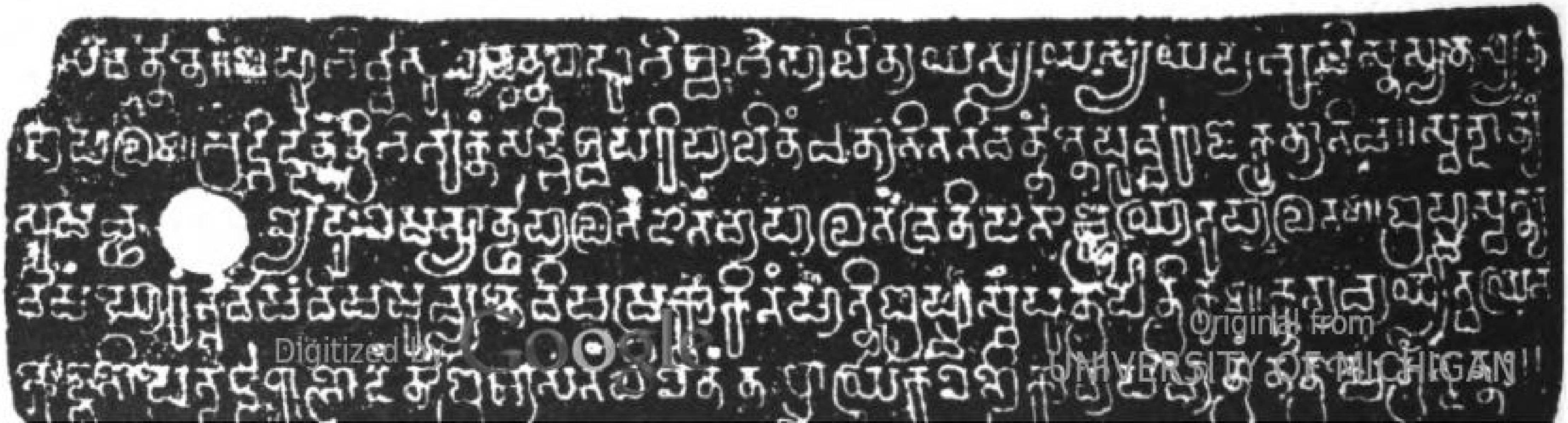
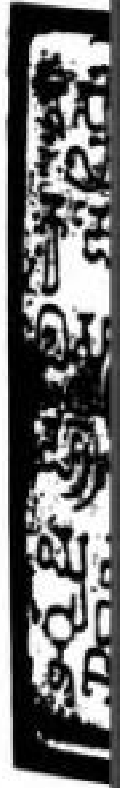
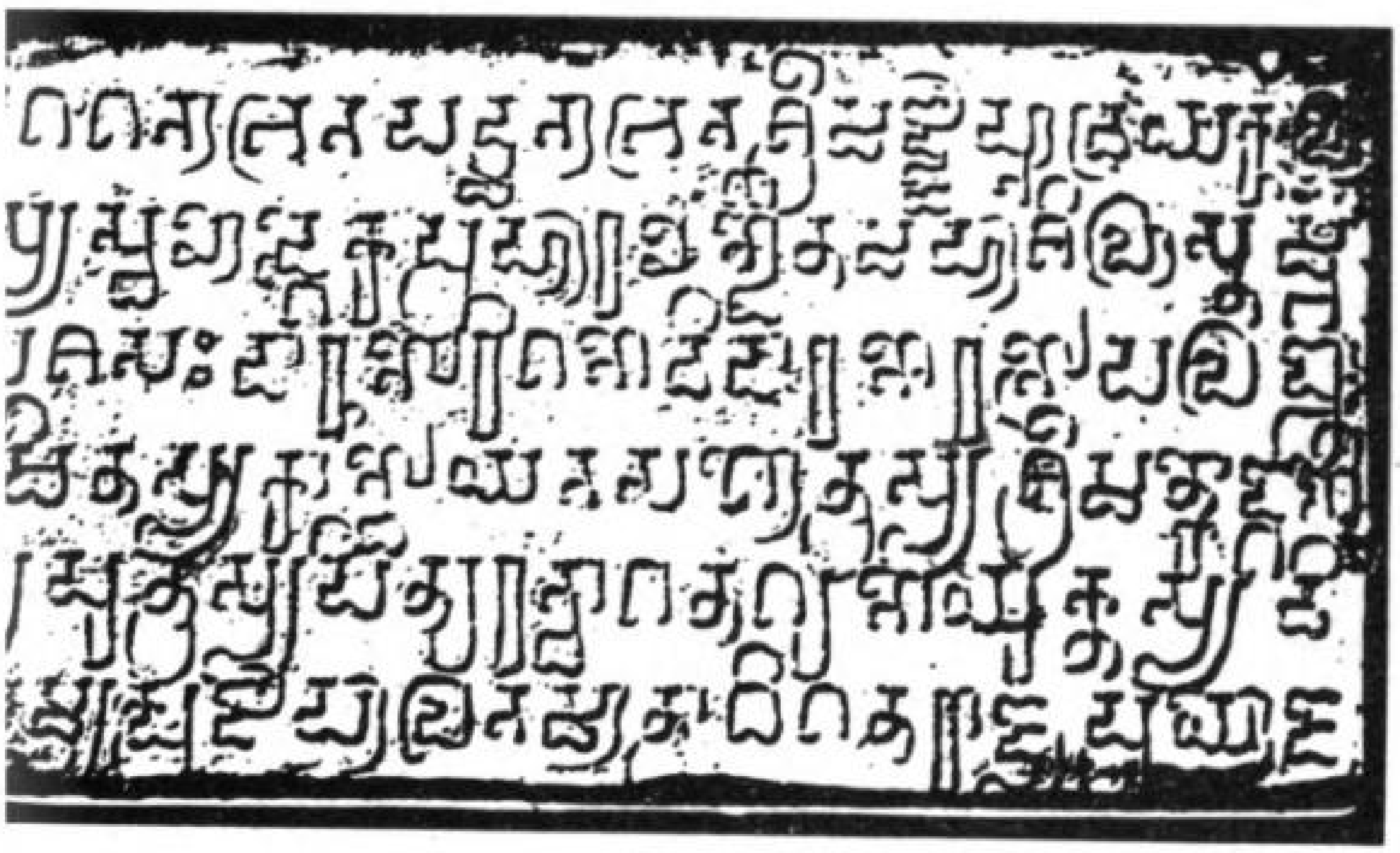


Fourth plate : Second side

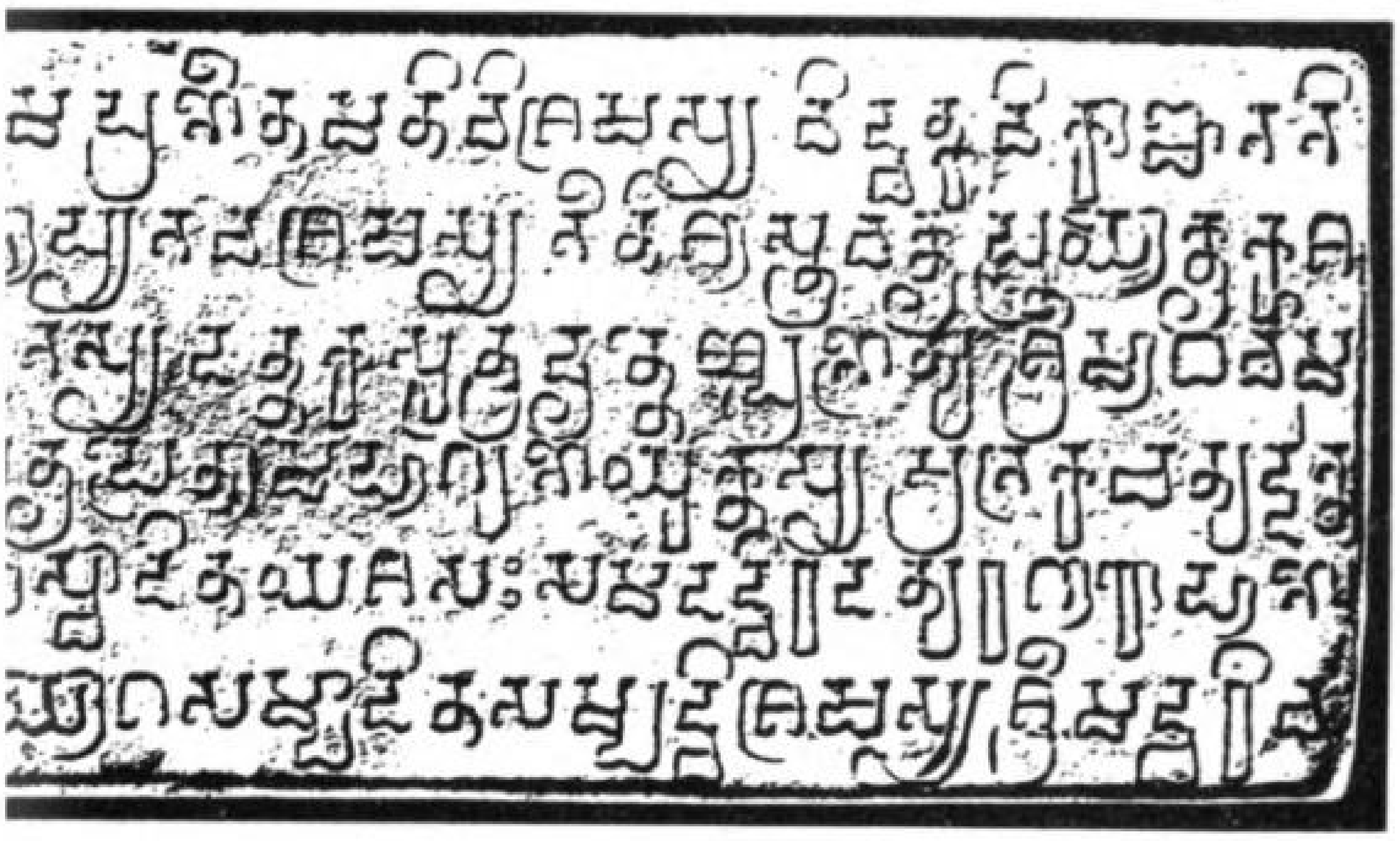




ES OF DURVINĪTA, YEAR 24



st plate



nd plate : First side

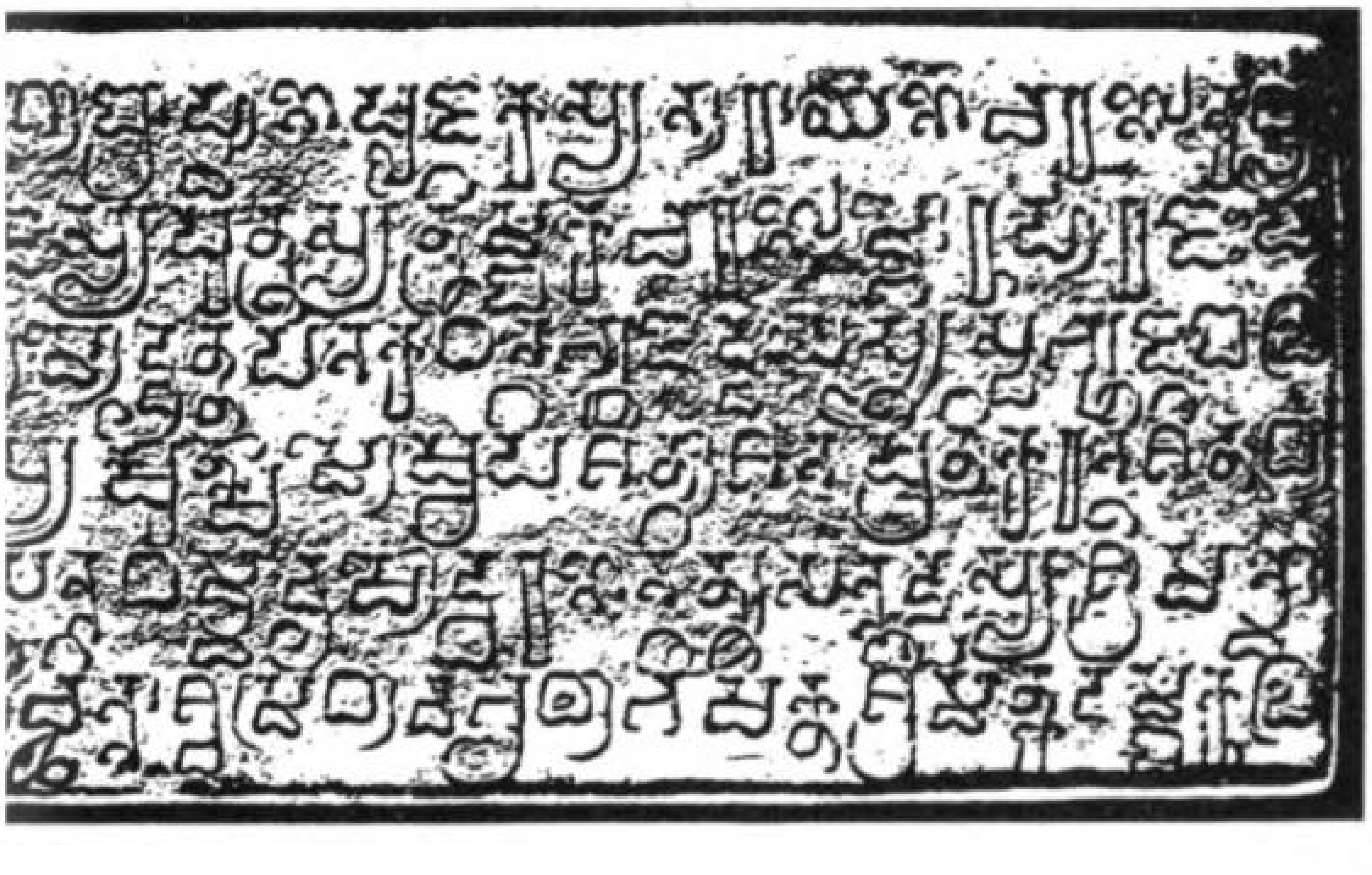
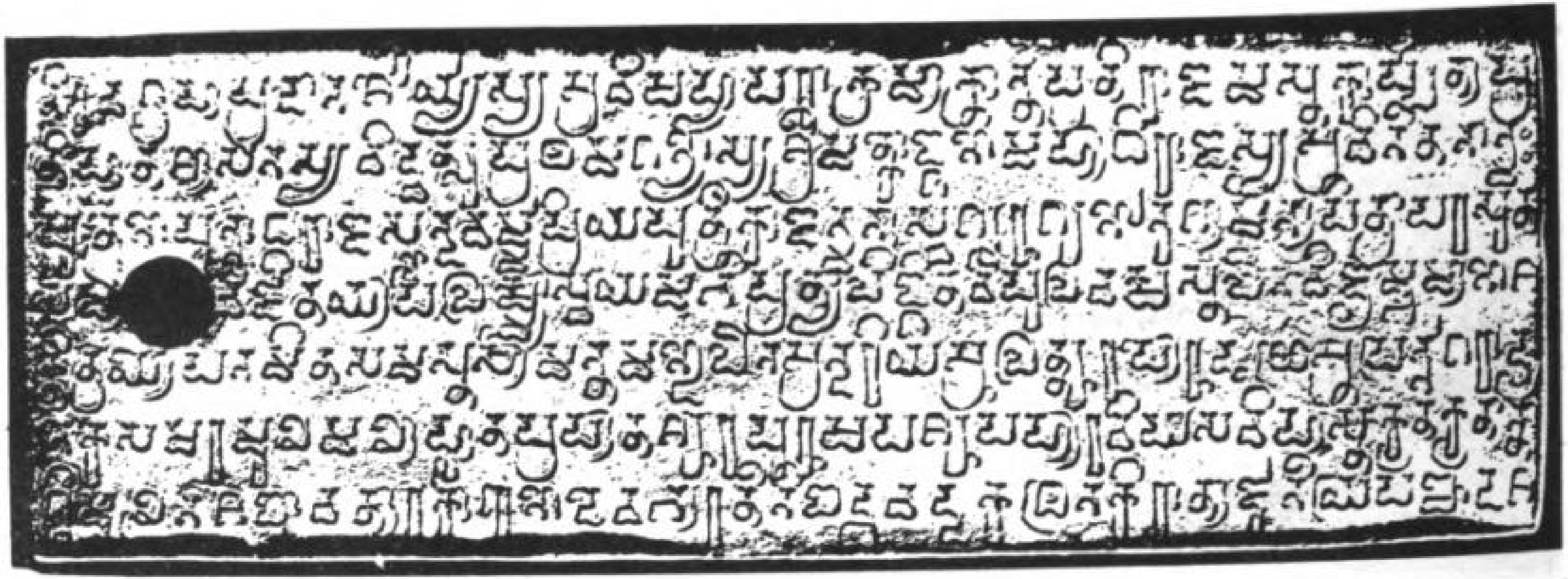
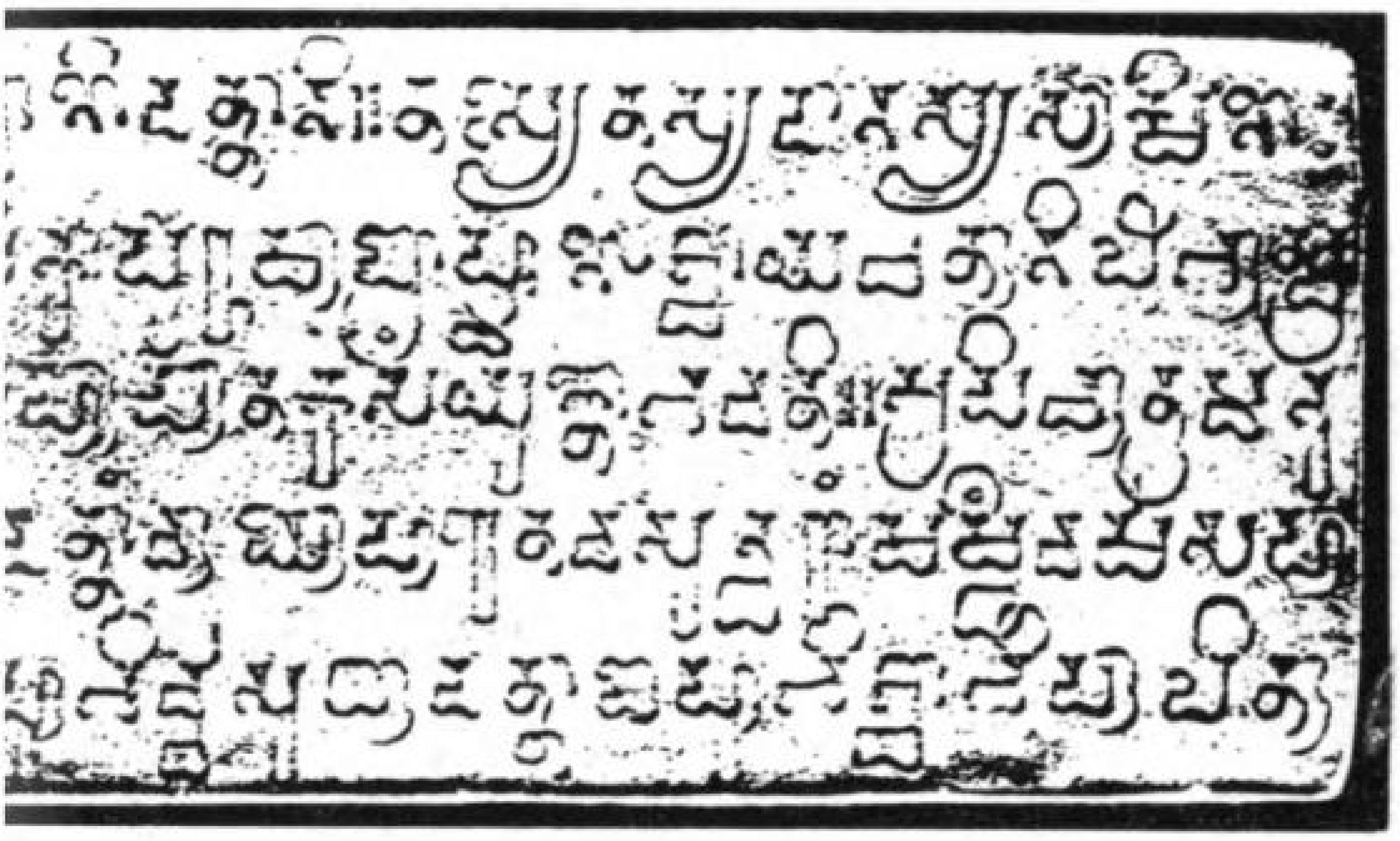


plate : Second side

Third plate : First side



Third plate : Second side



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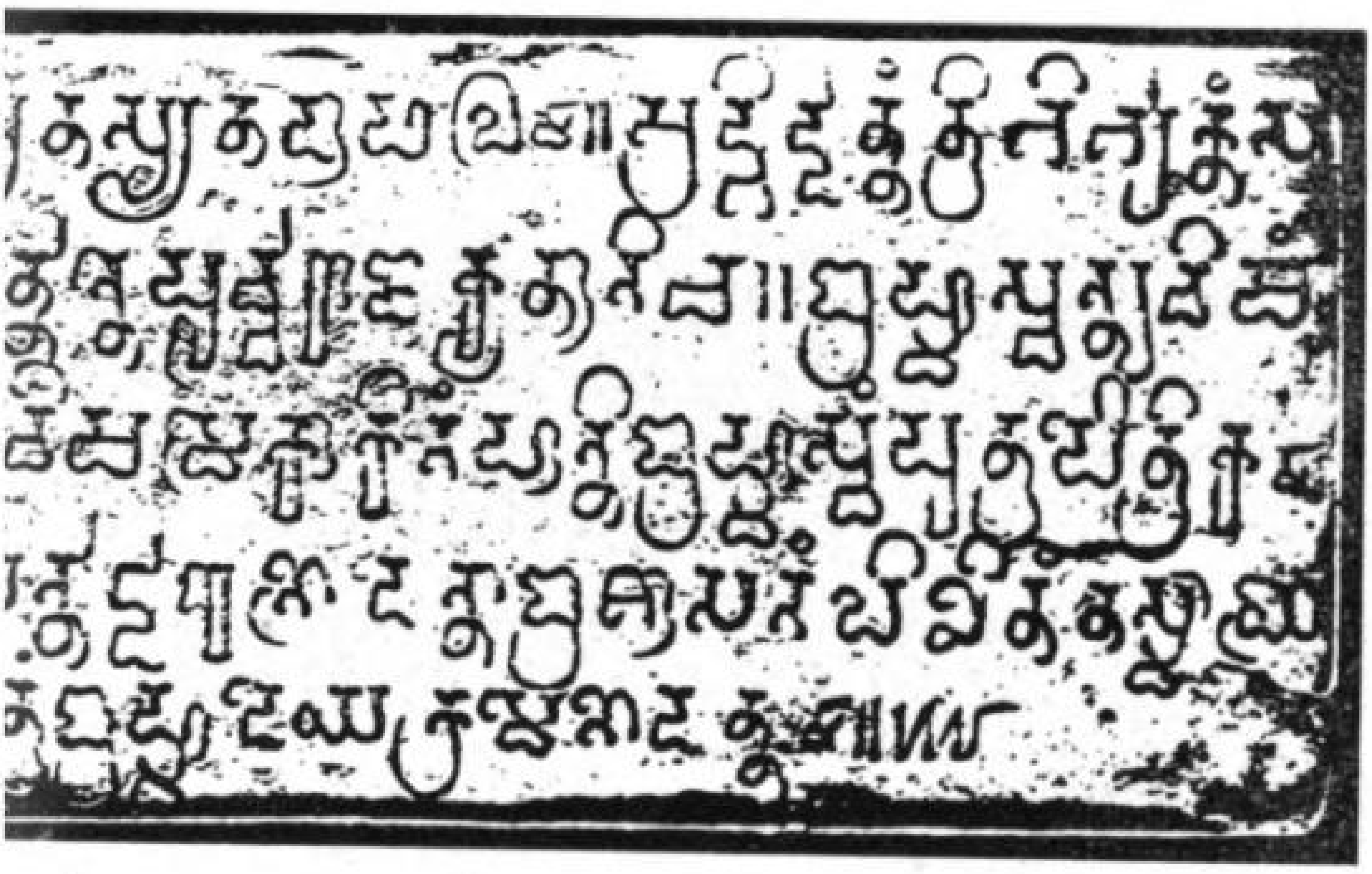
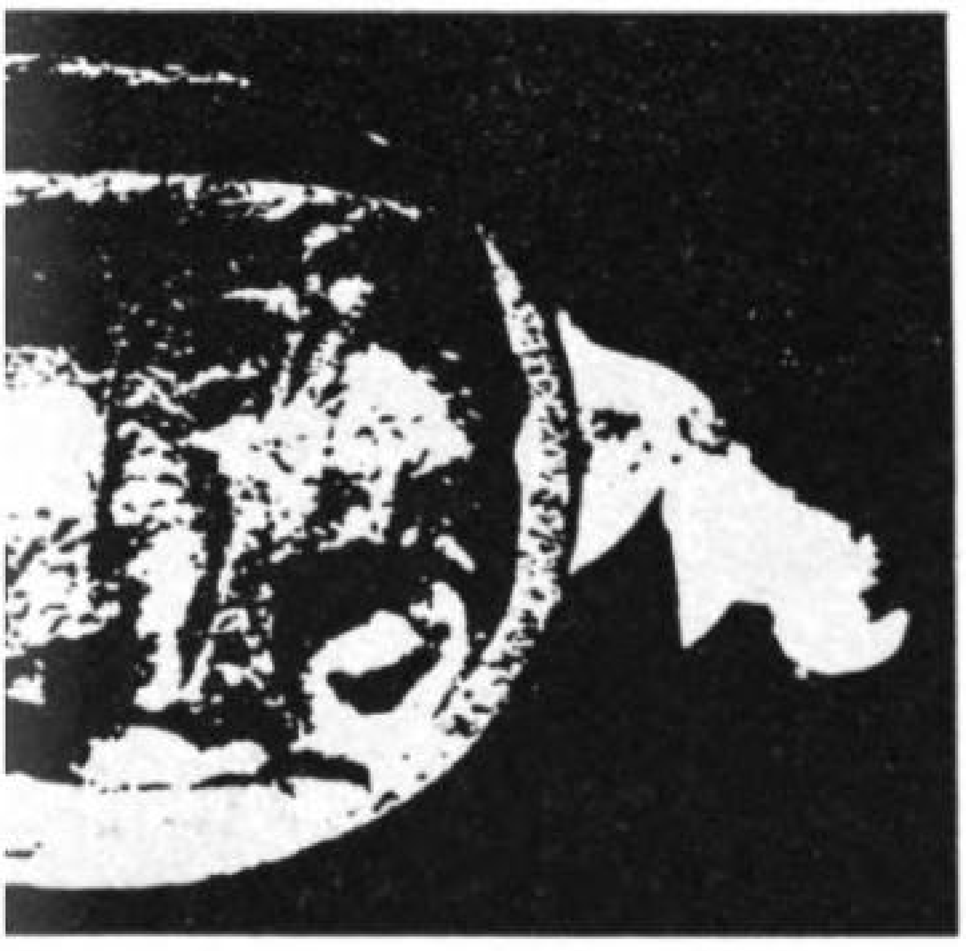
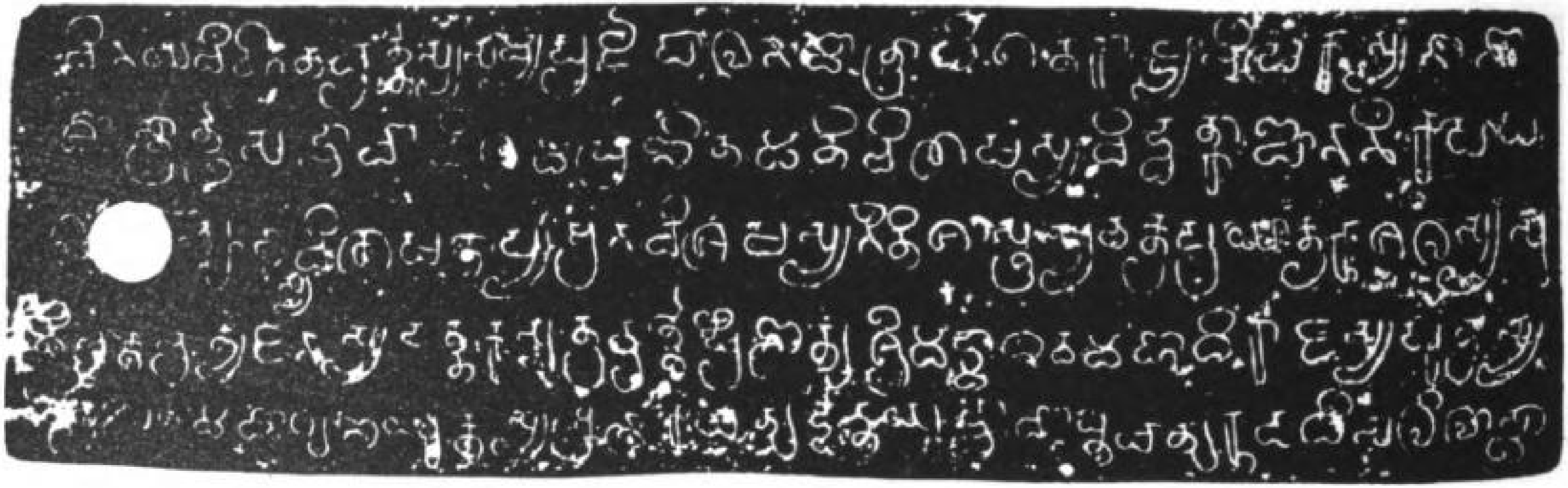


h plate



Se al

First plate : First side



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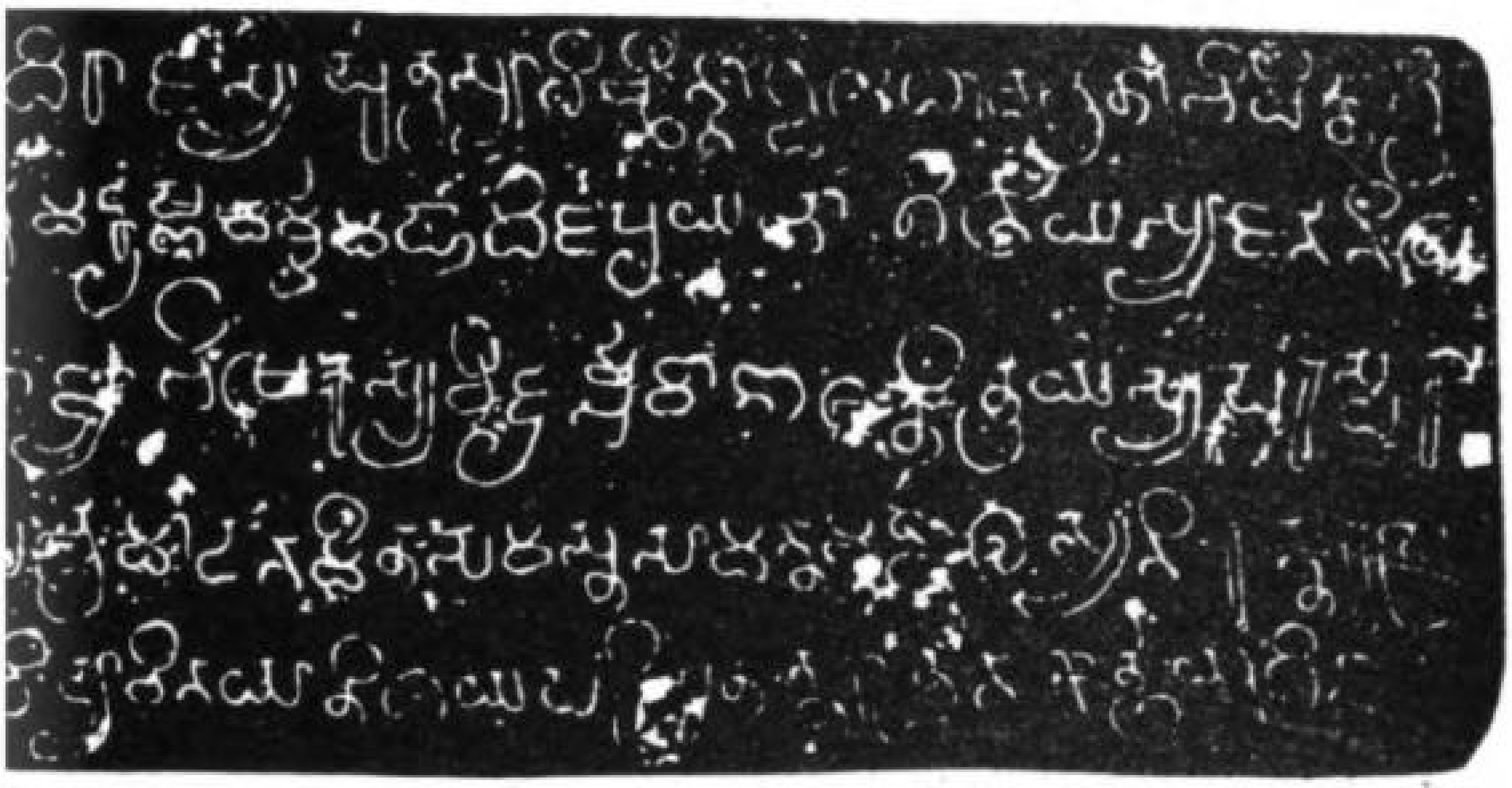

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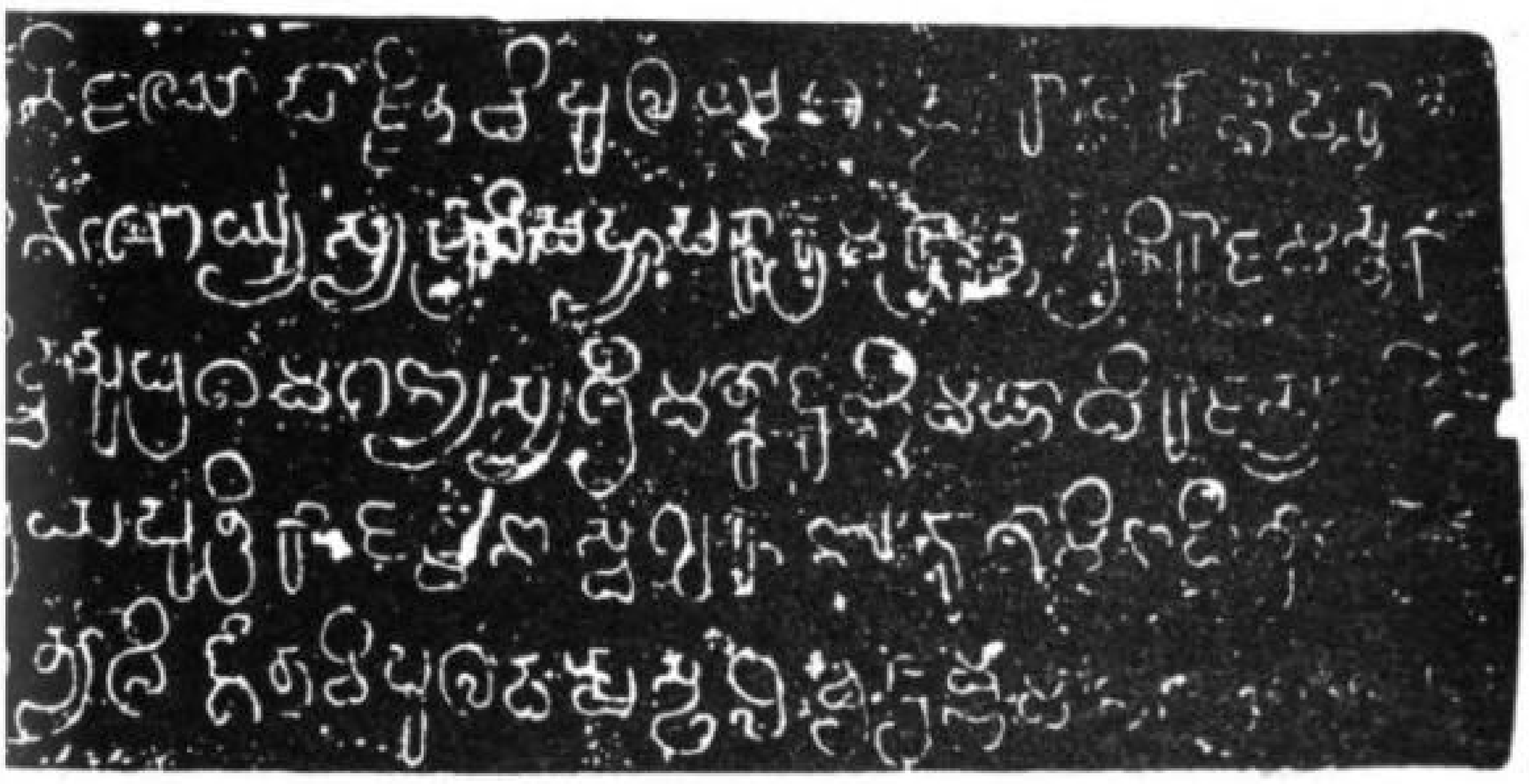

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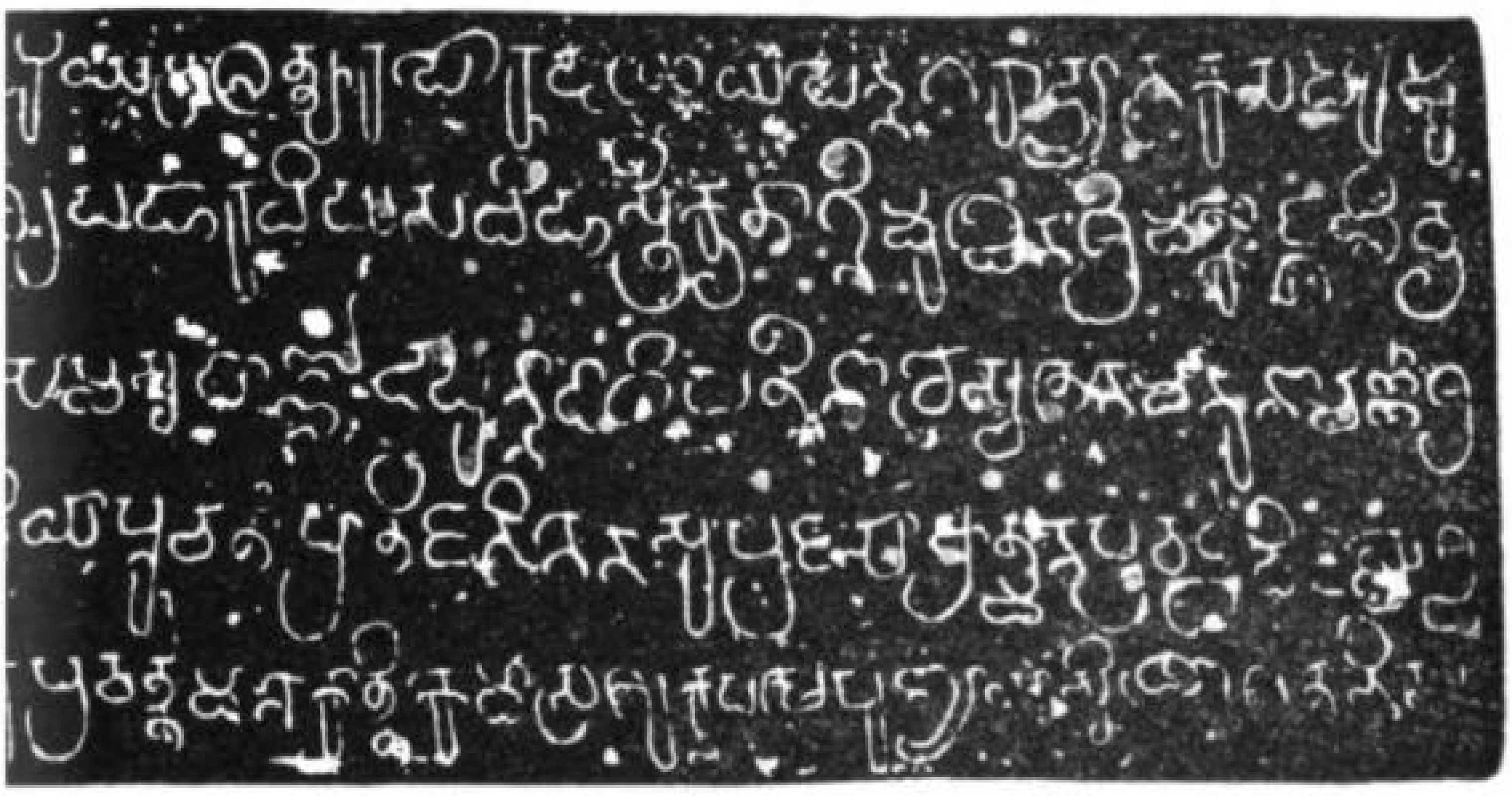
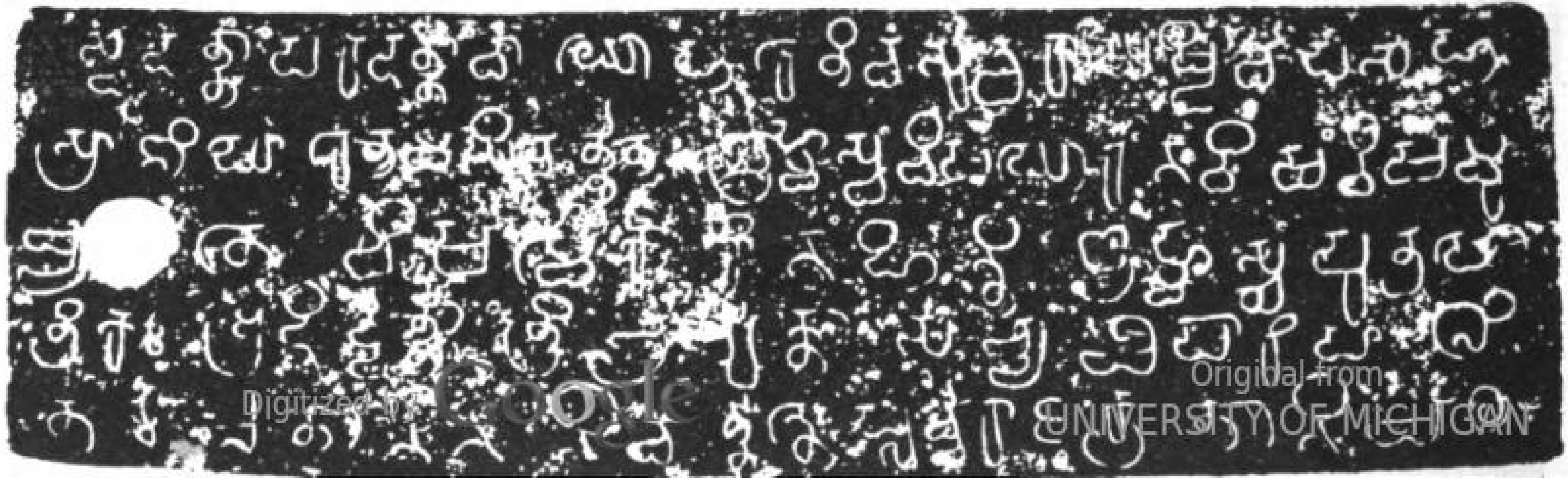
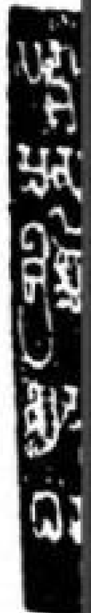


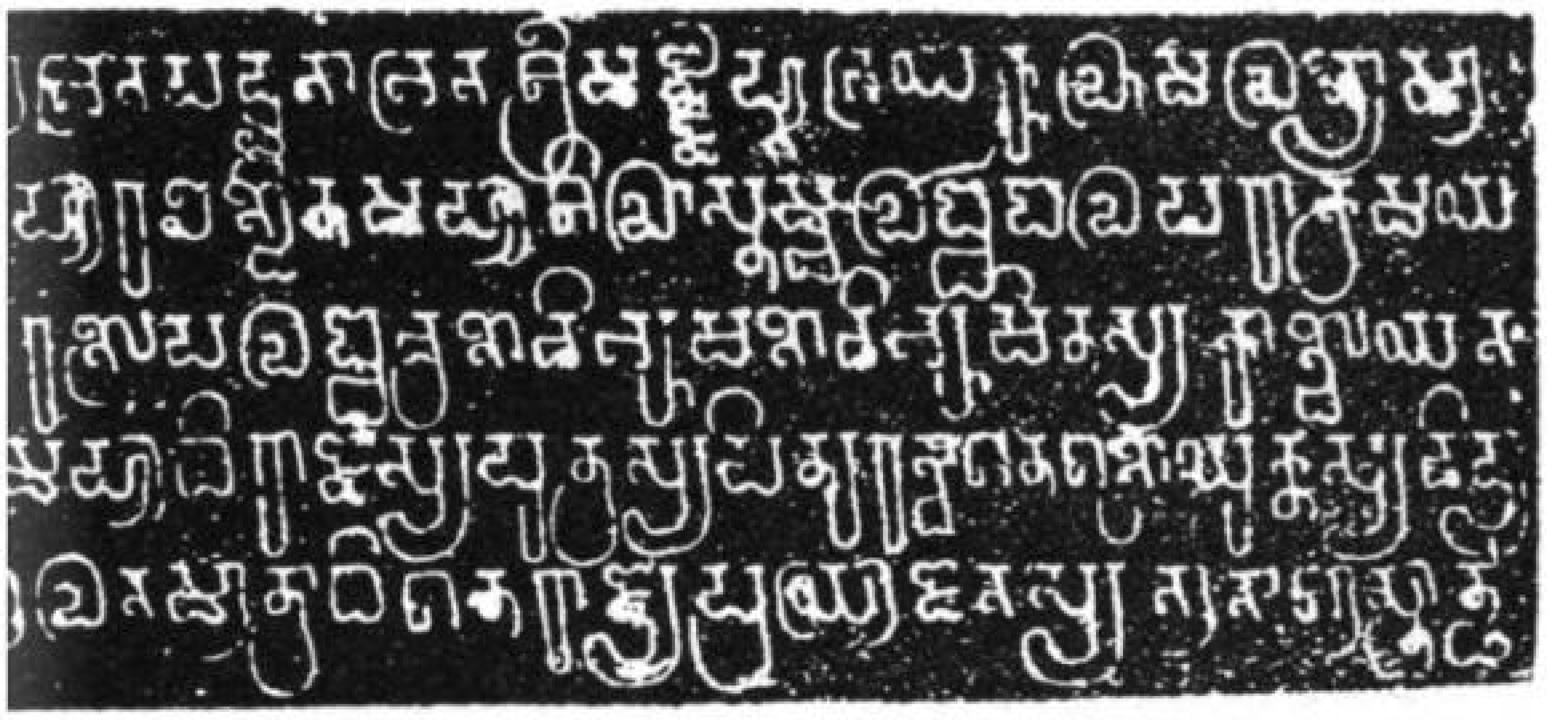
hird plate : *Second side*

Fourth plate : First side

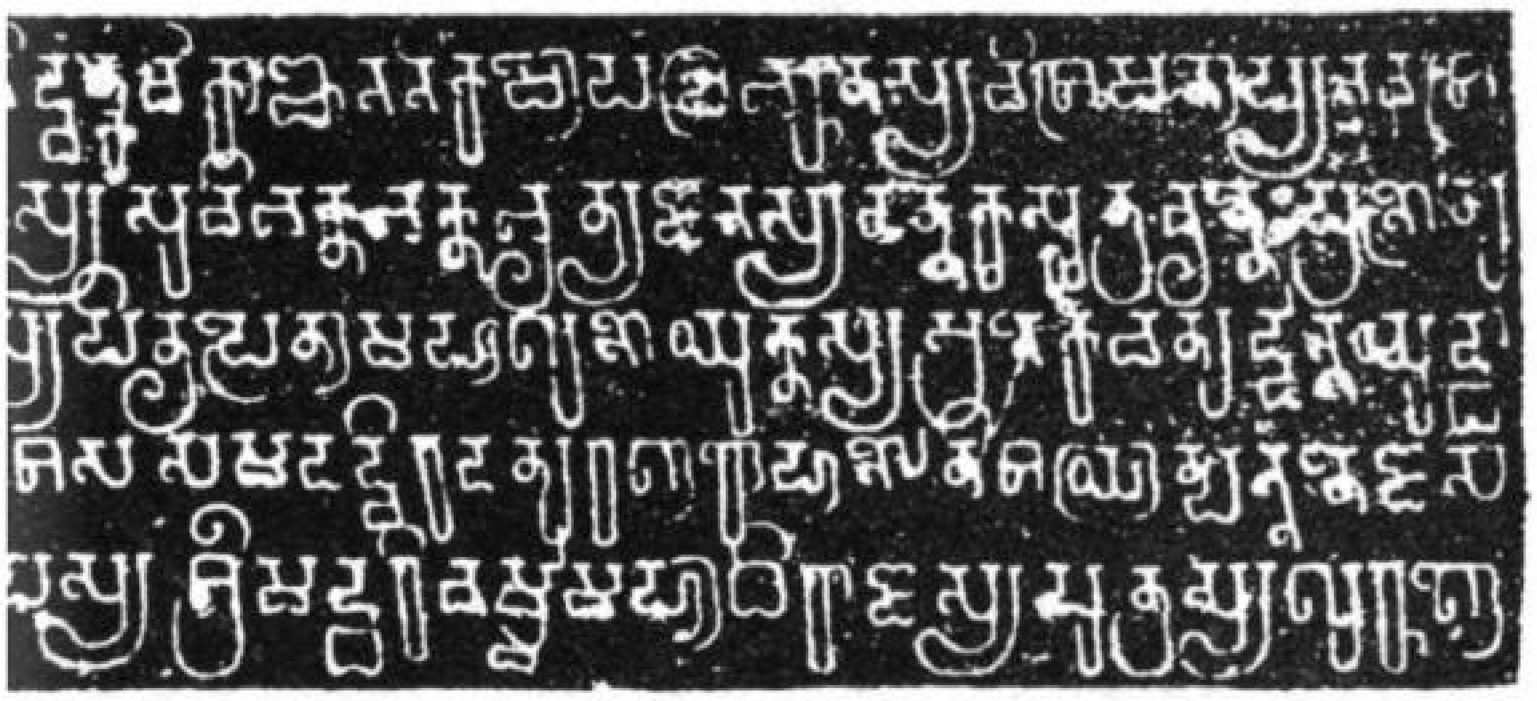




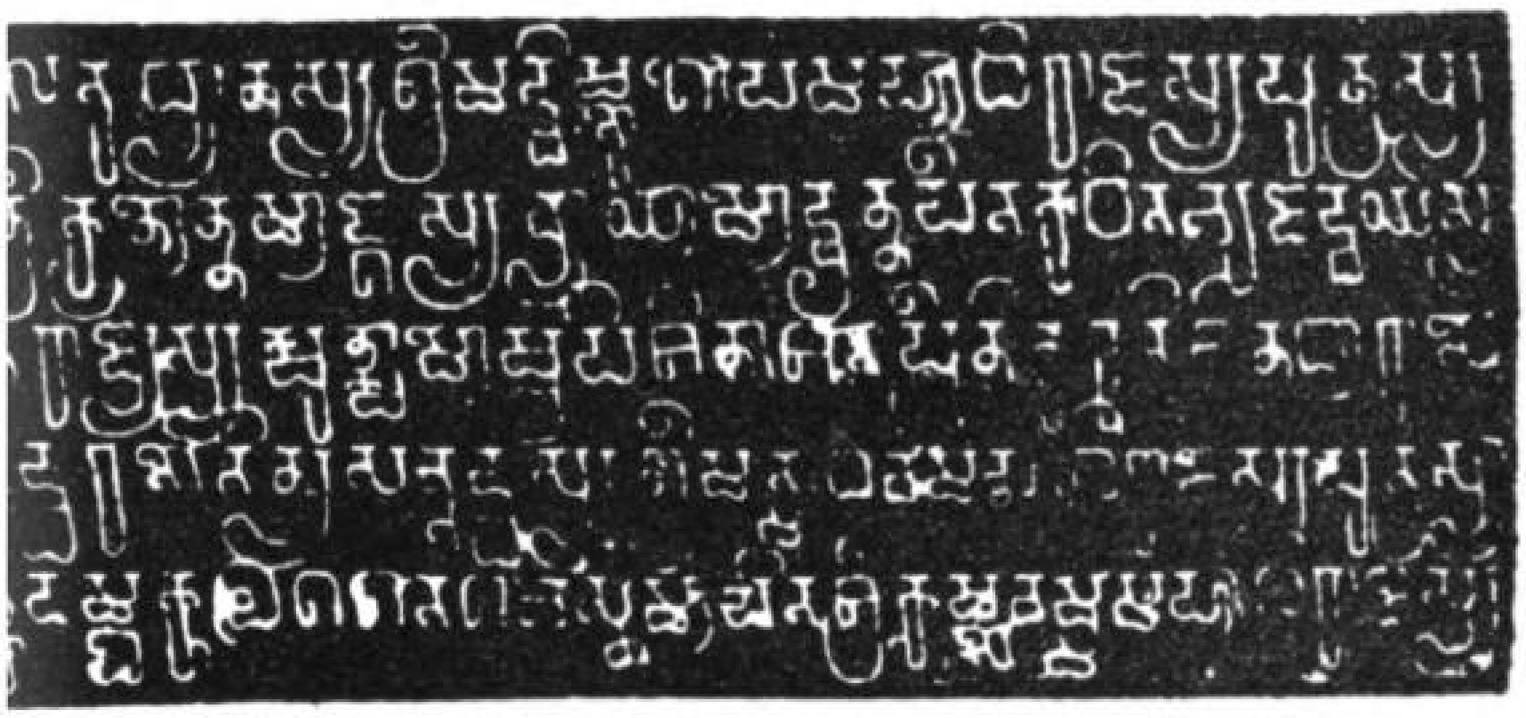
PLATES OF DURVINĪTA, YEAR 40



t plate

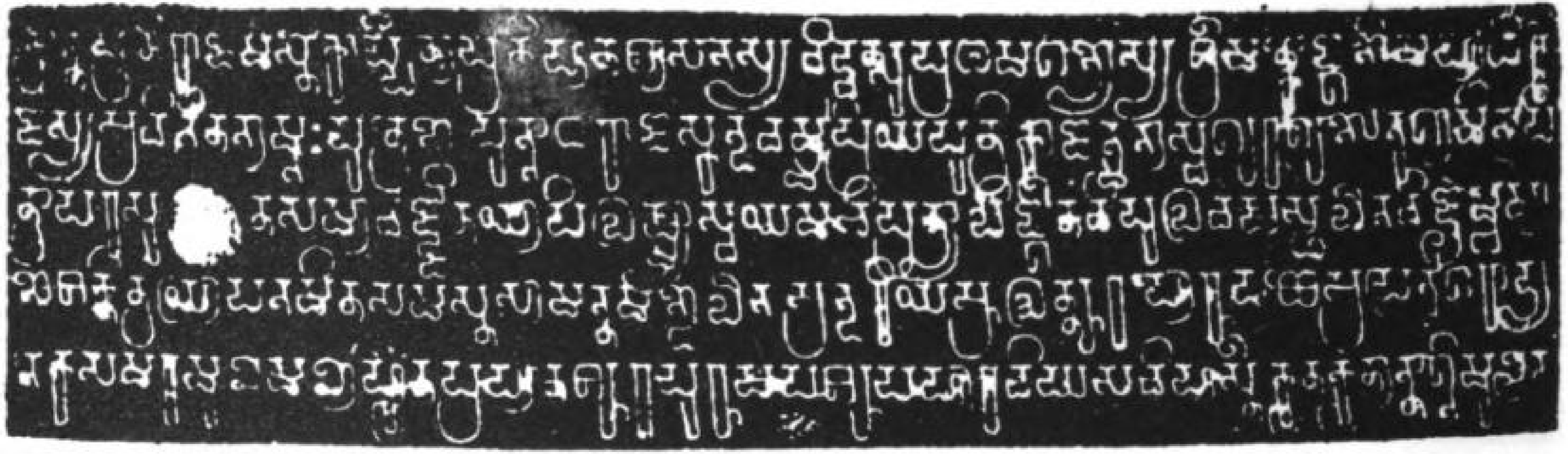


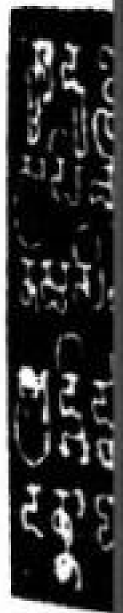
cond plate : First side



l plate : Second side

Third plate : First side





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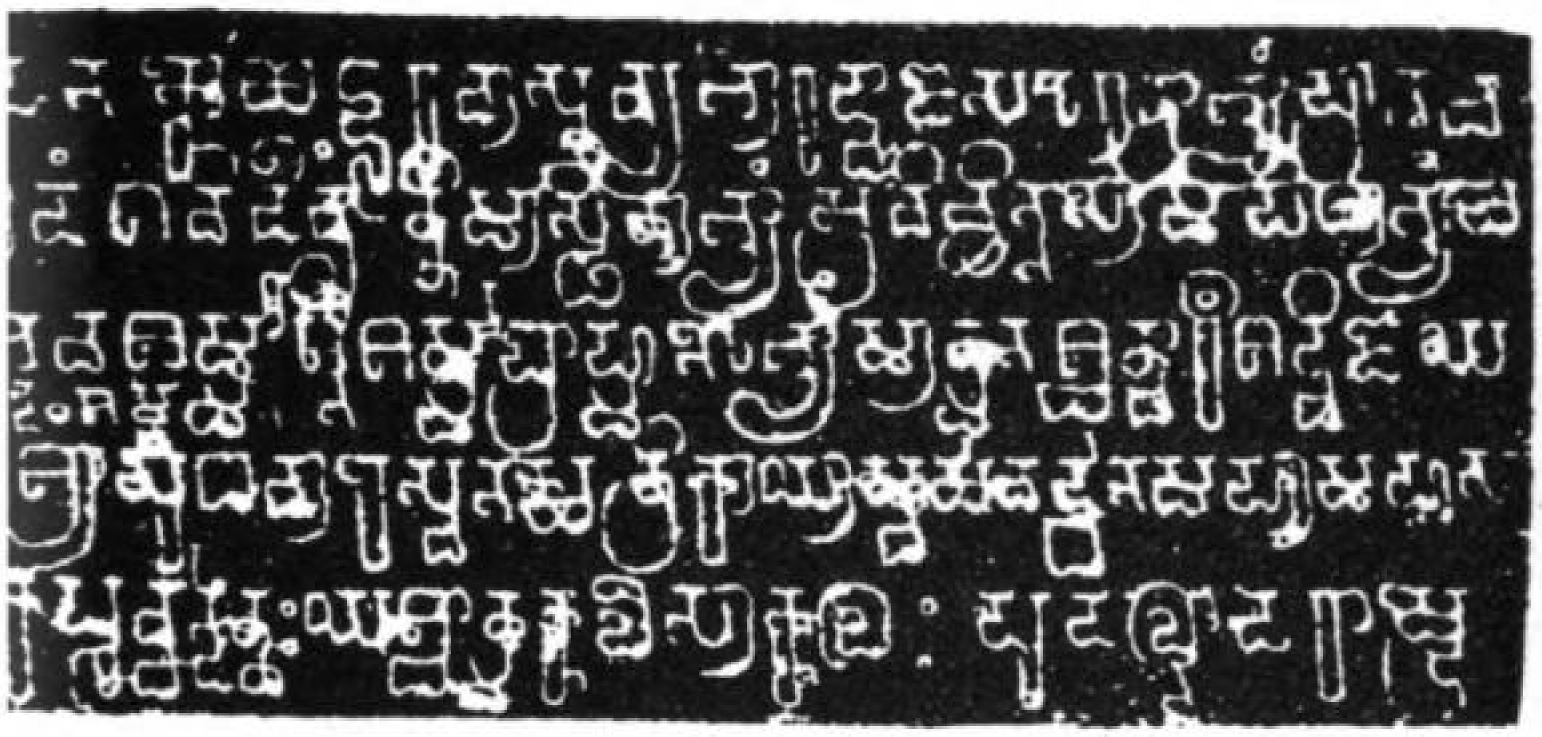
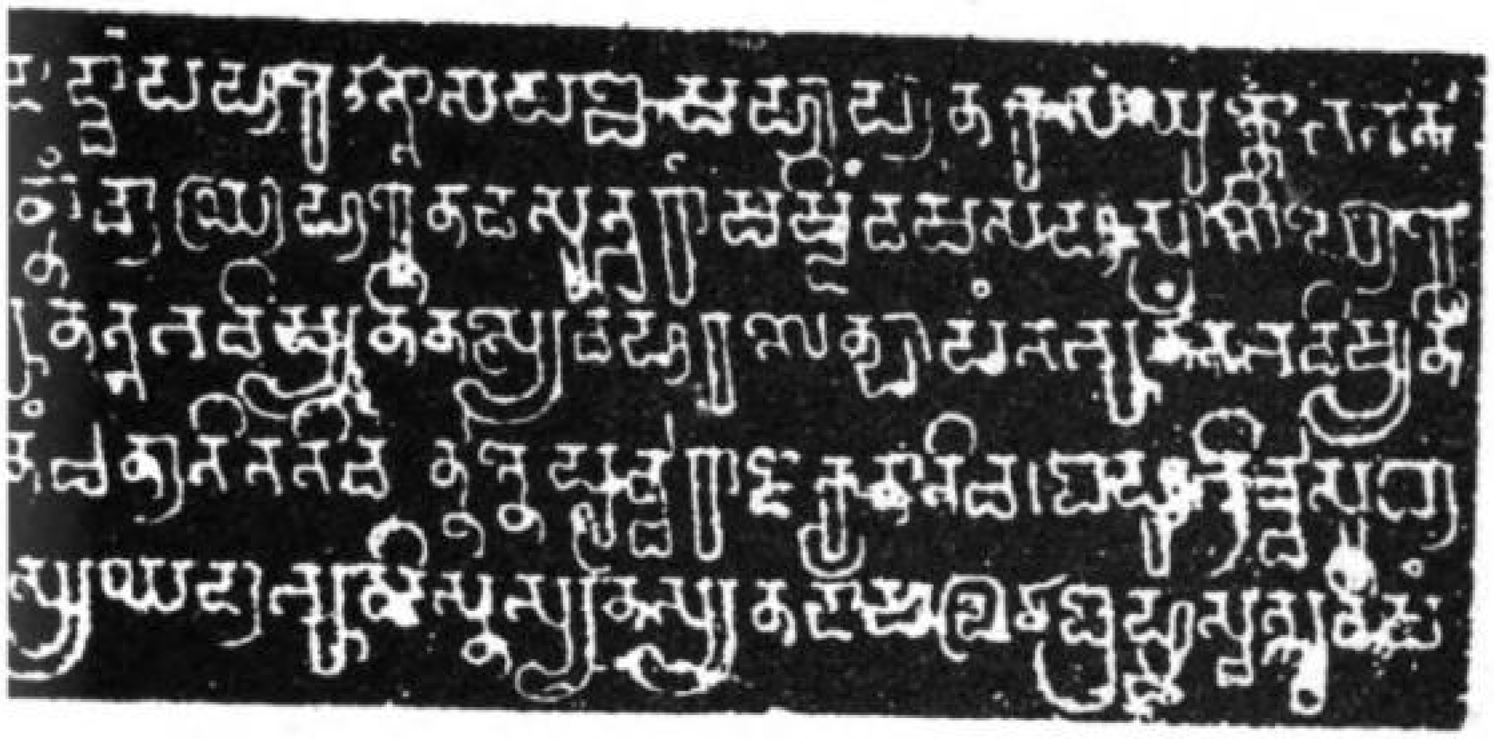


e : *Second side*



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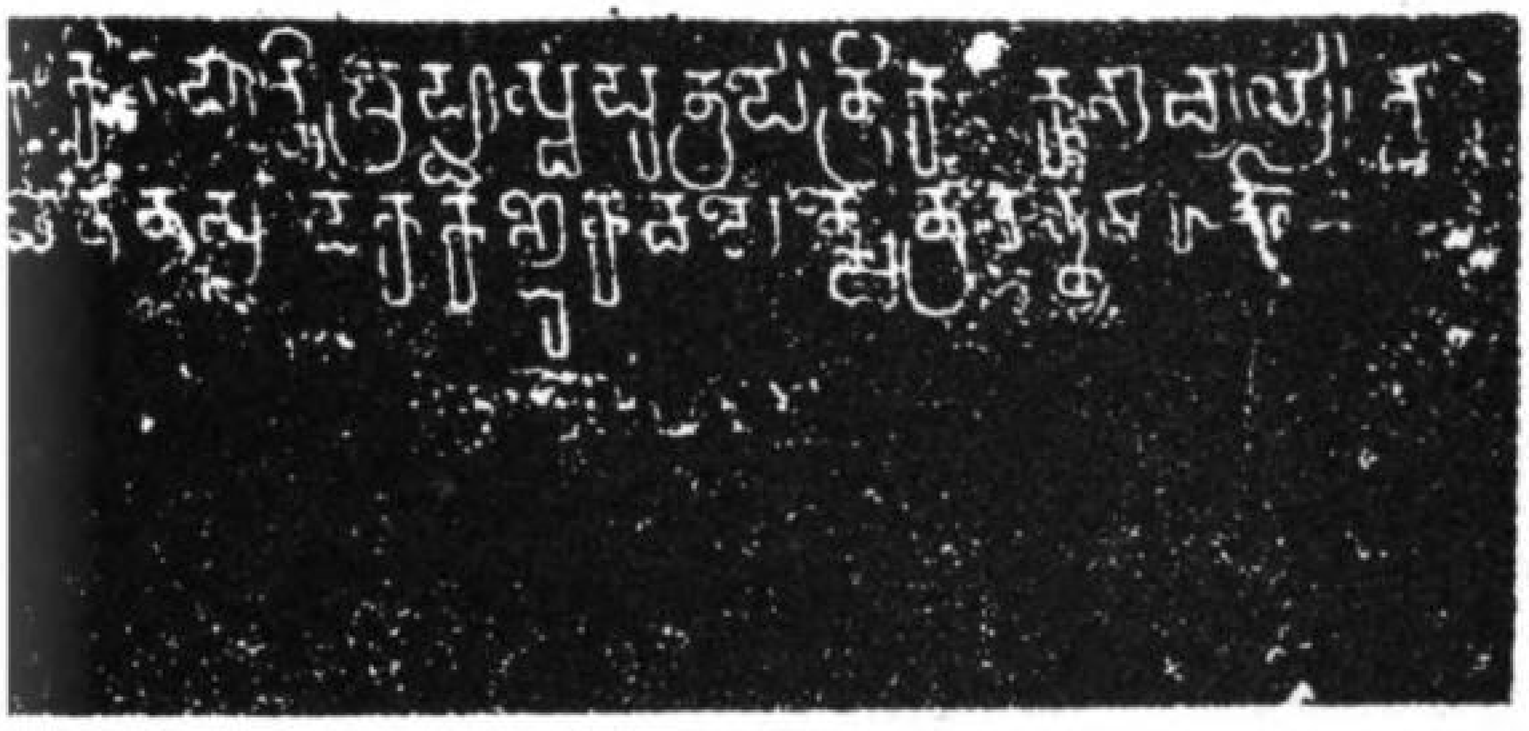
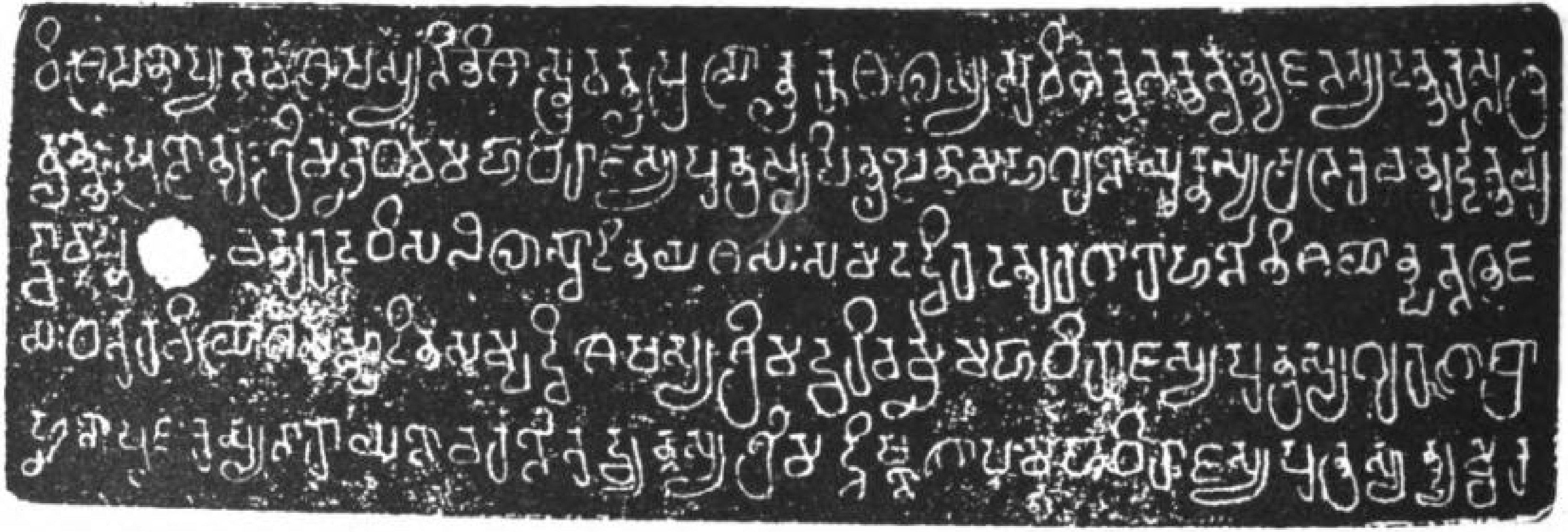


ate : *Second side*

First plate



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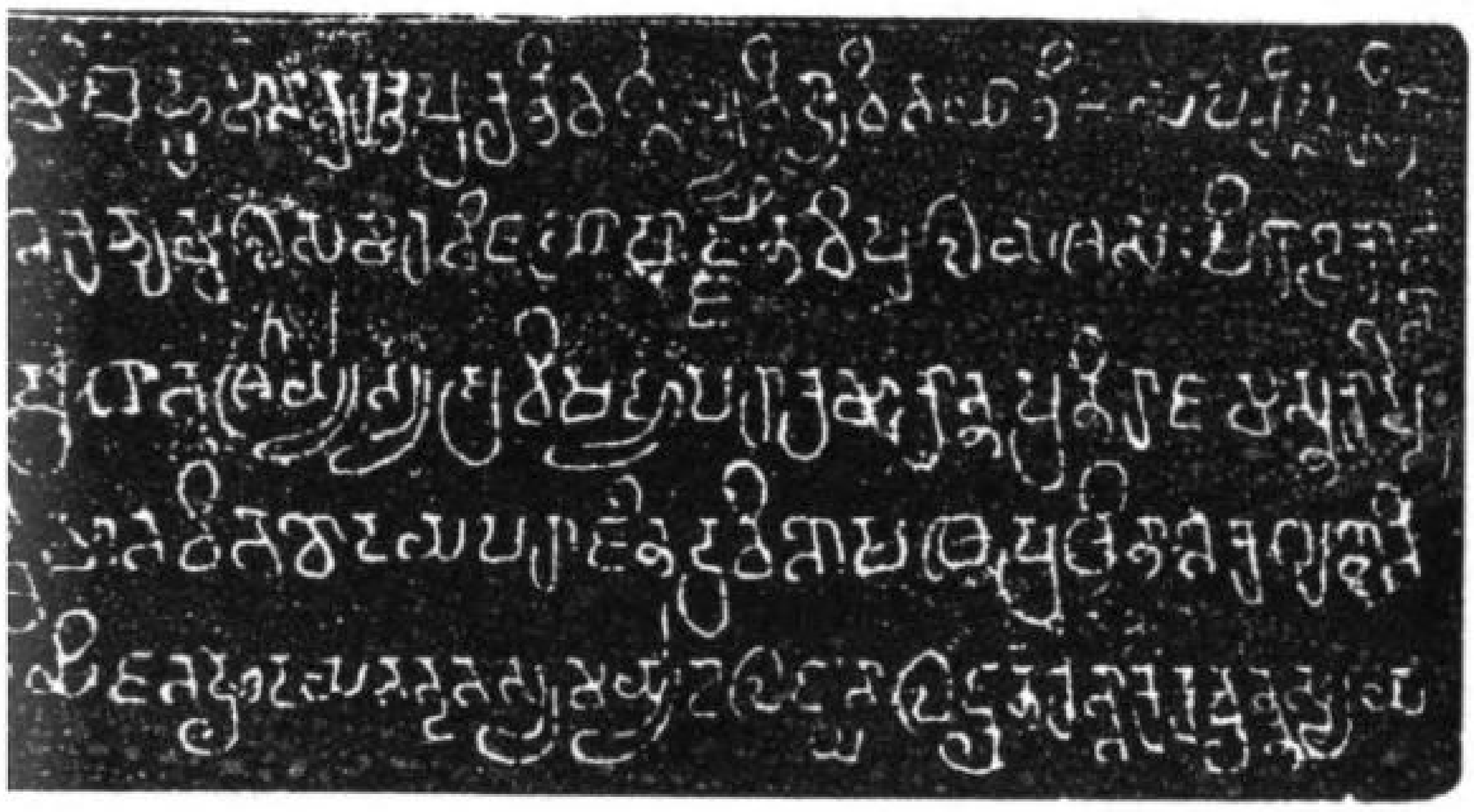
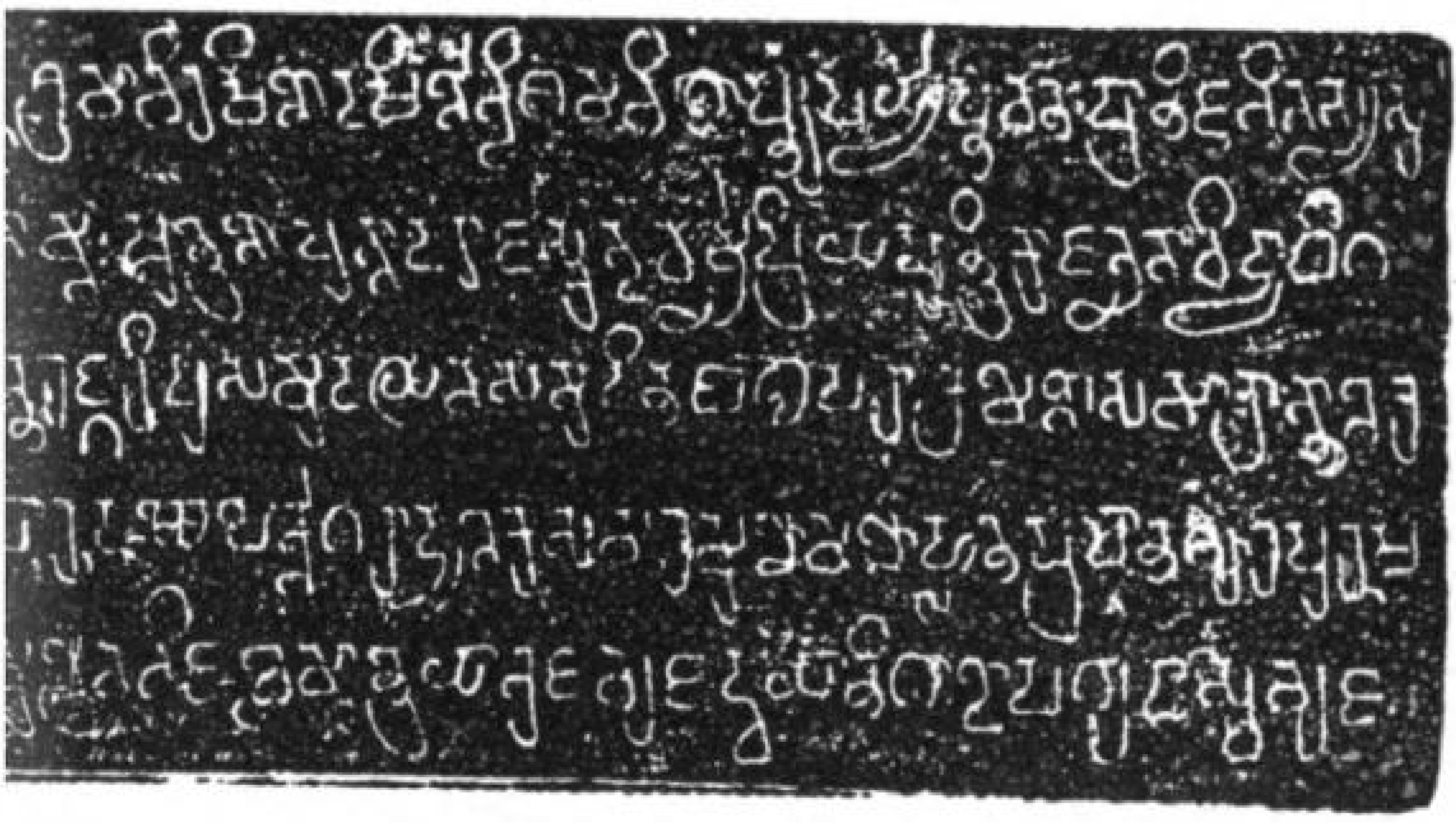


ird plate : *First side*



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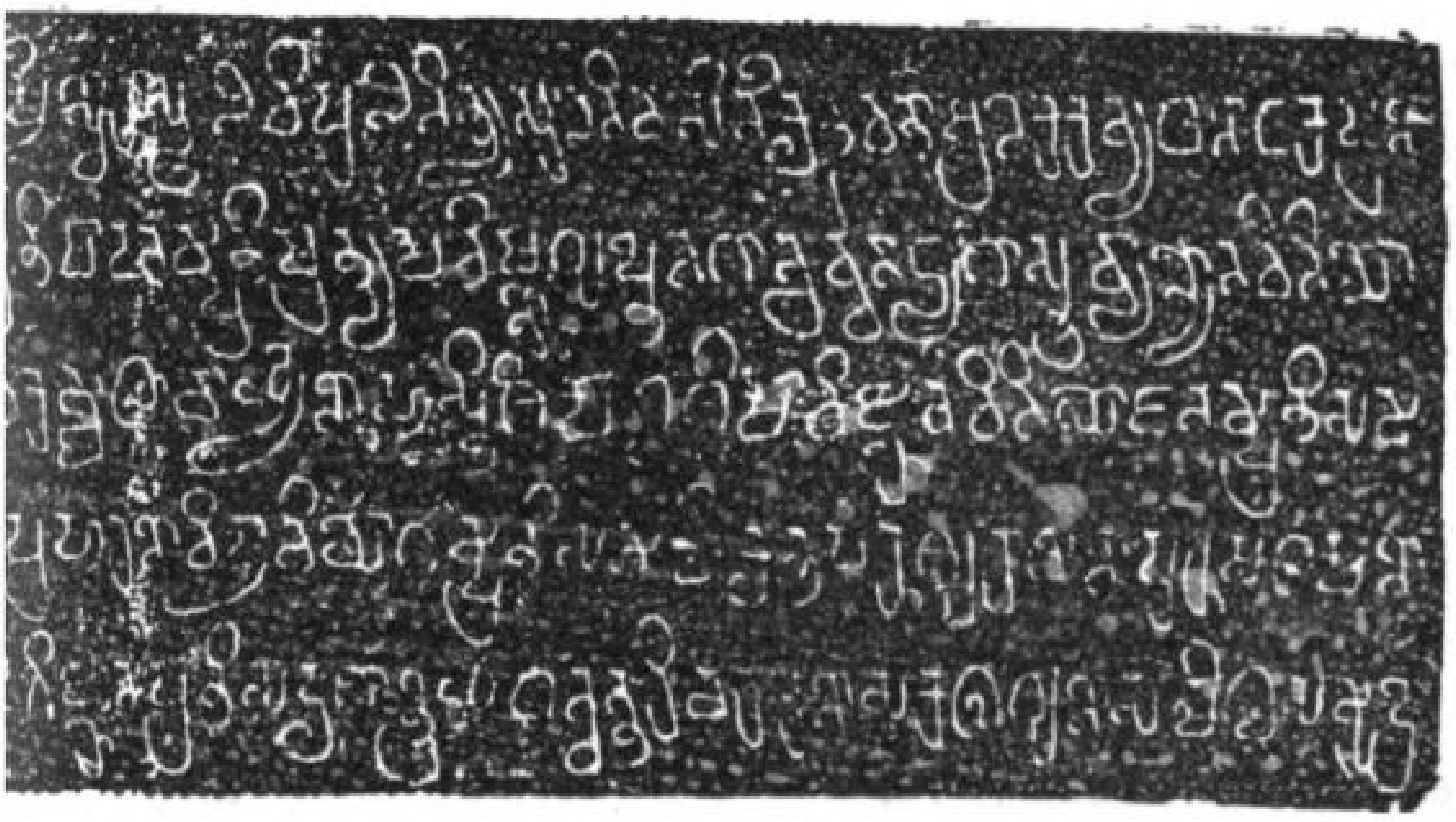
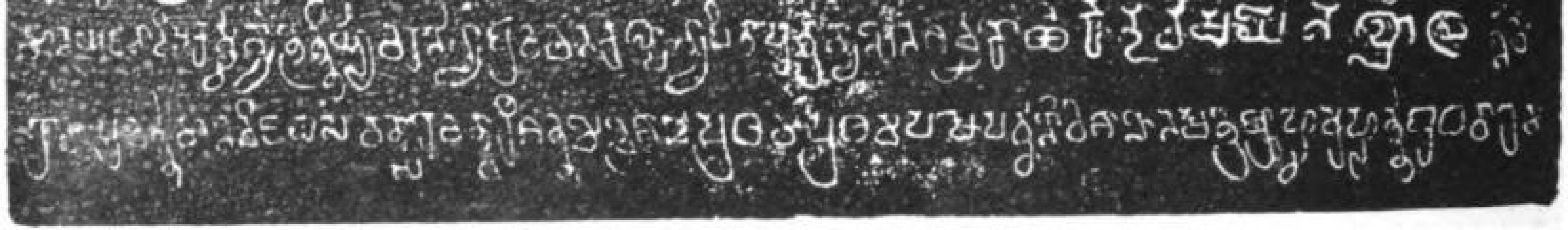
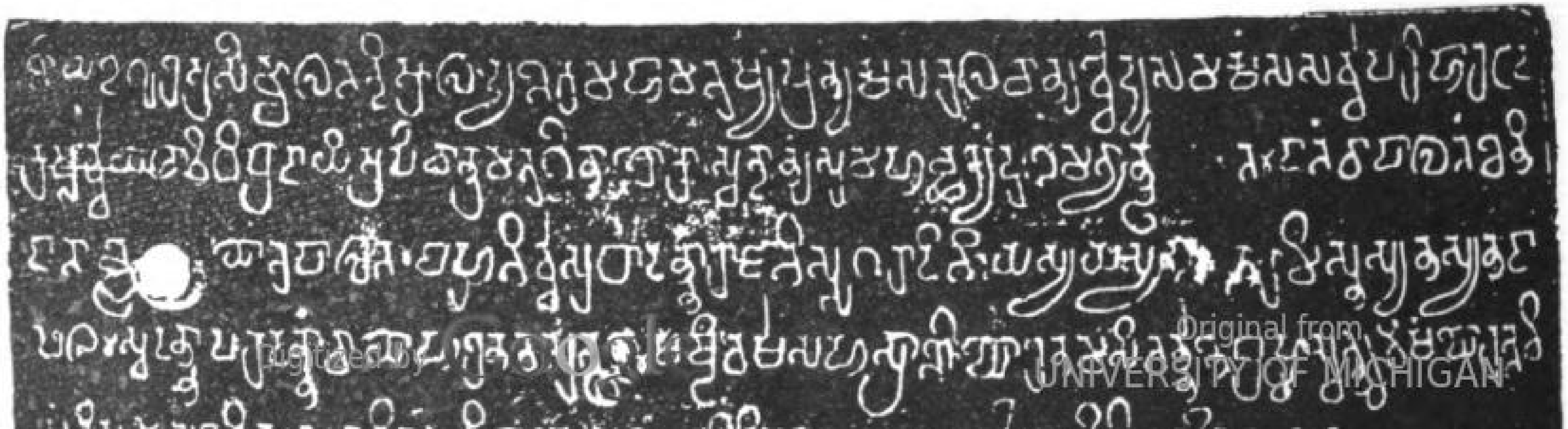


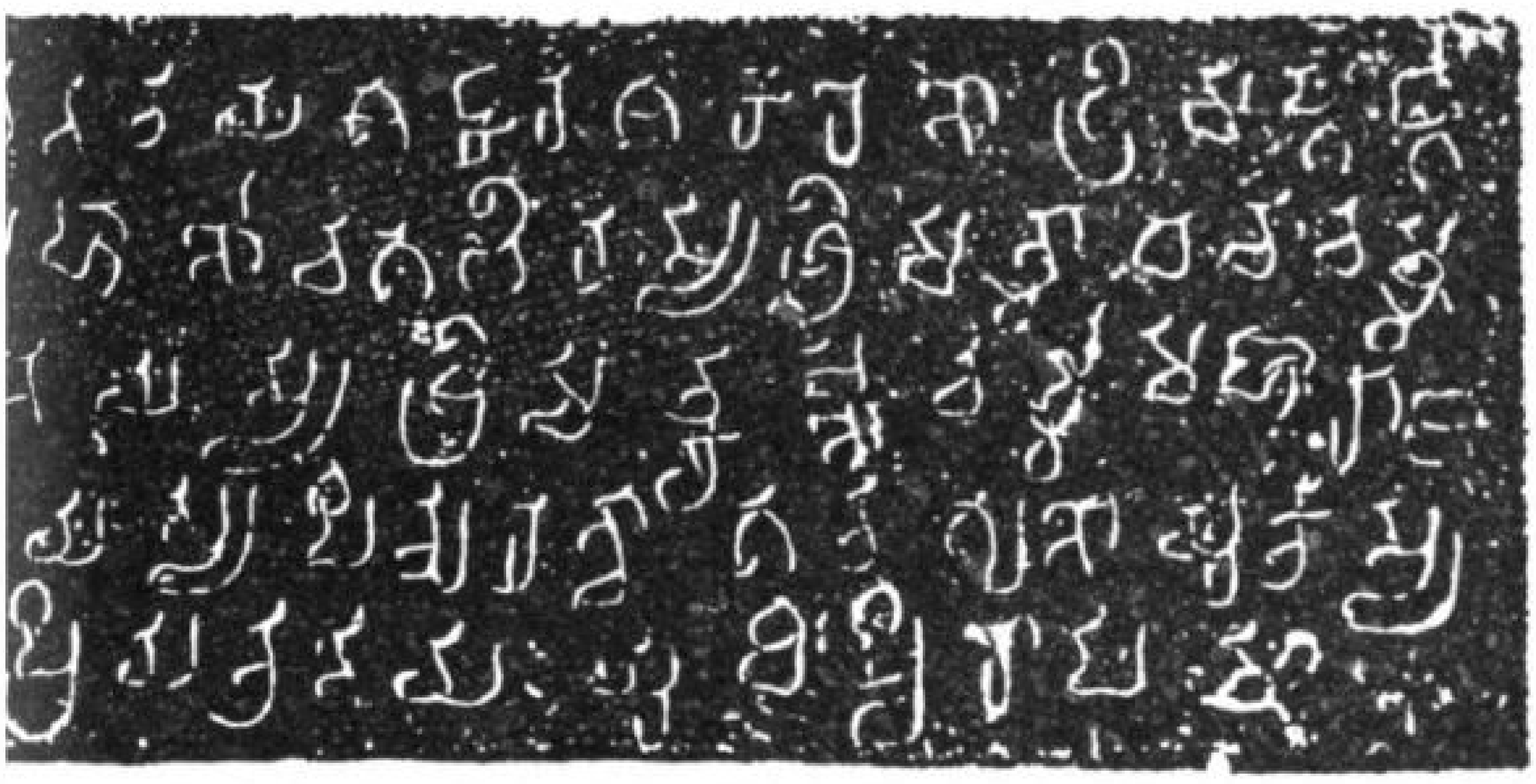
urth plate : *First side*



Fourth plate : Second side



AGARE PLATES OF POLAVĪRA



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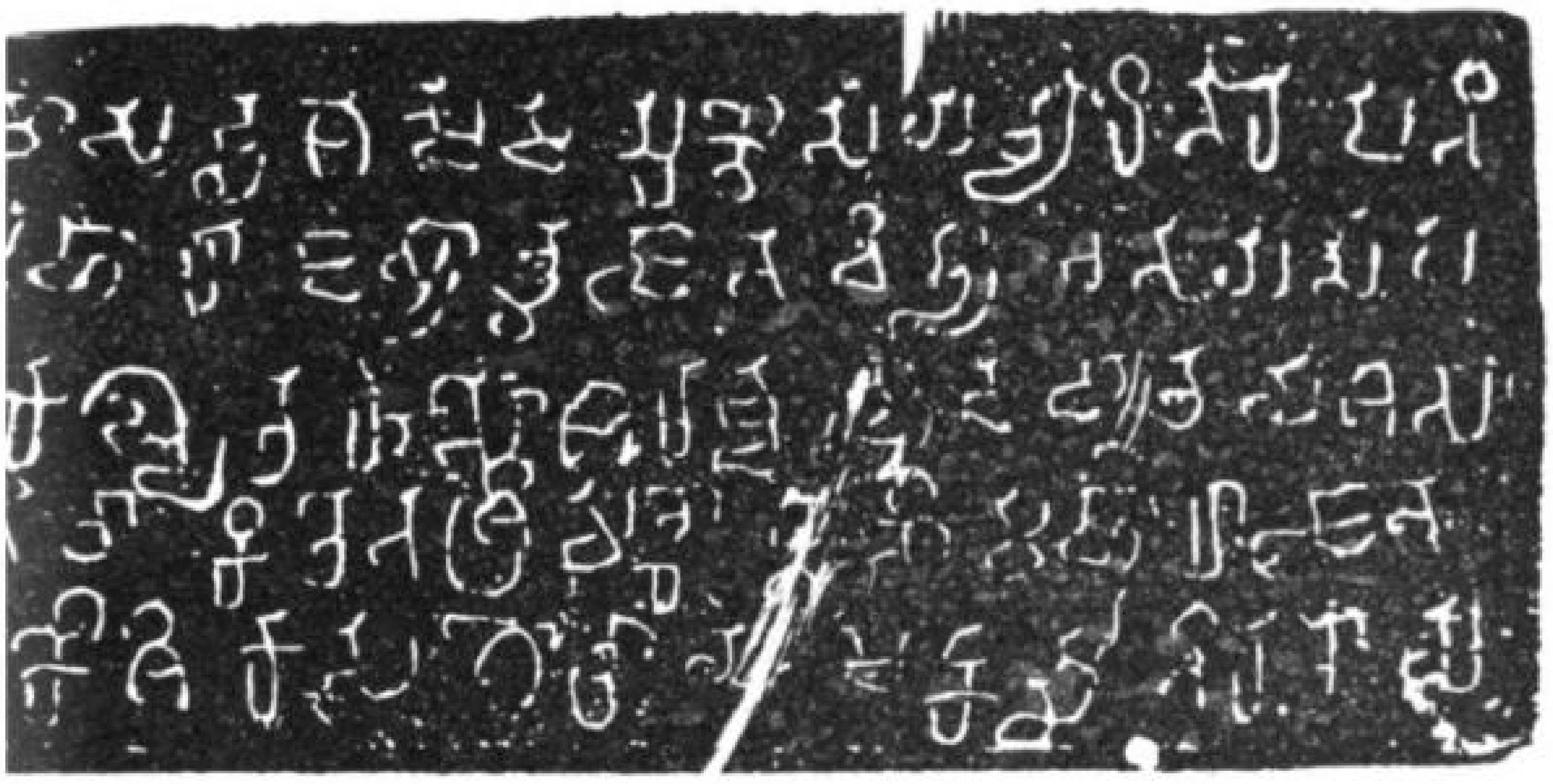
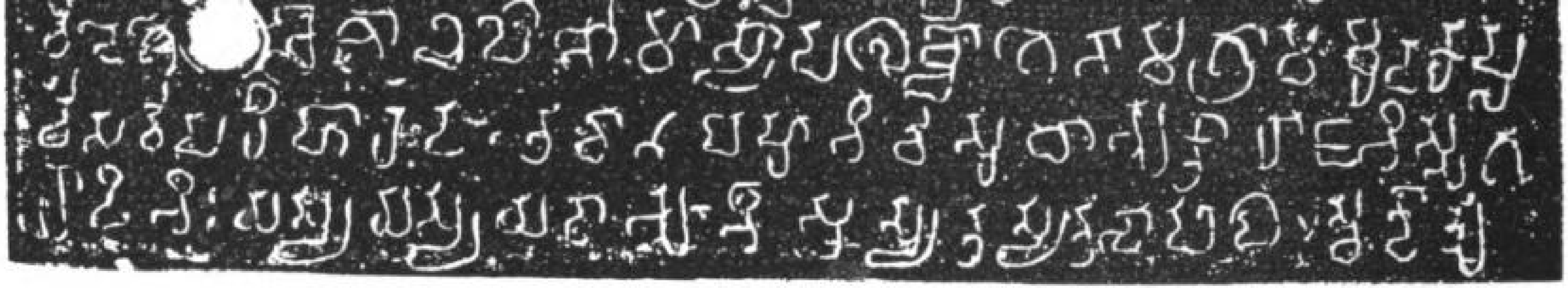


econd plate : *First side*



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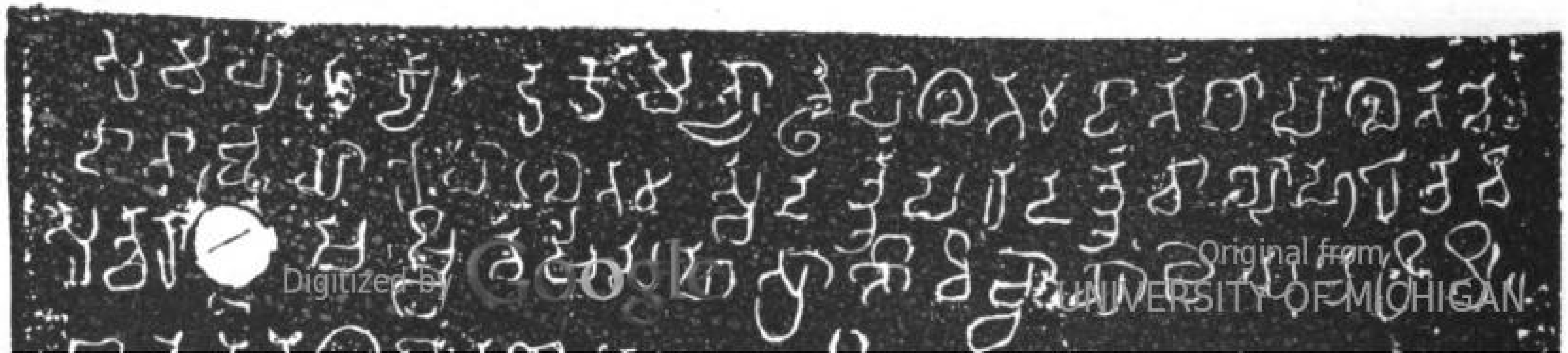

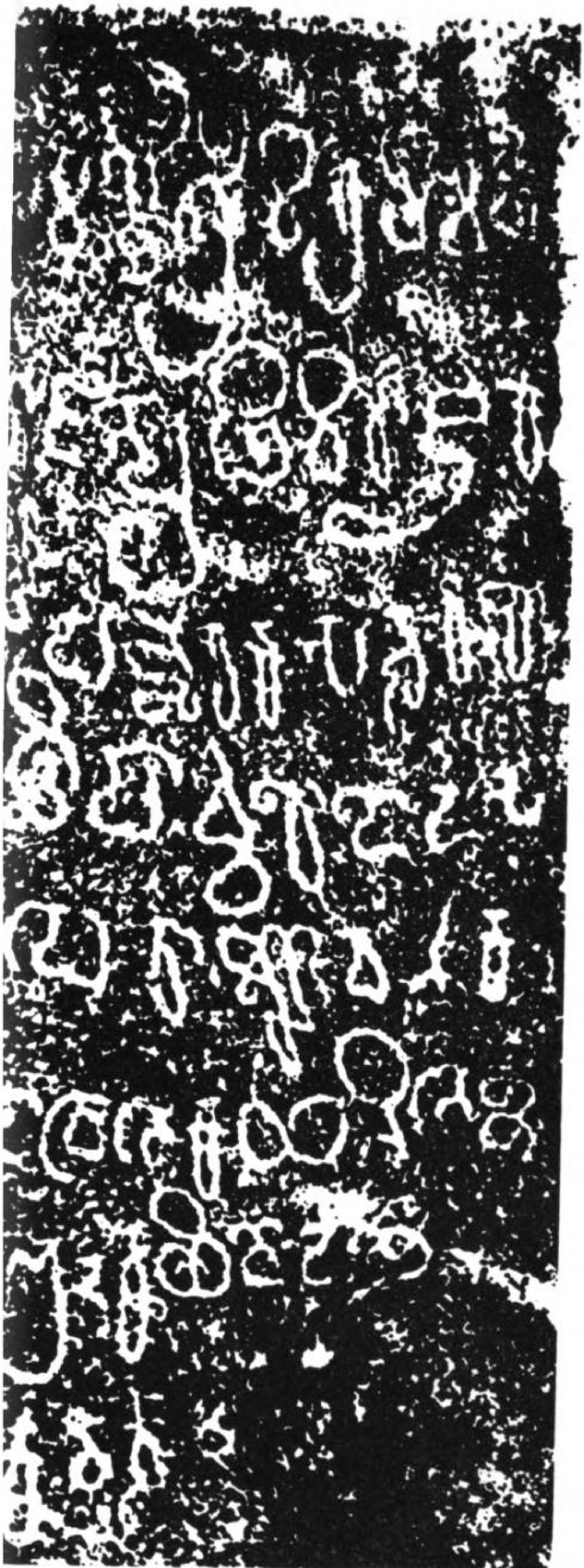

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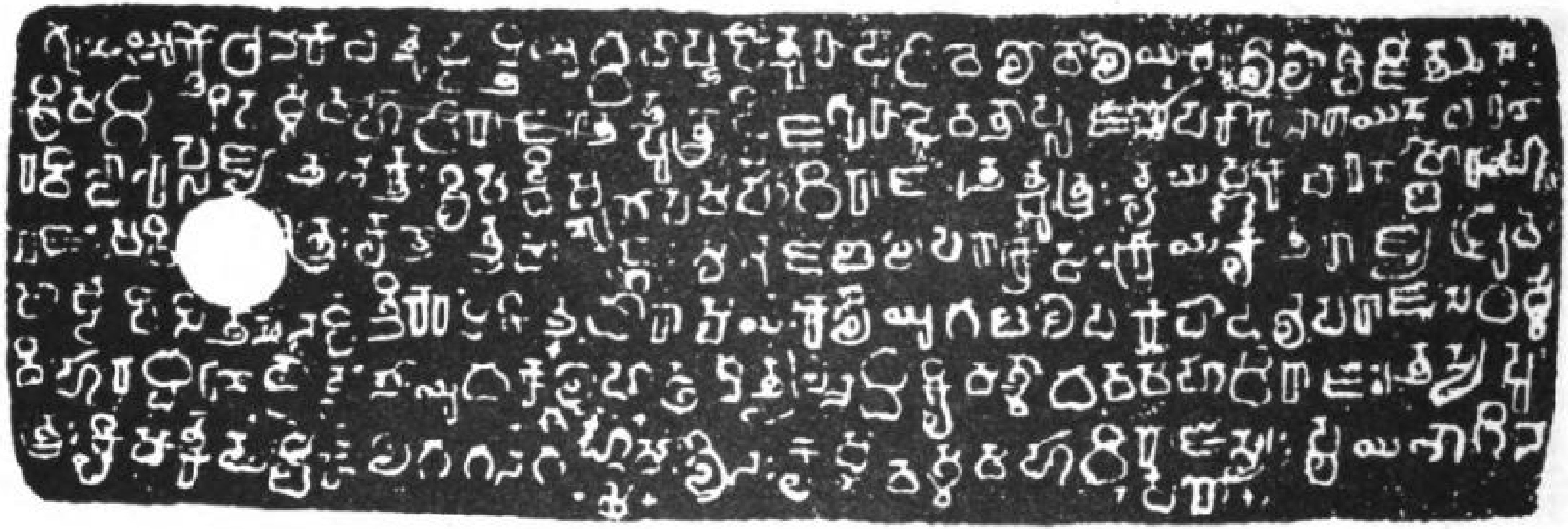

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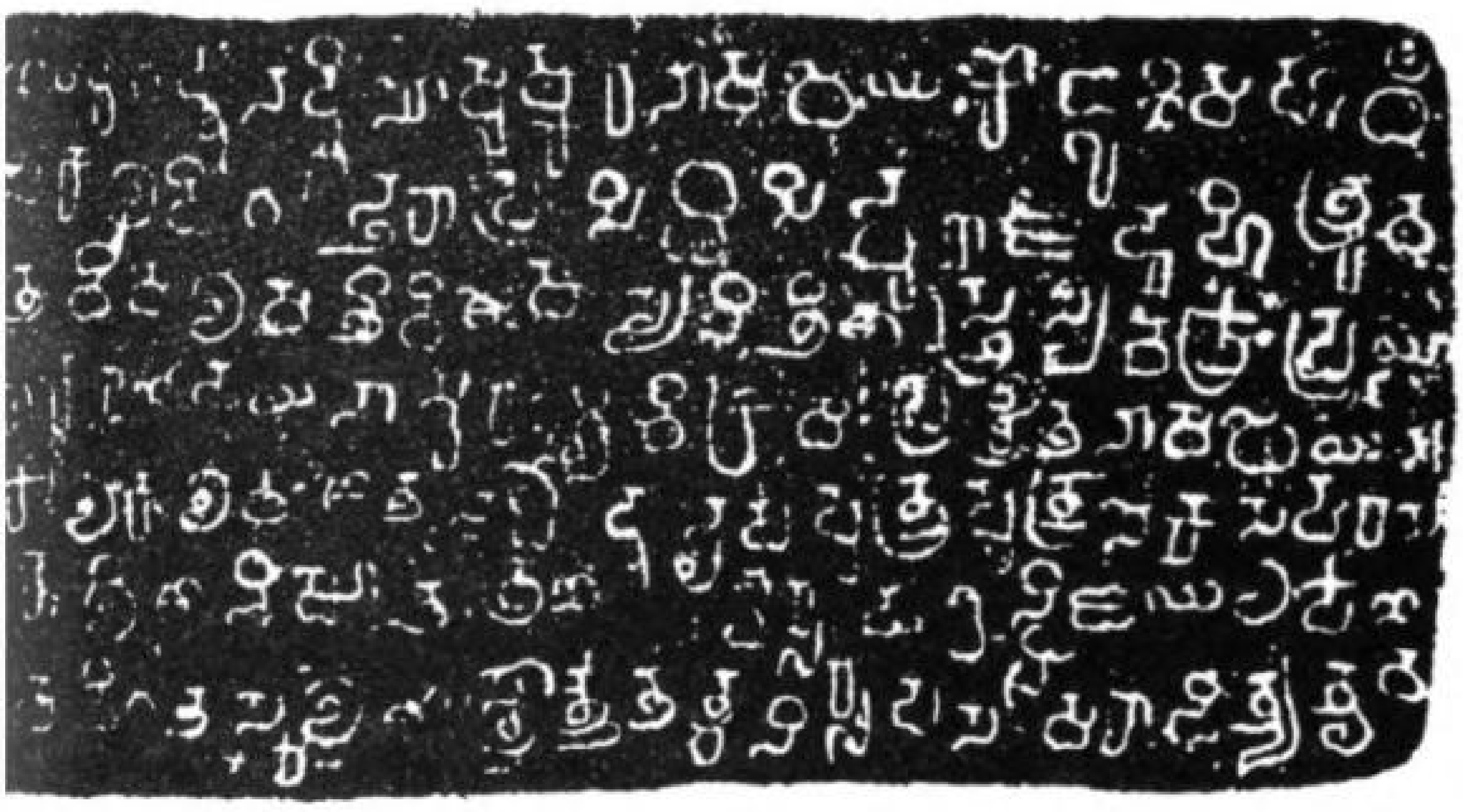
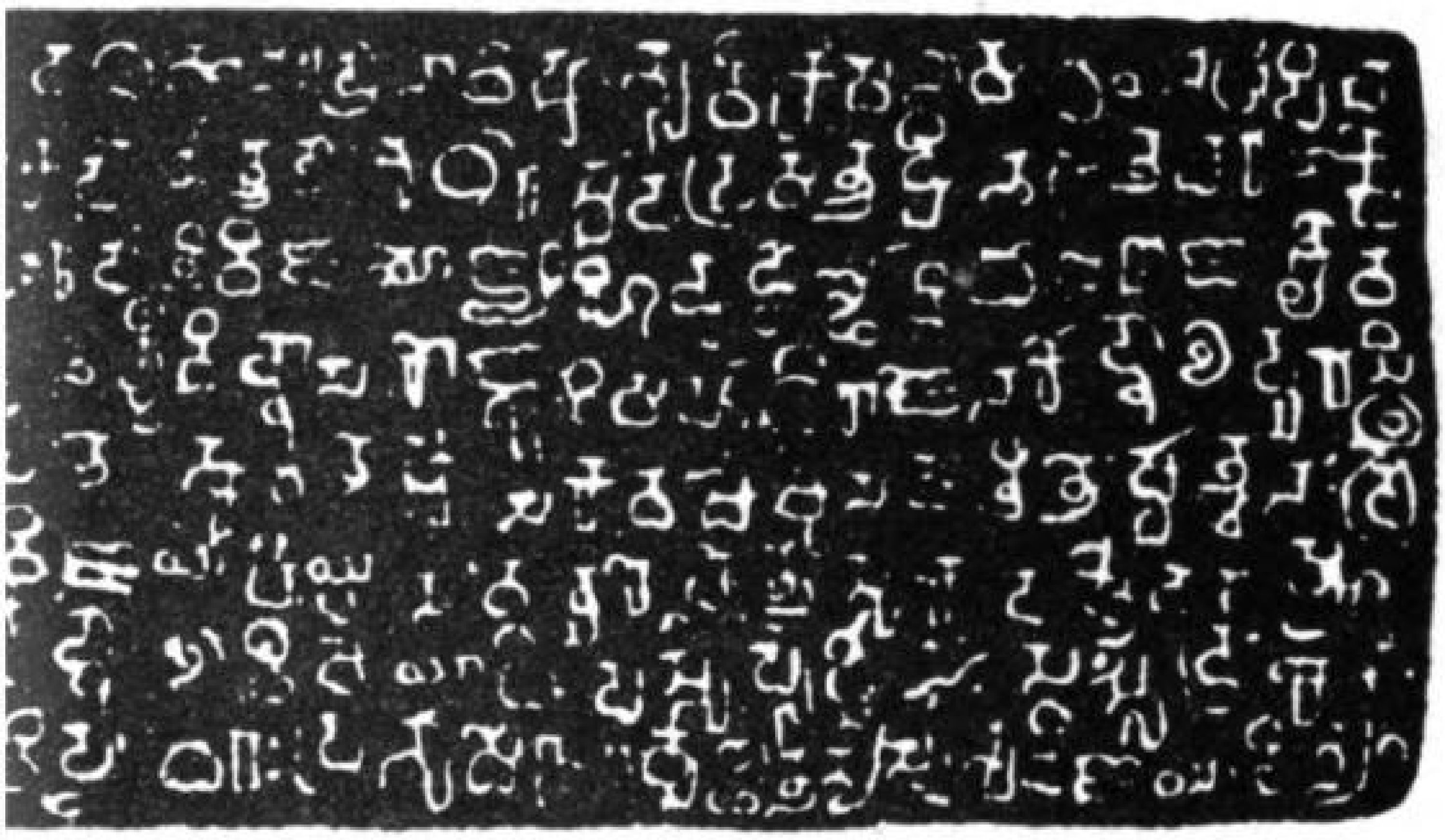


hird plate : First side



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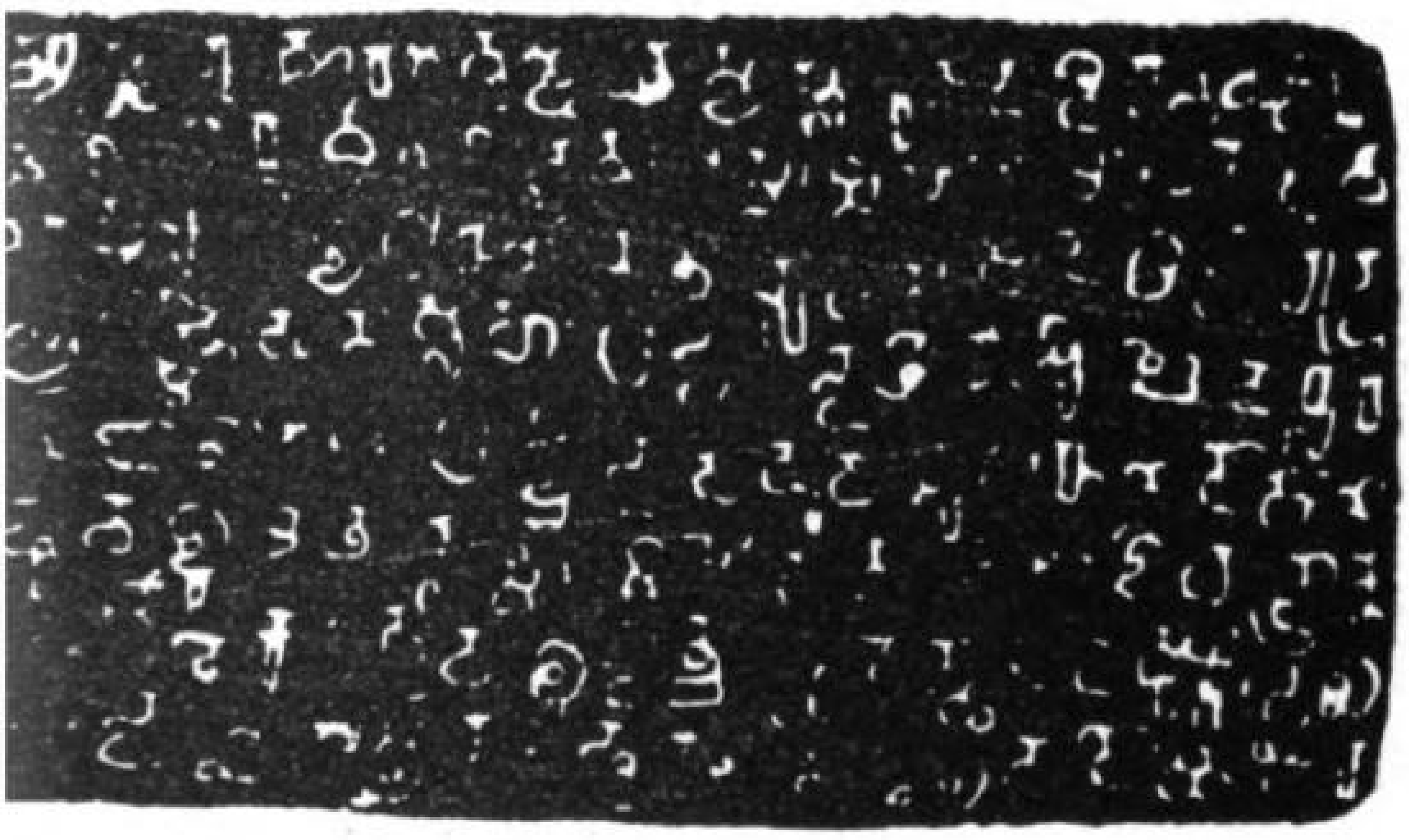
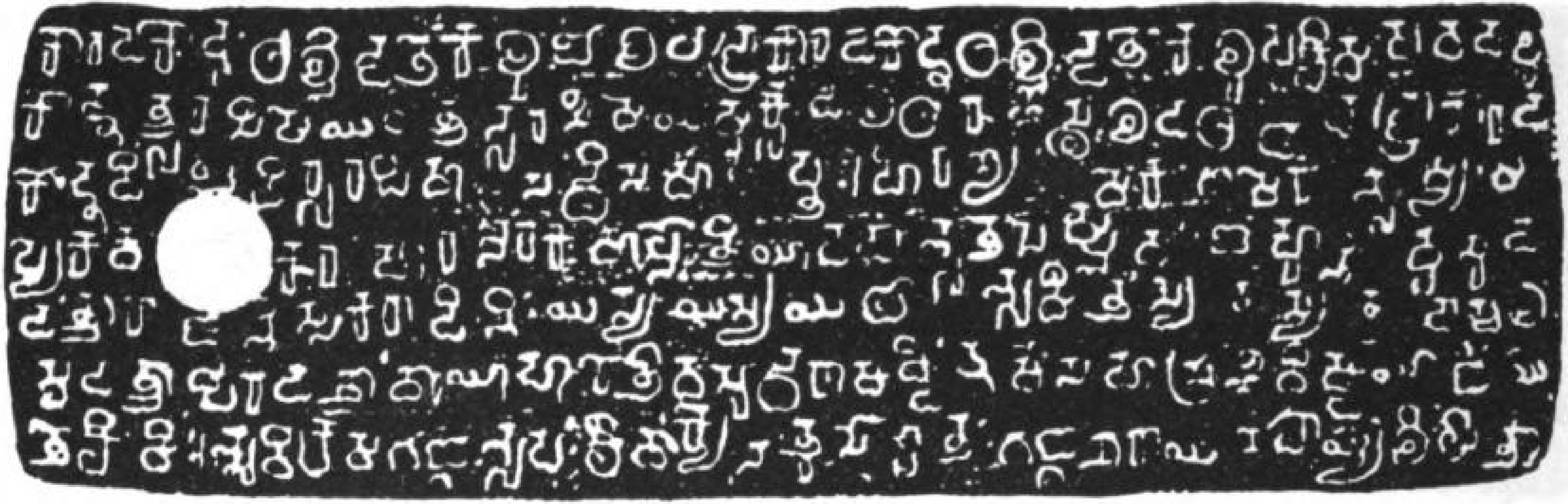


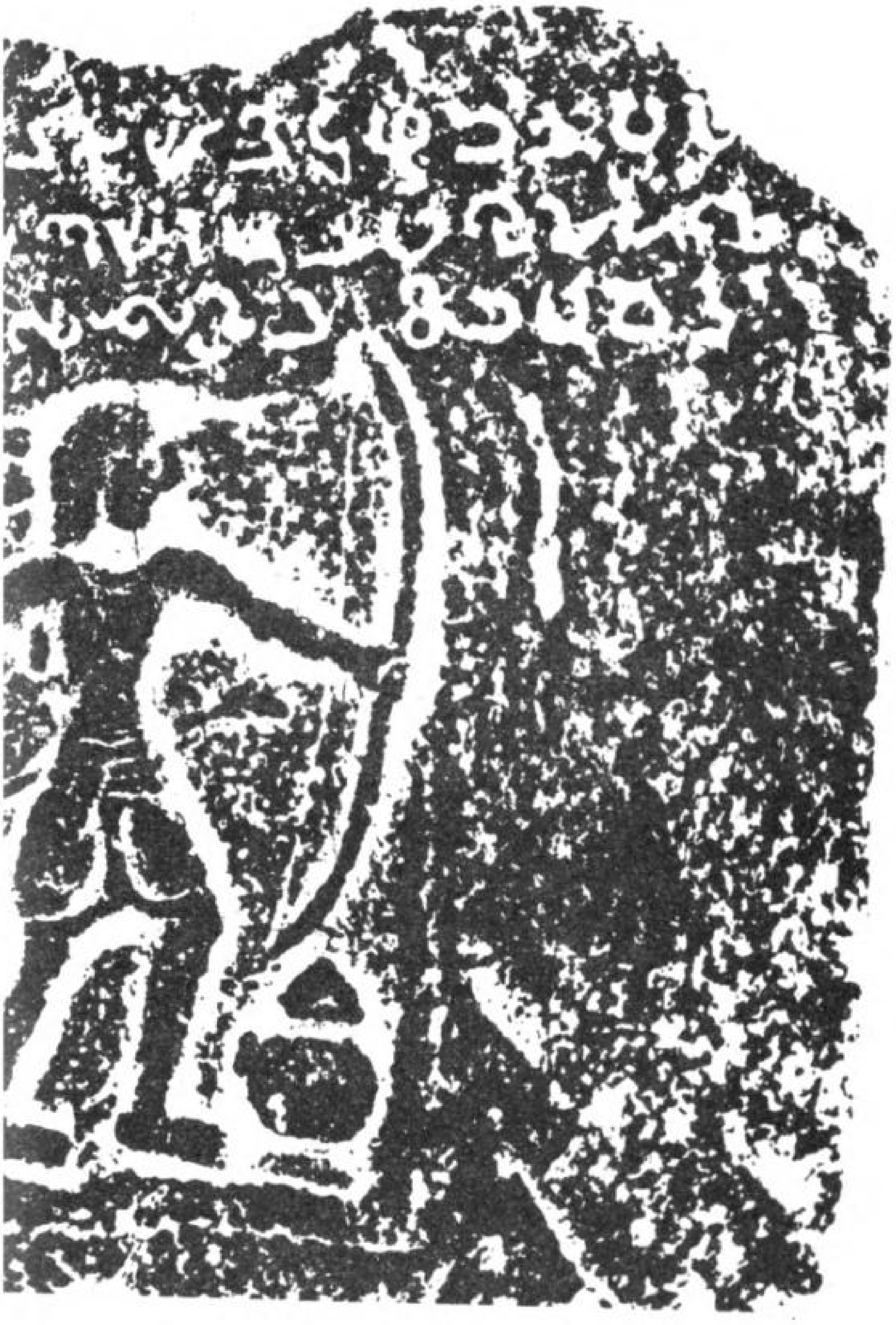
ate : First side

Fourth plate : Second side

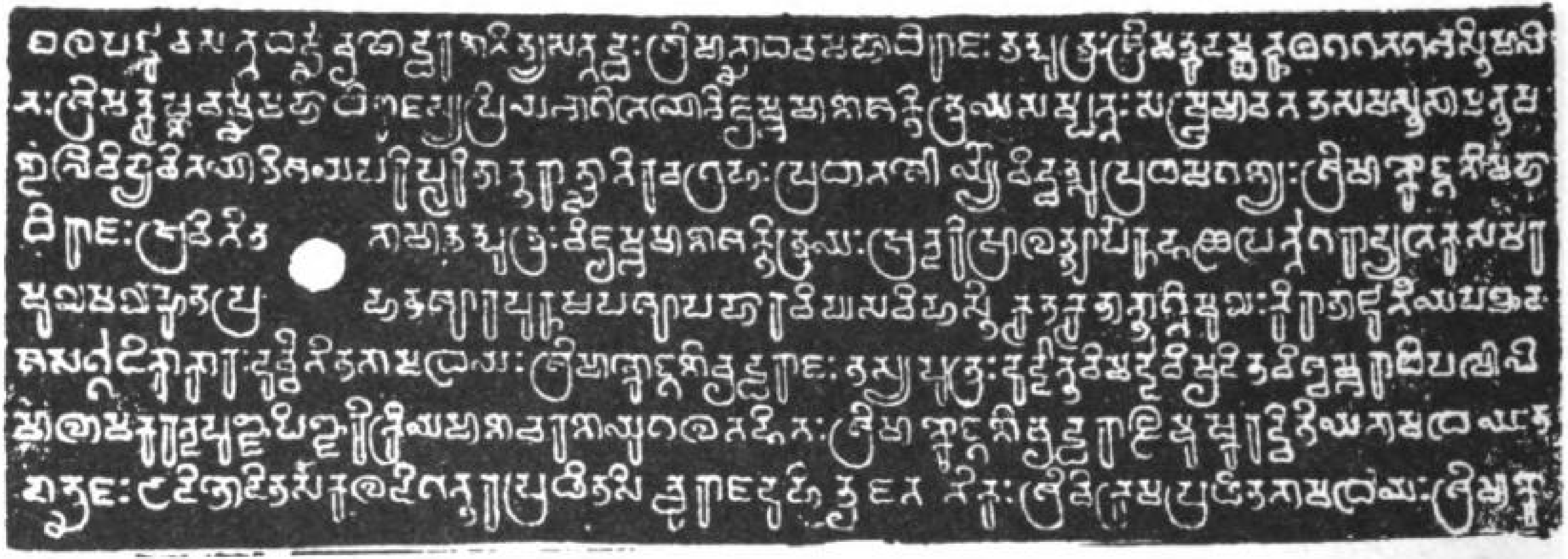


Fifth plate : First side

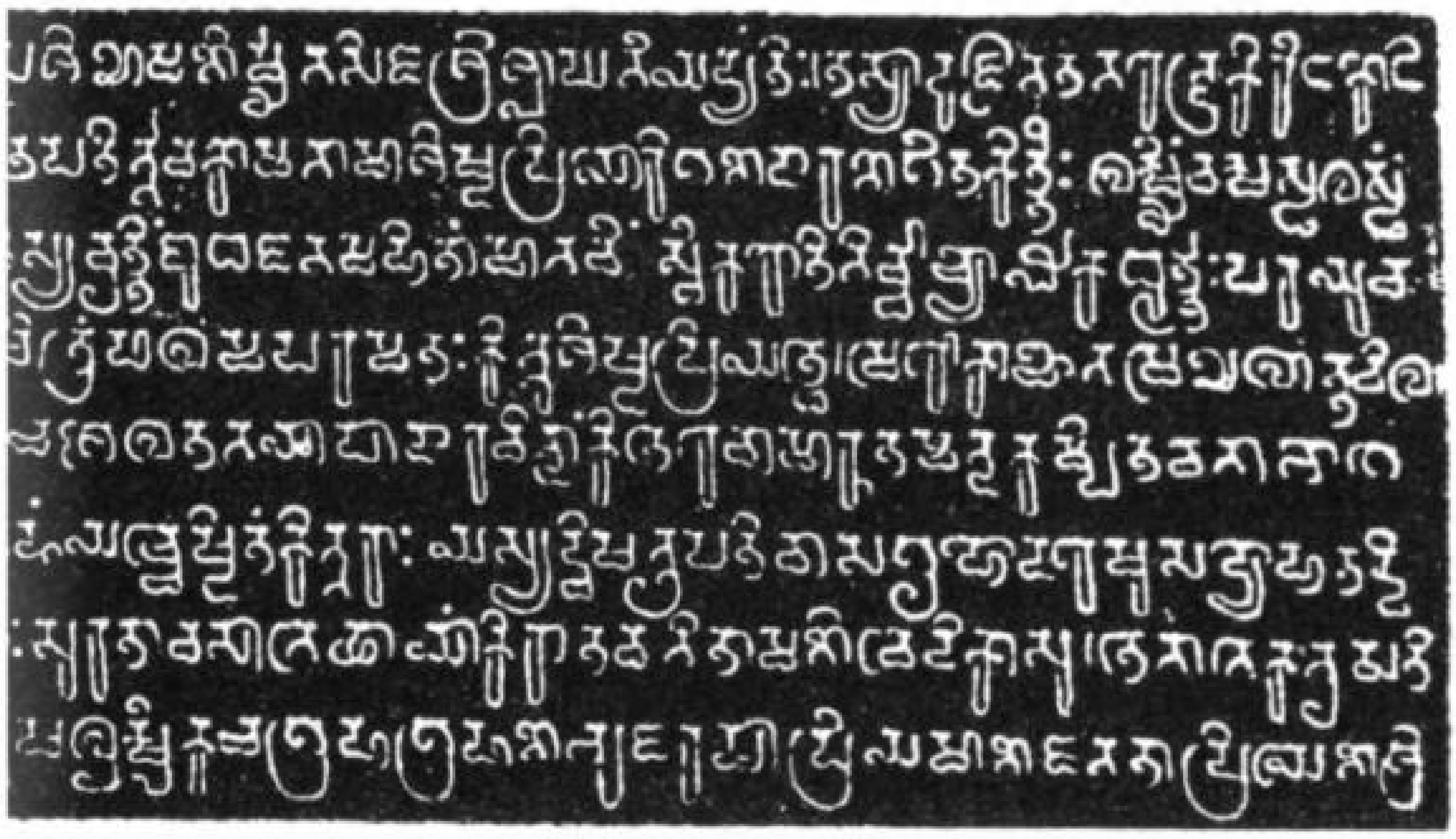
RIPTION OF ŚIVAMĀRA II YEAR 3



First plate



Second plate : First side



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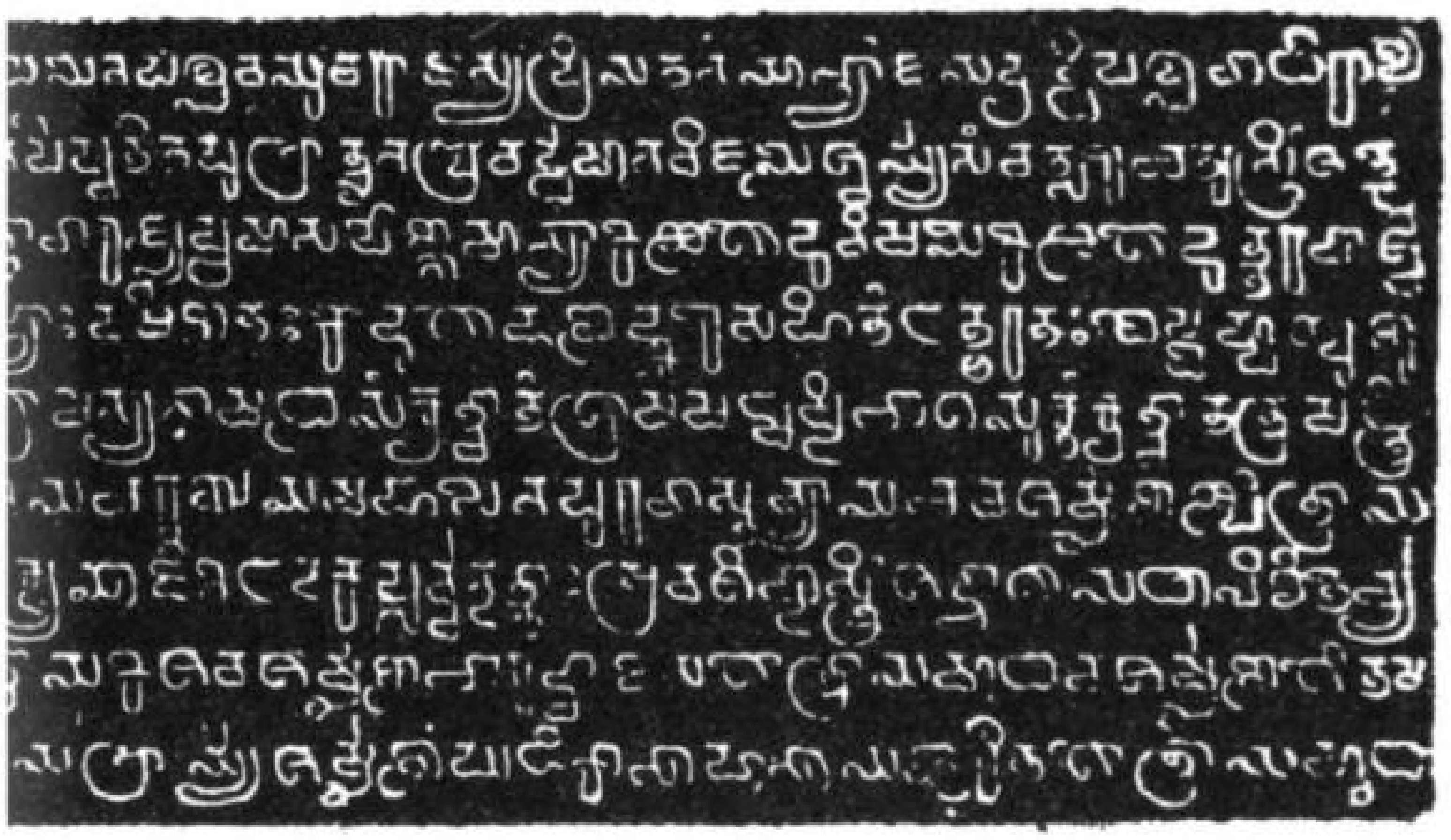
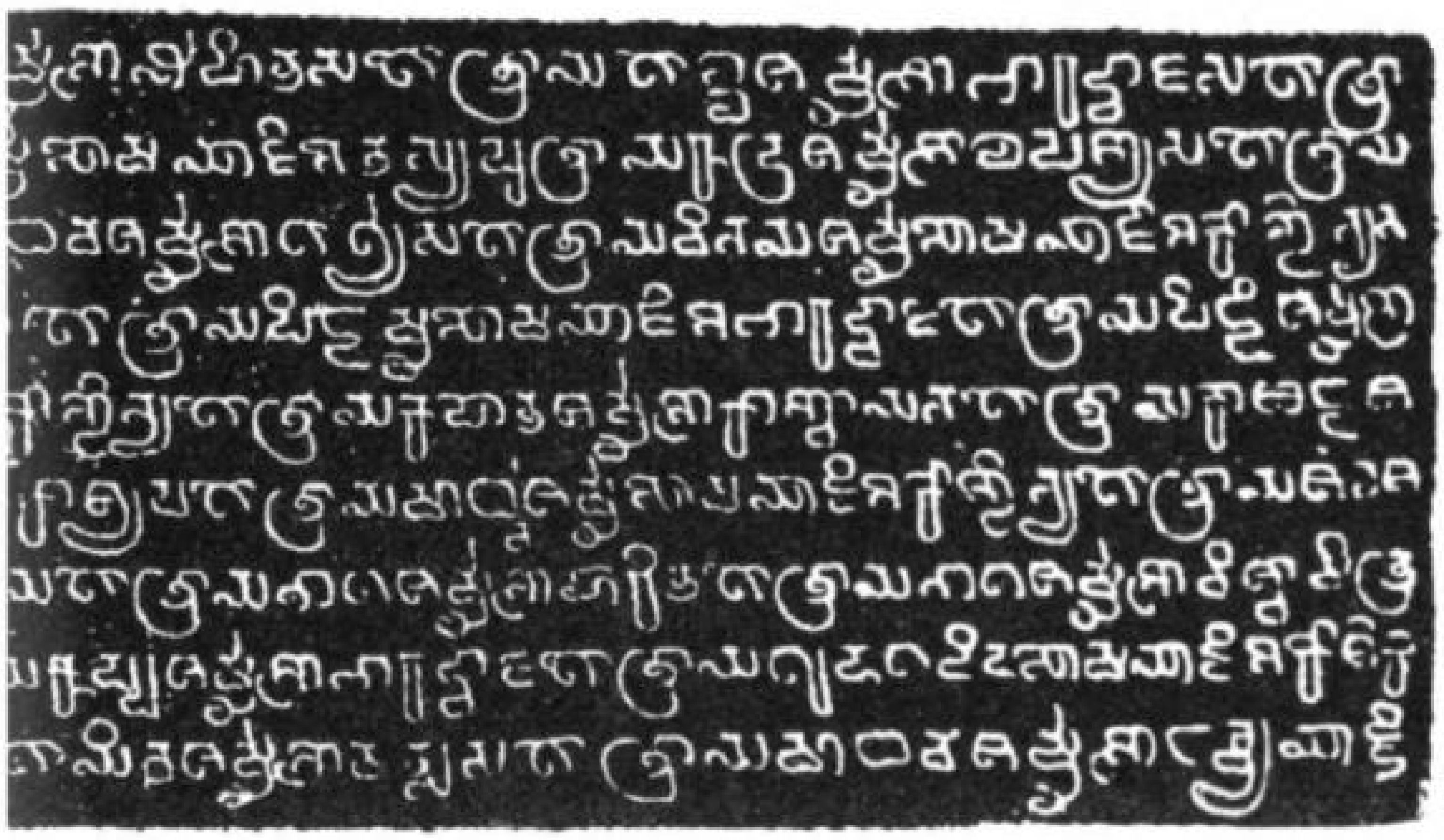
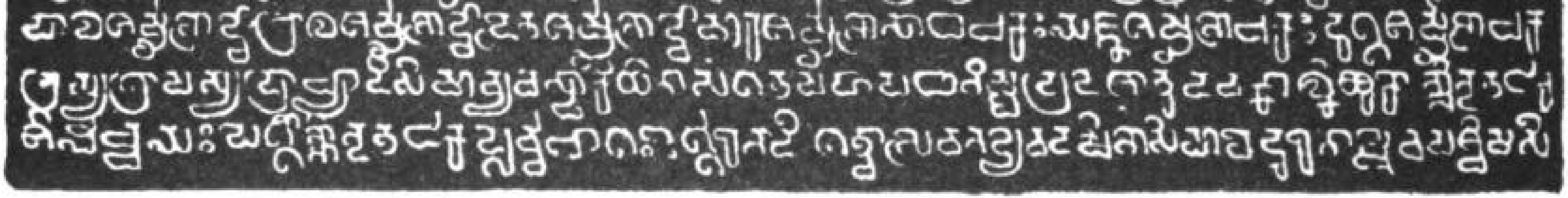


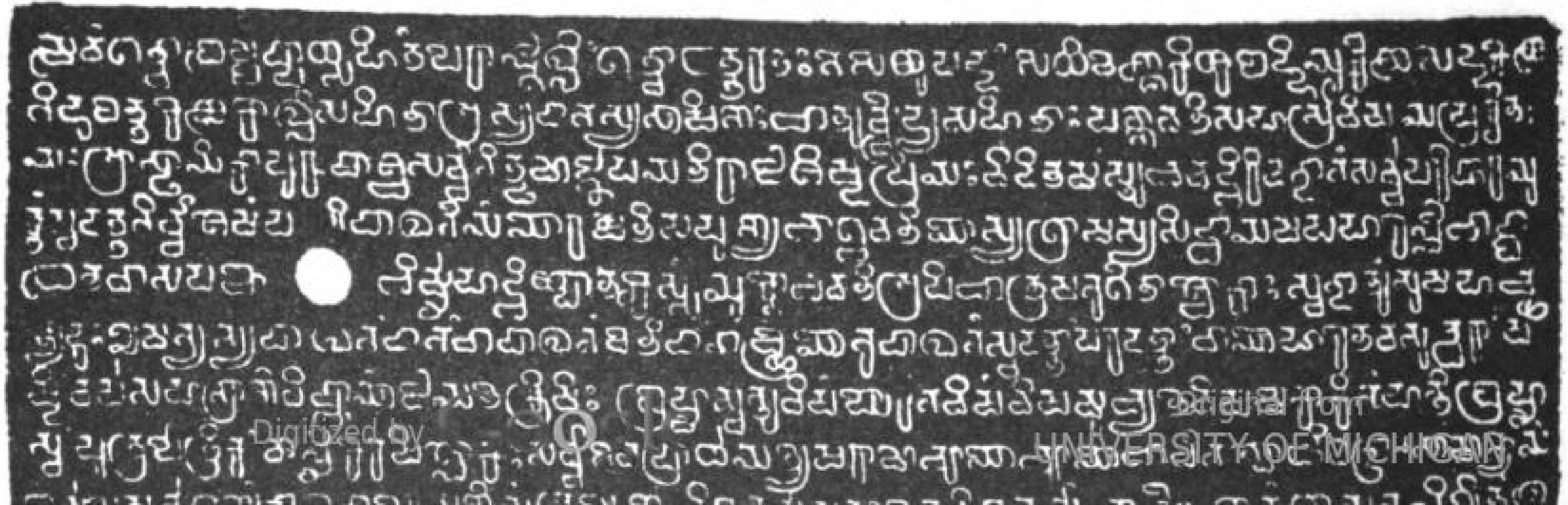
rd plate : Second side

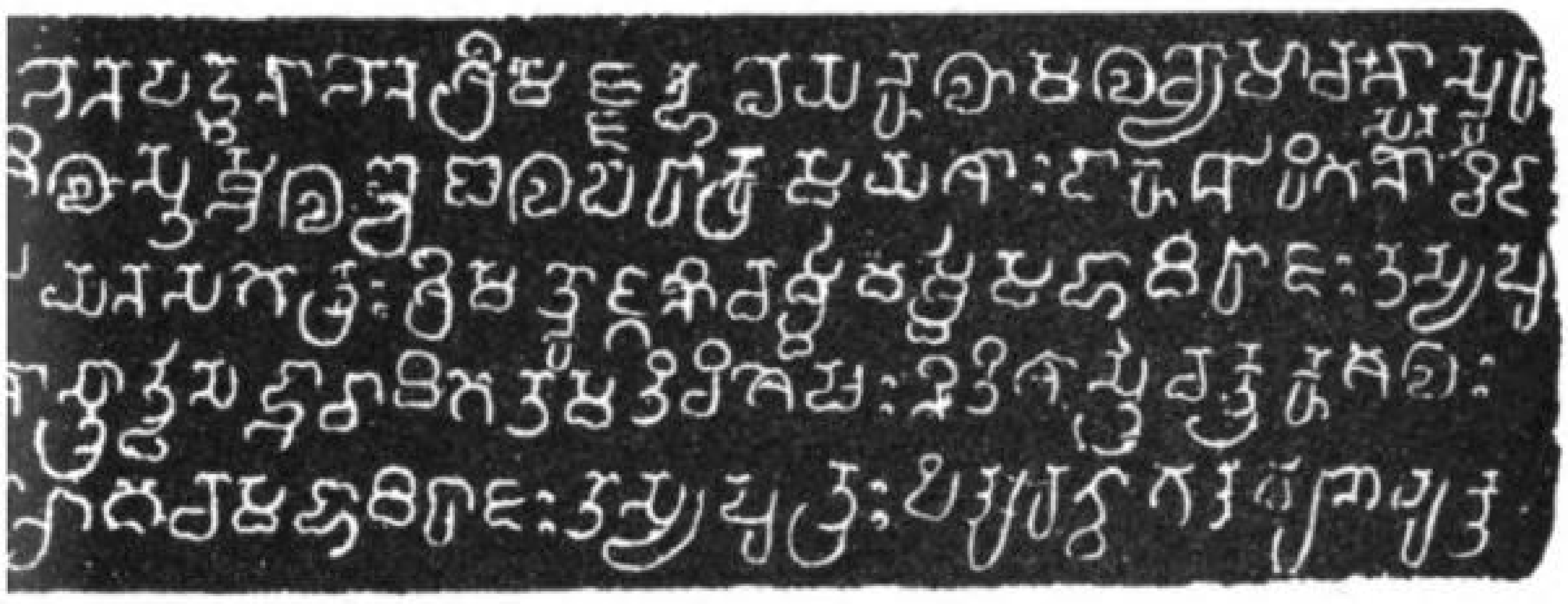


rth plate : First side



Fourth plate : Second side





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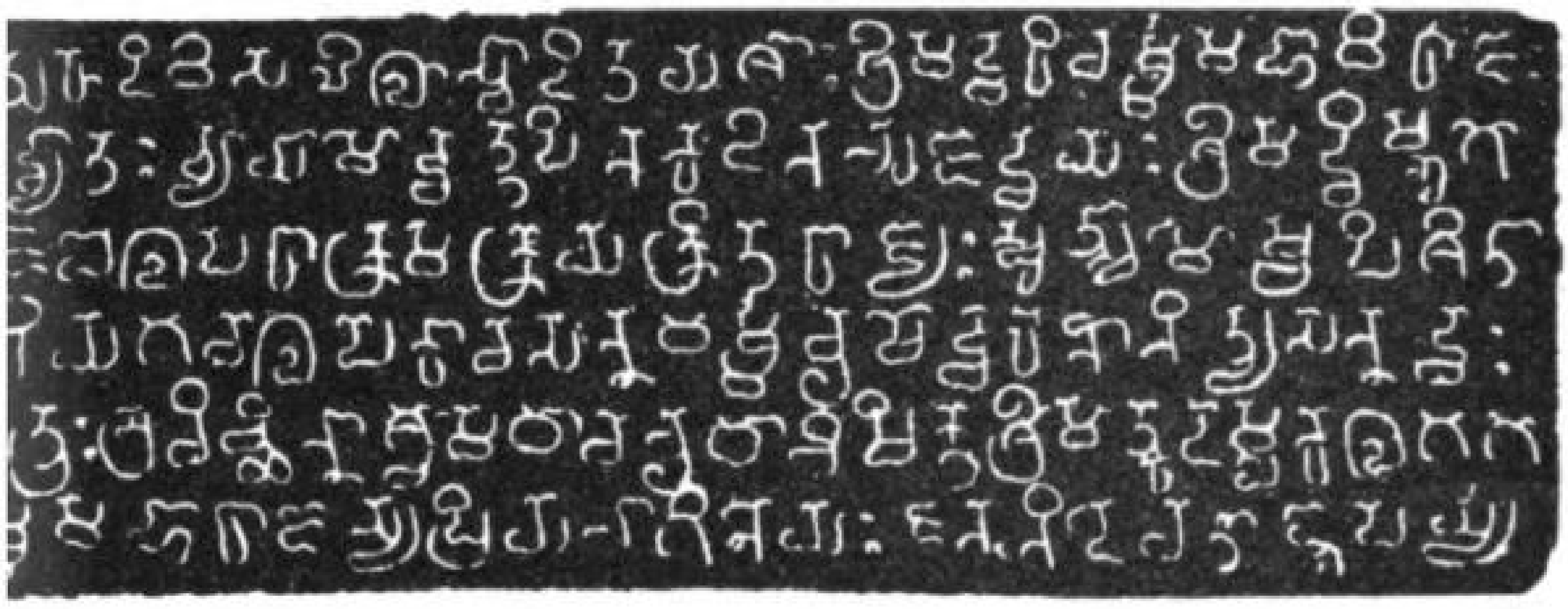
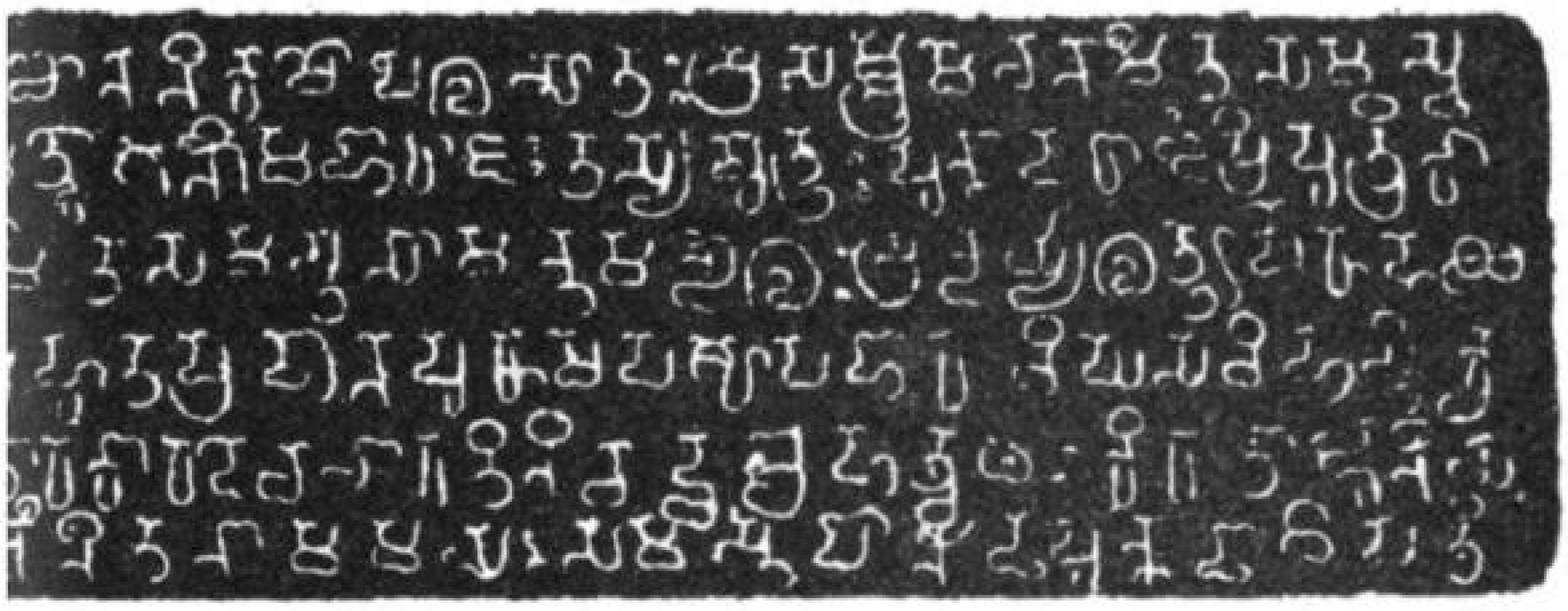


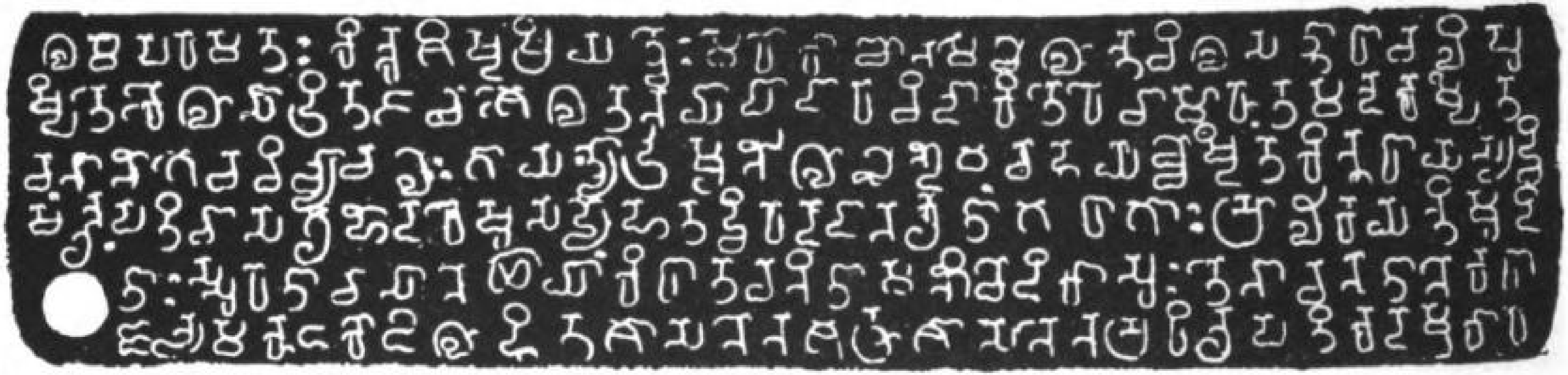
econd plate : First side



ond plate : Second side

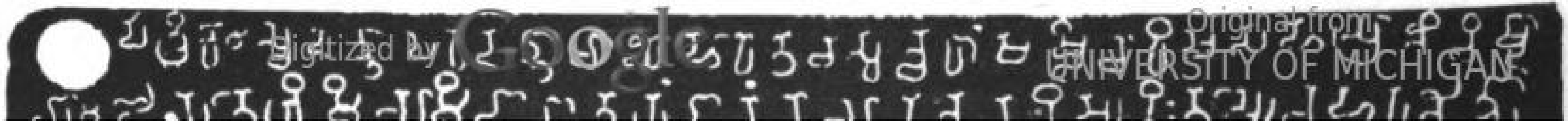
(The third plate is missing)

Fourth plate : First side

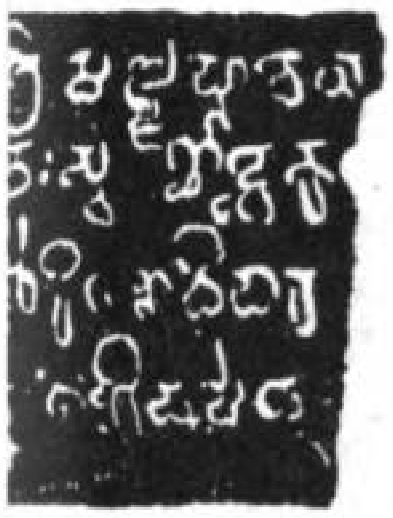


Fourth plate : Second side

(The fifth plate is missing



ĀṆA PLATES OF ŚIVAMĀRA



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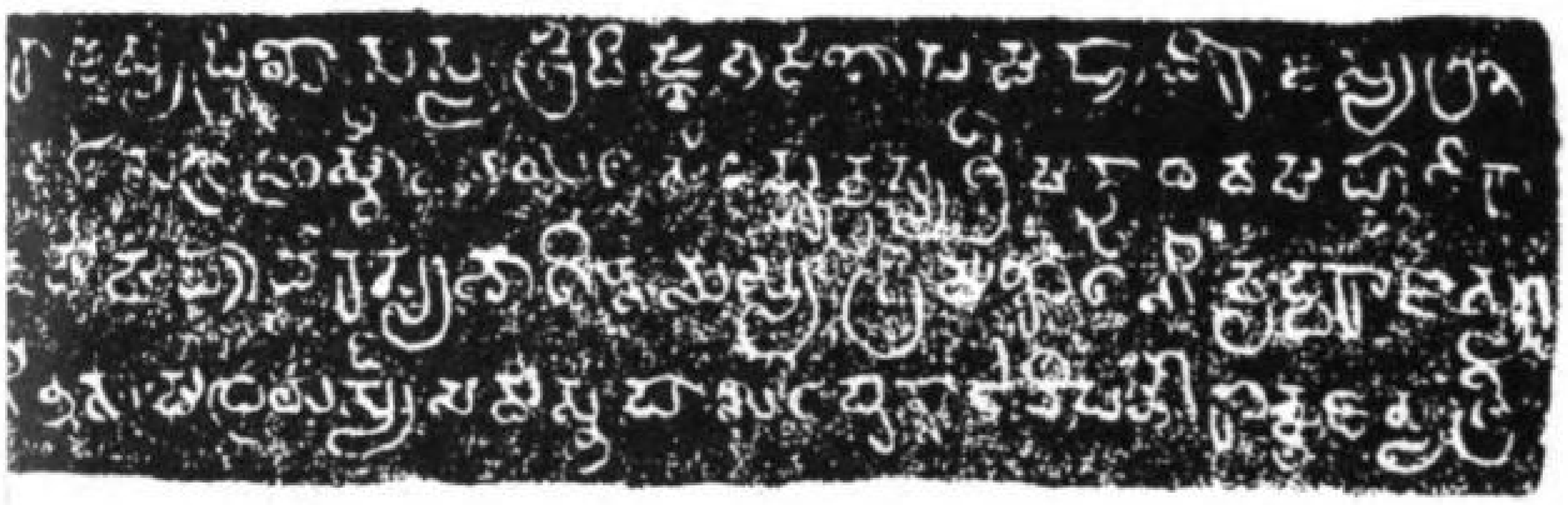
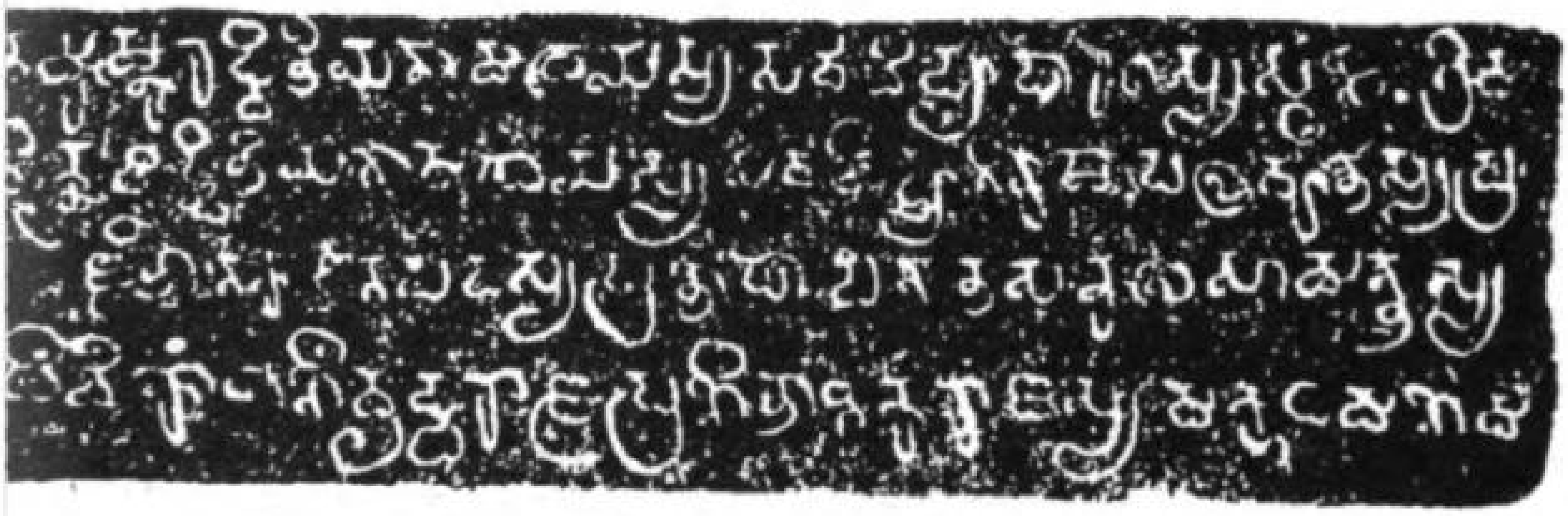


cond plate : *First side*



ond plate : *Second side*

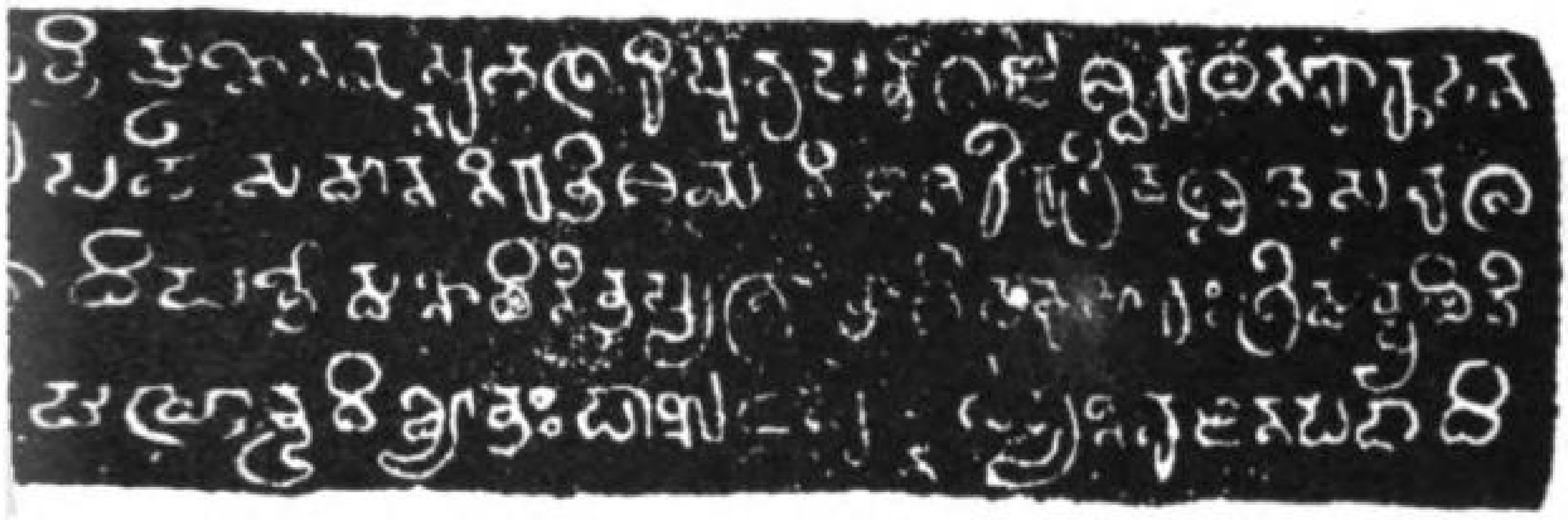
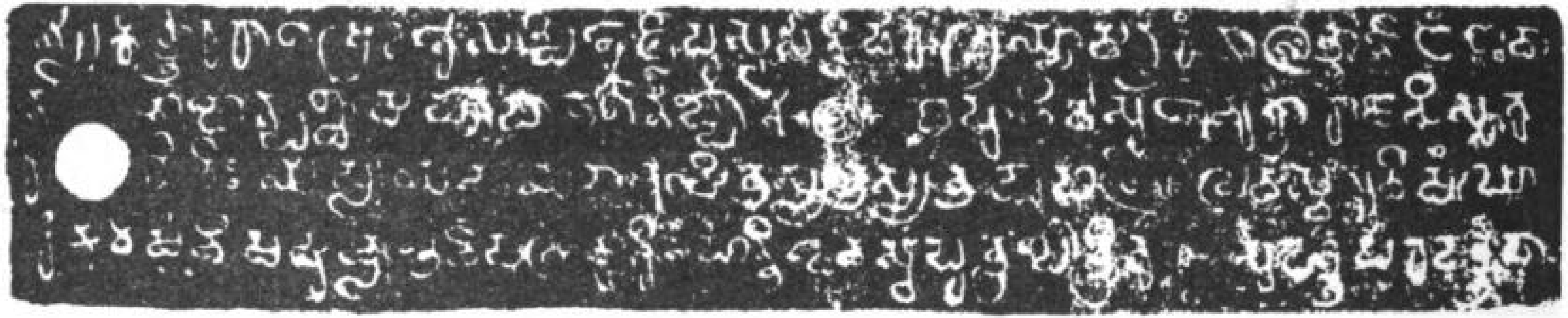
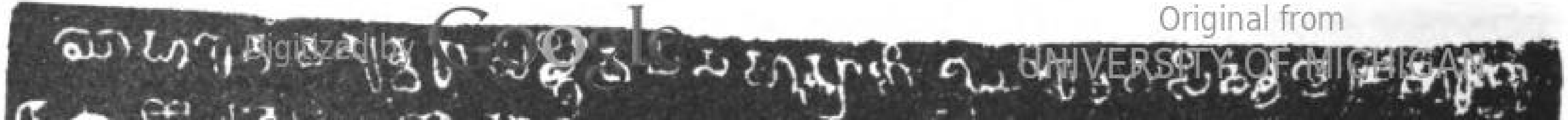


plate **:** *First side*

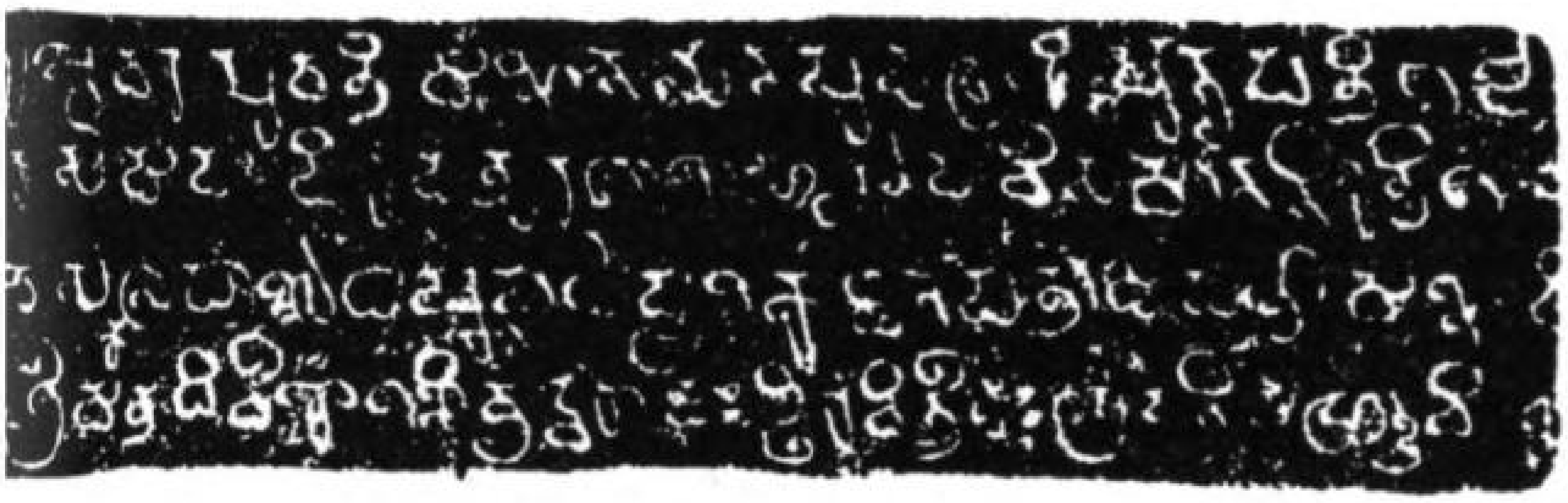
Third plate : Second side



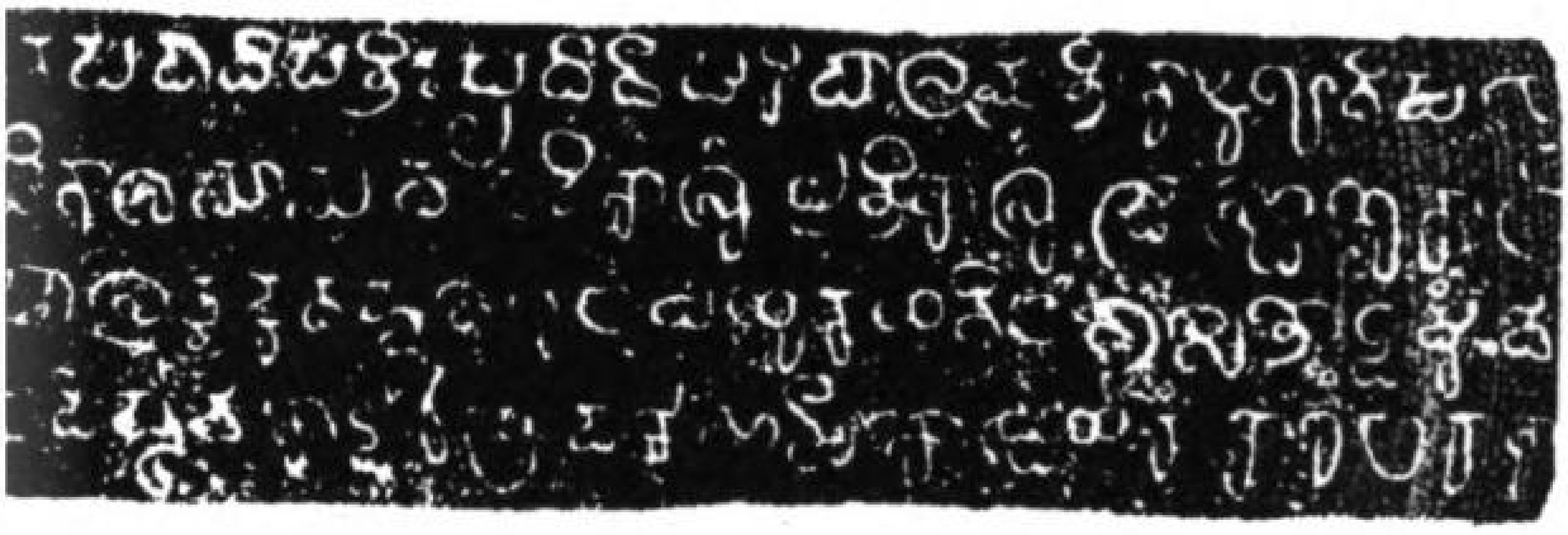
Fourth plate : First side



ĀṆA PLATE OF ŚIVAMĀRA

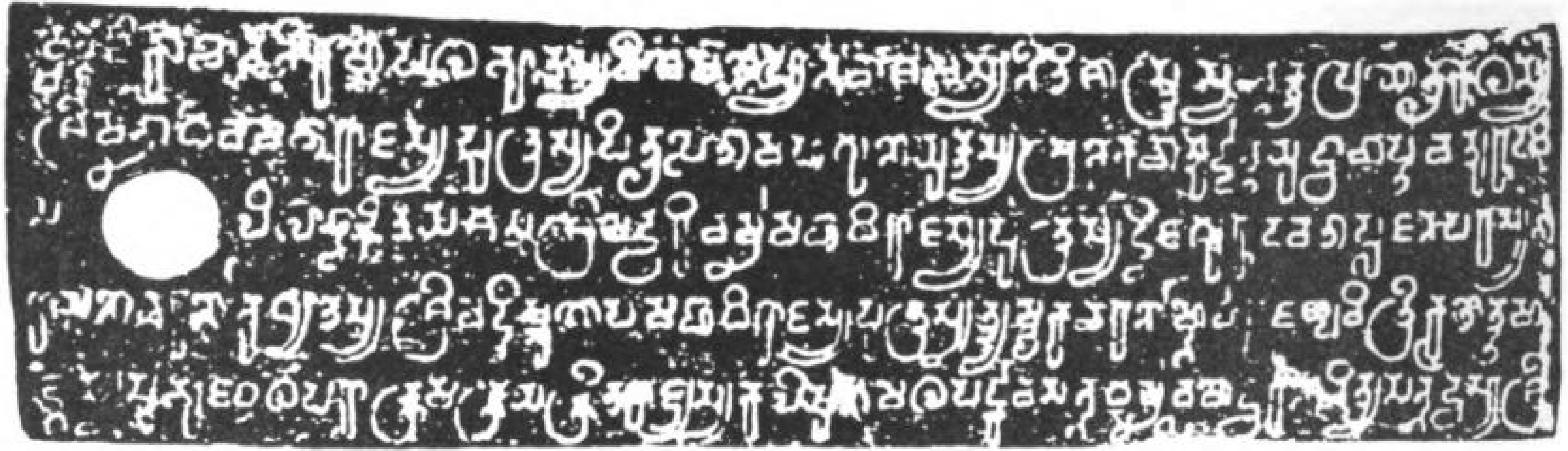


Third plate : First side



d plate : Second side

First plate



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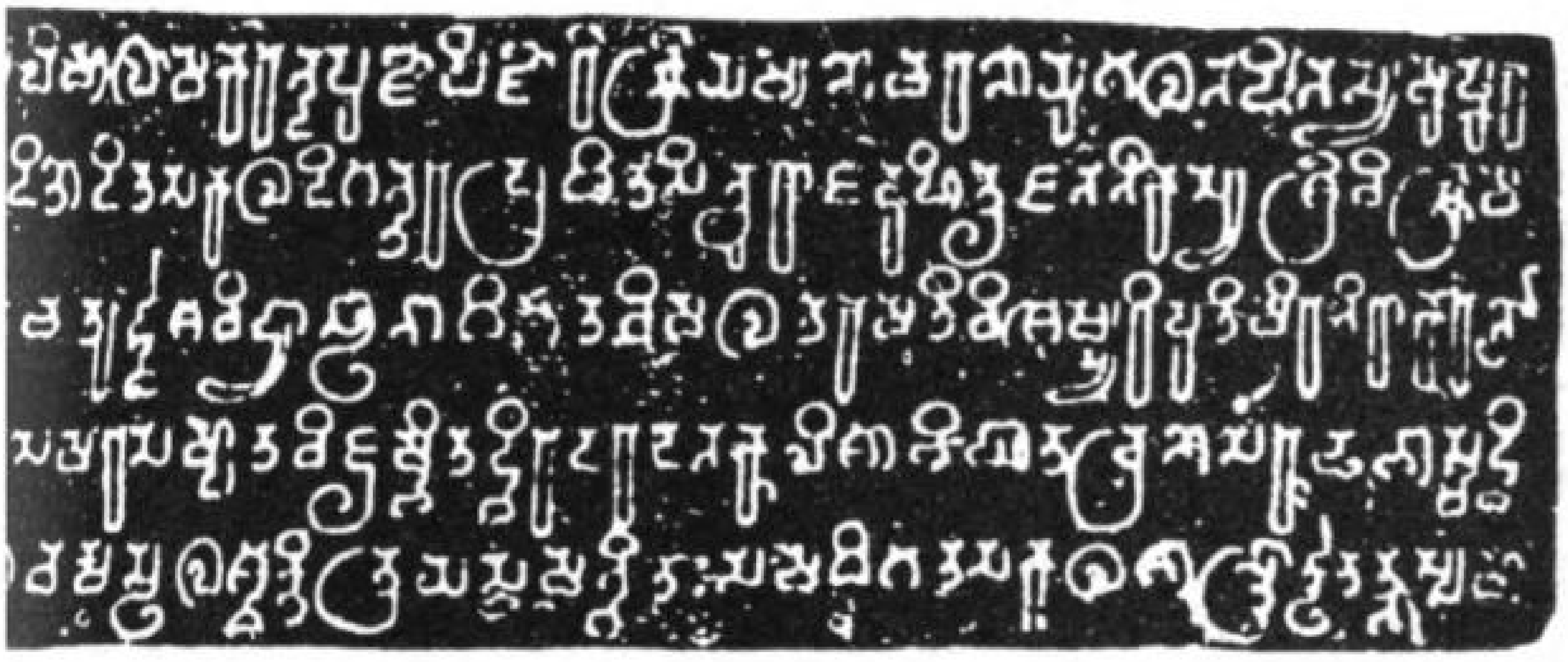

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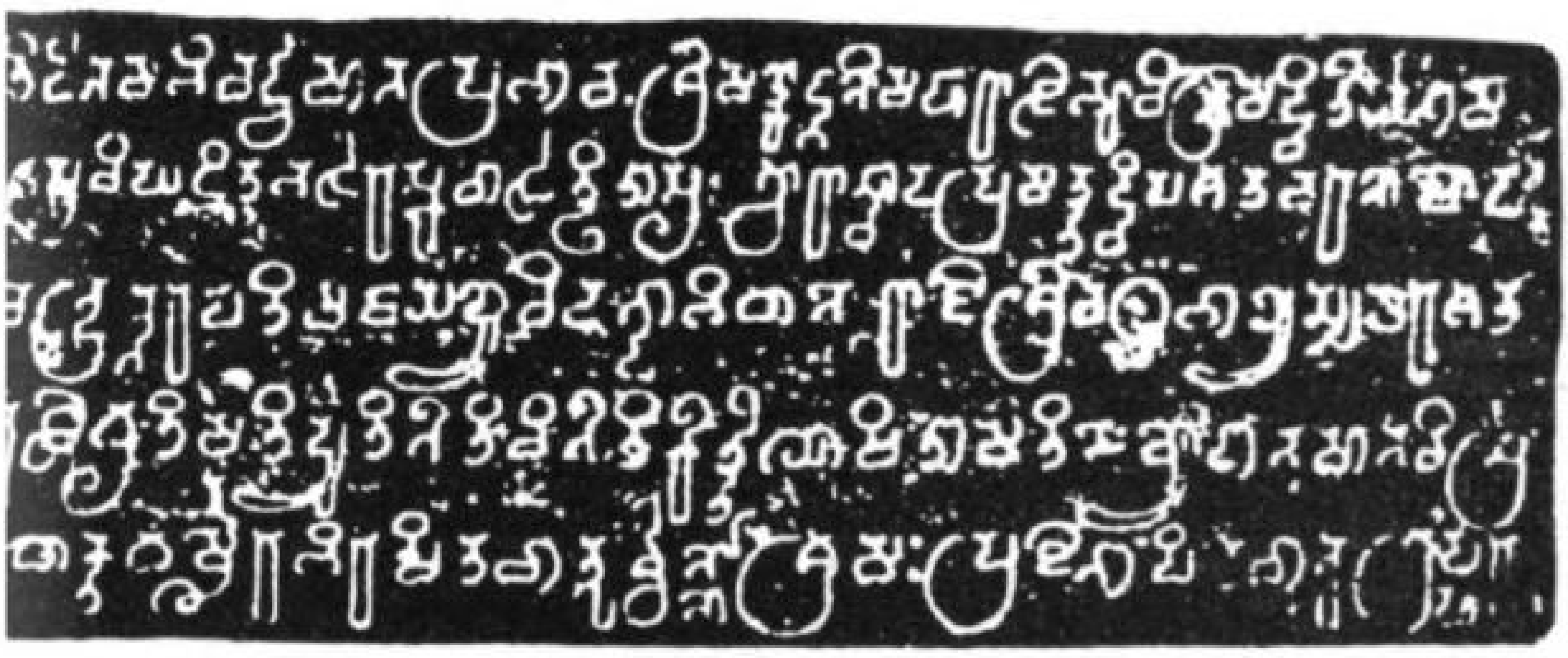
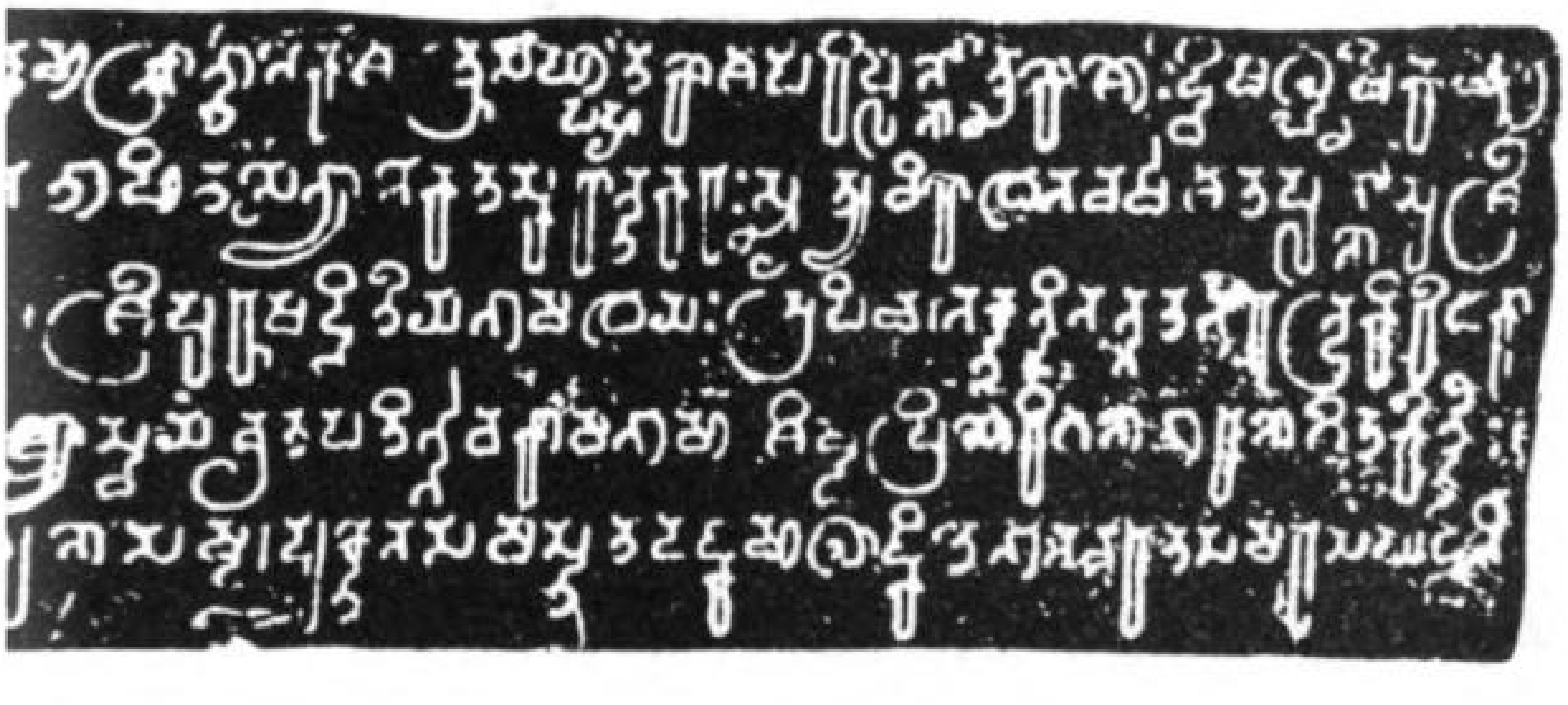
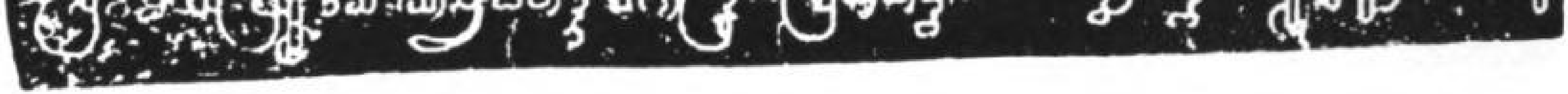


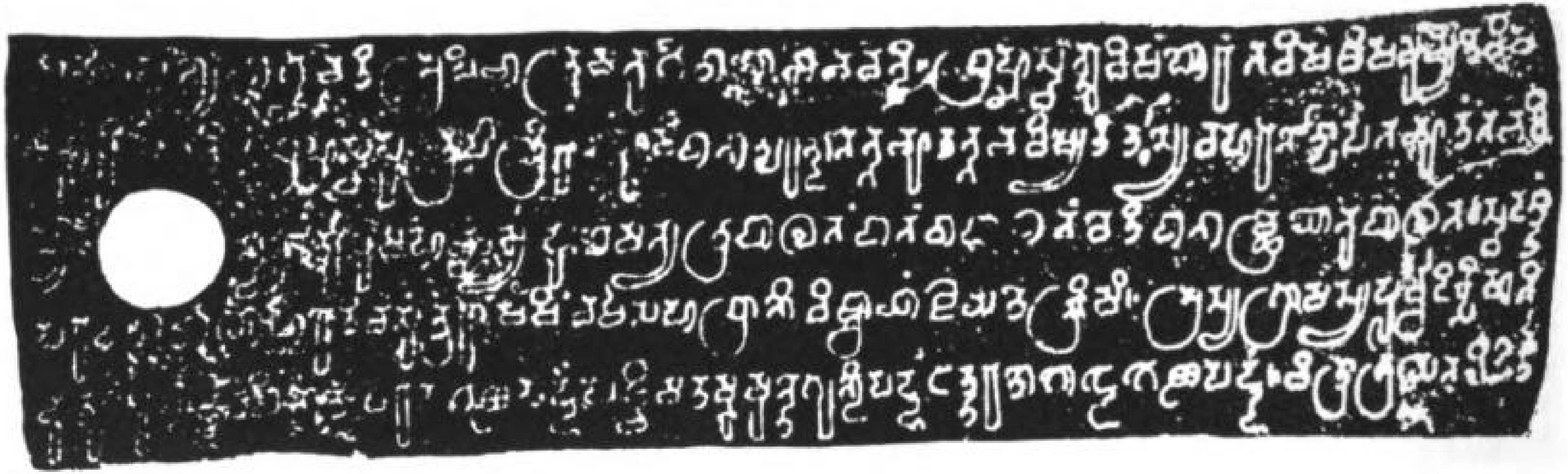
plate : Second side



th plate : *First side*

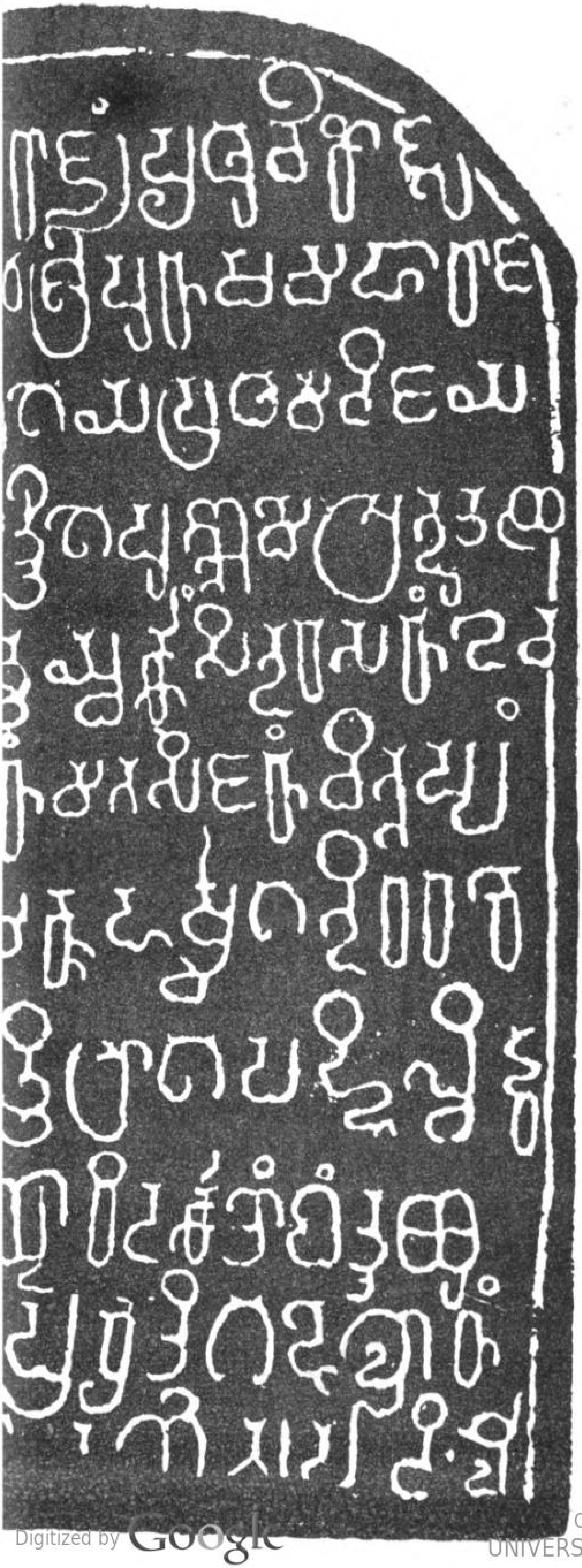


Fourth plate : Second side

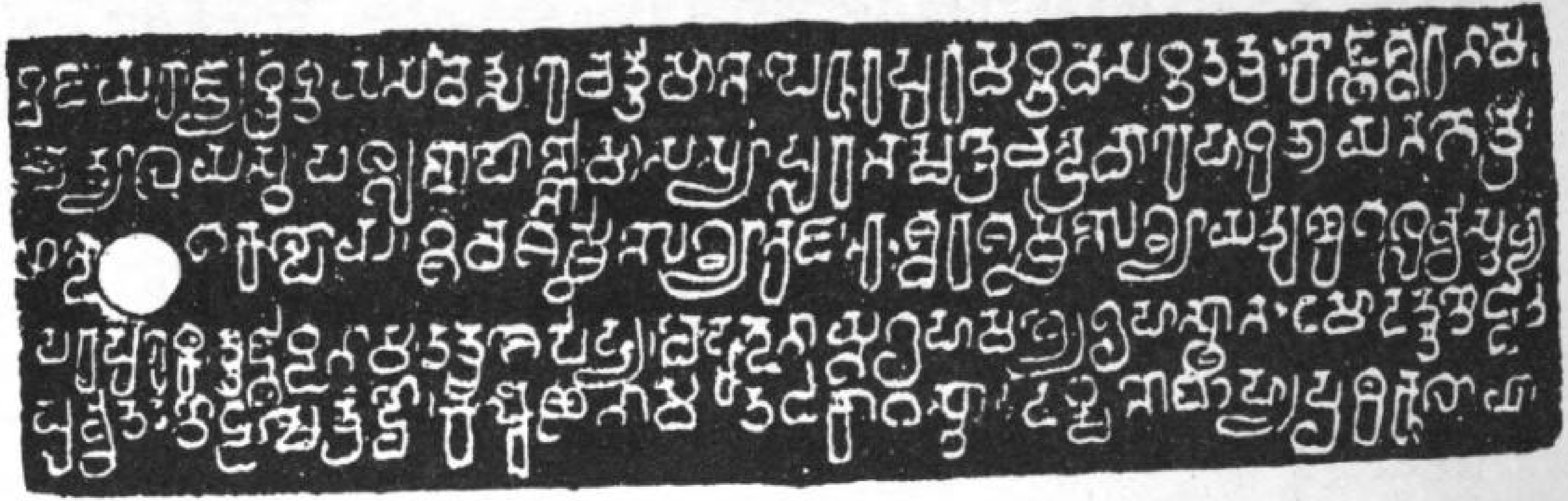


Fifth plate

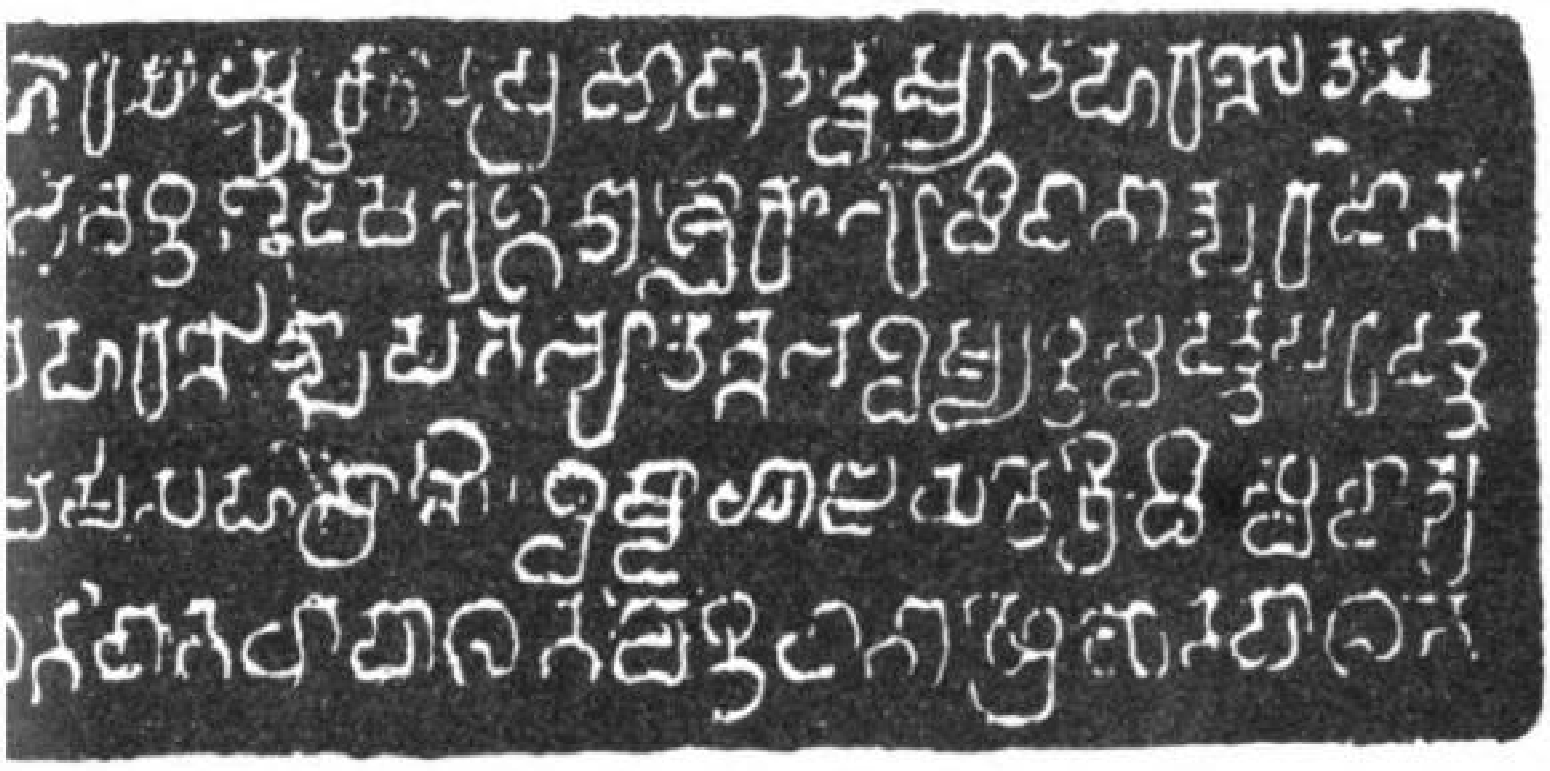
TION OF ŚRĪPURUṢA, YEAR 1



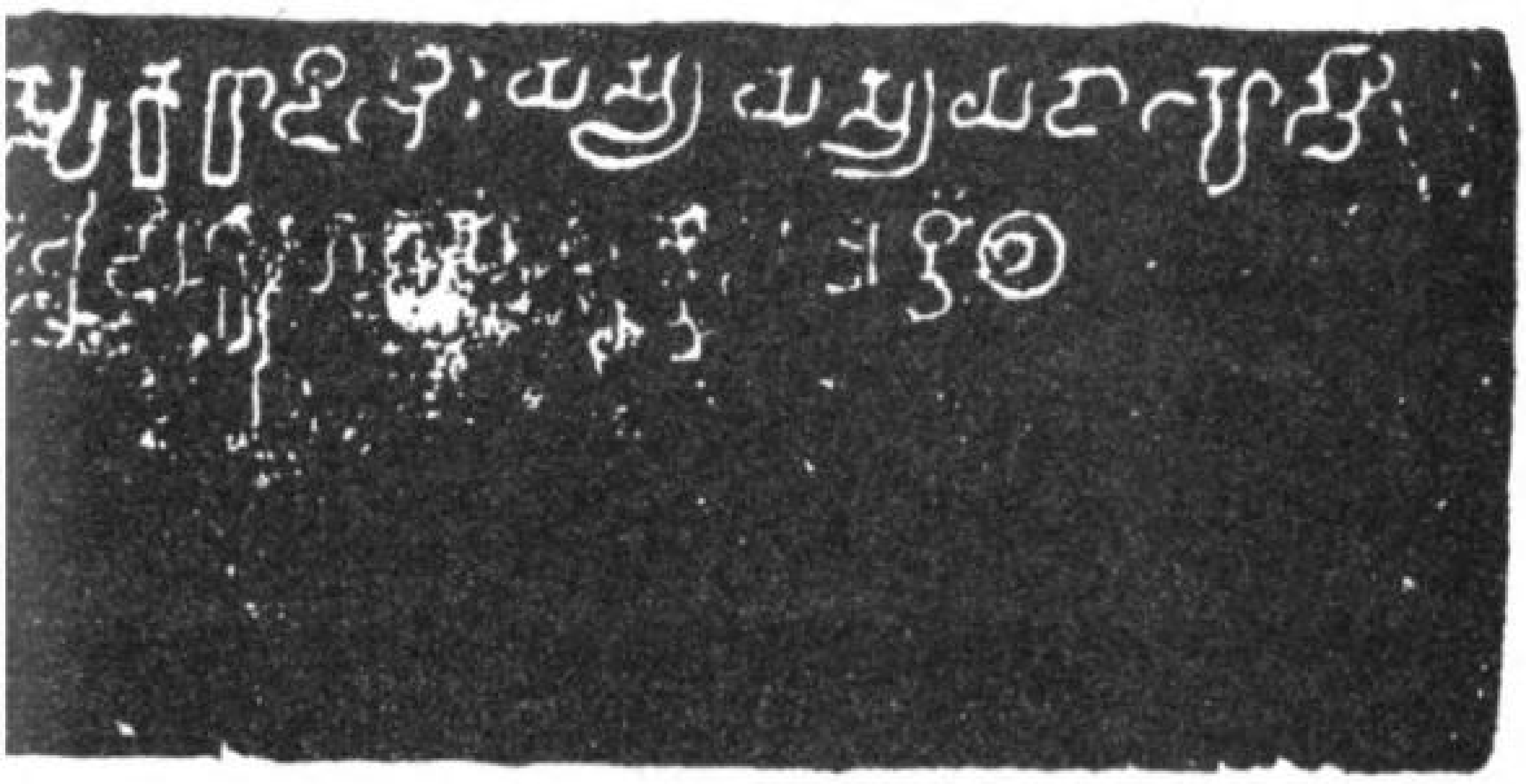
First plate



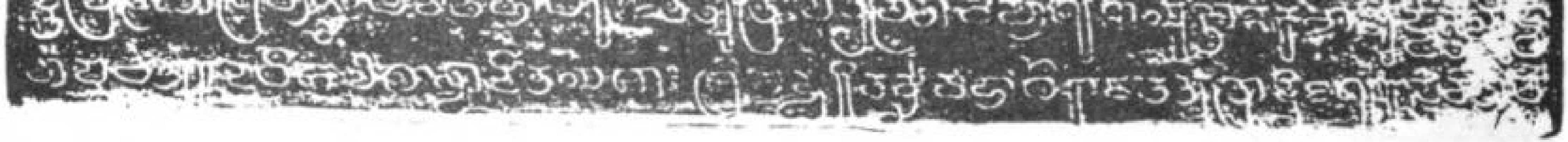
Second plate : First side



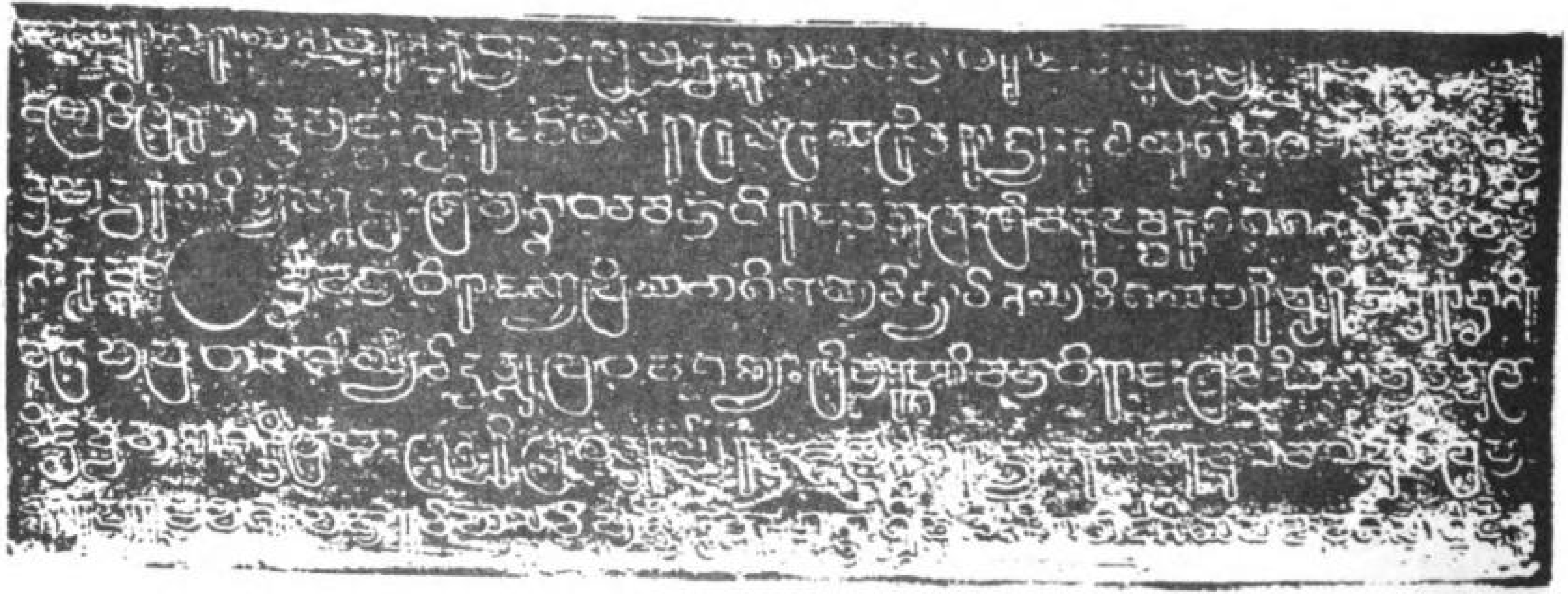
d plate : First side



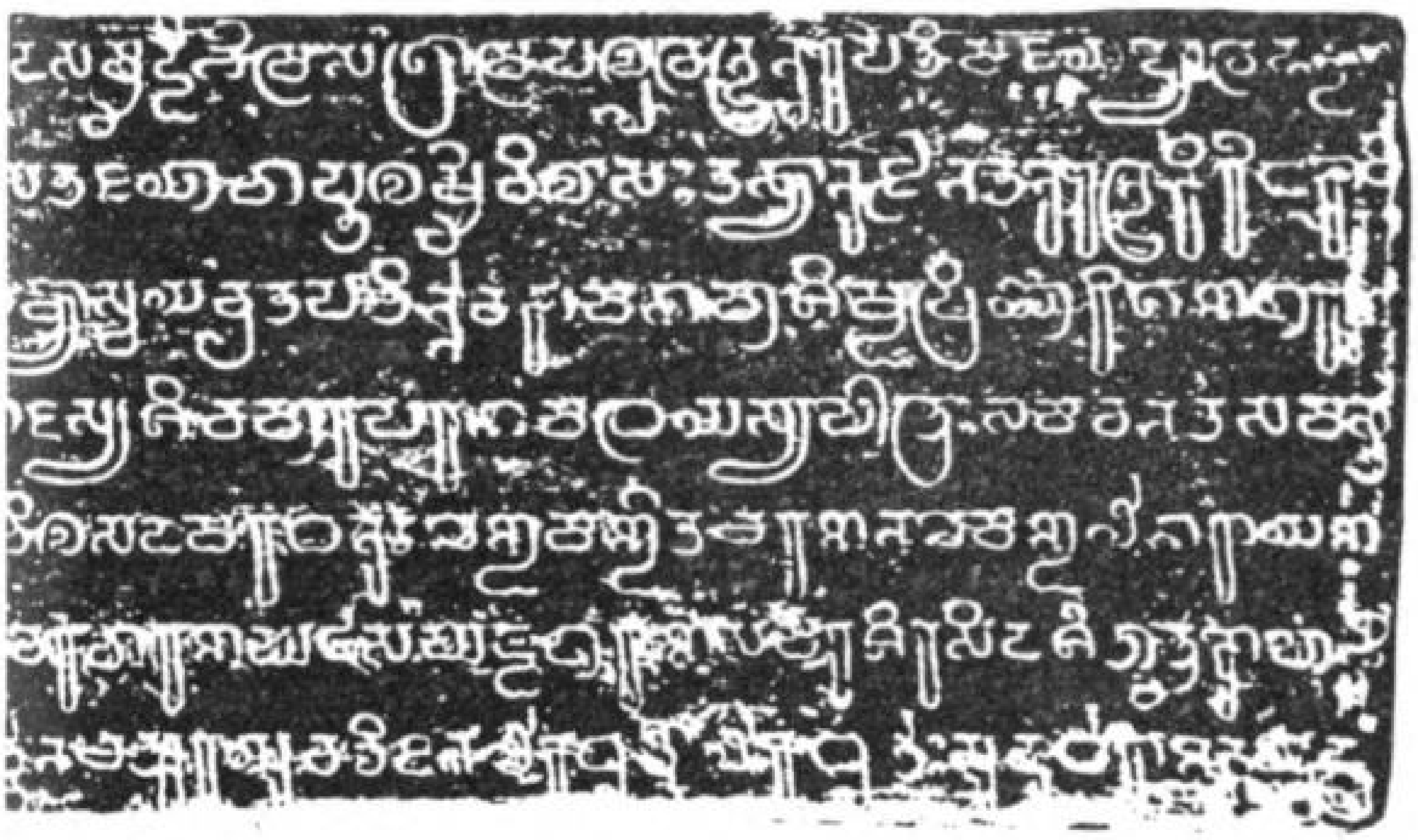
Second side



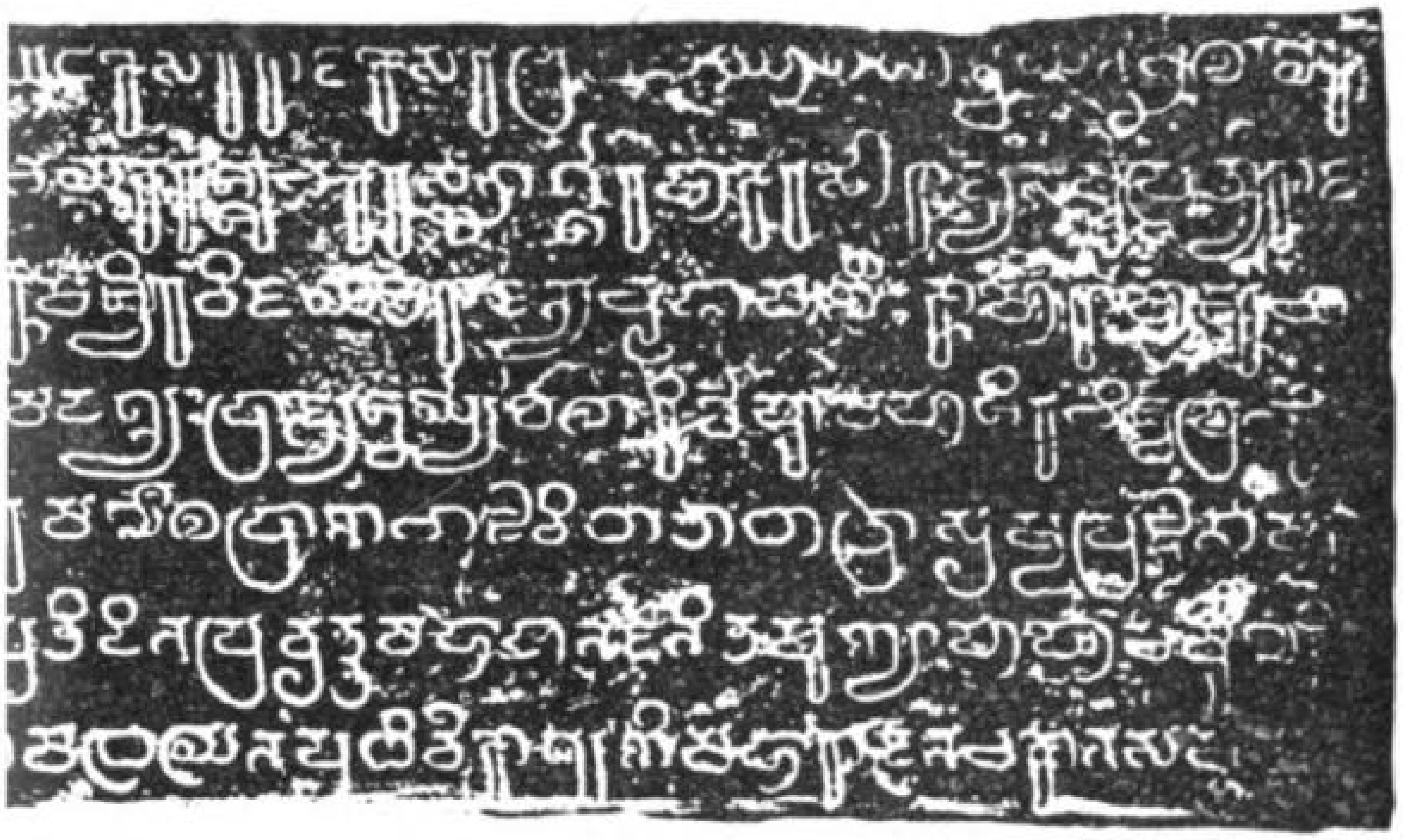
First plate



Second plate : First side



hird plate : *First side*



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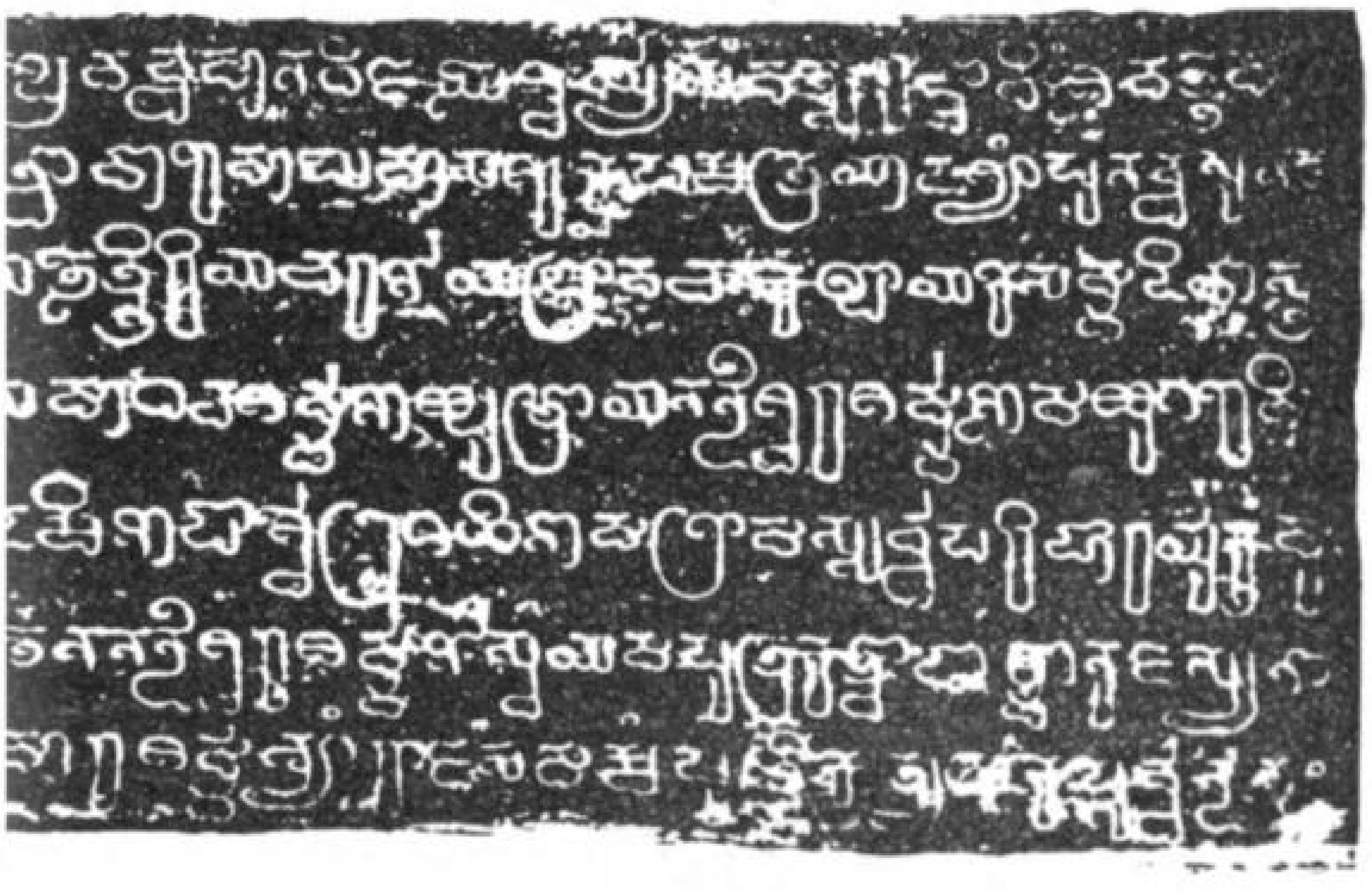

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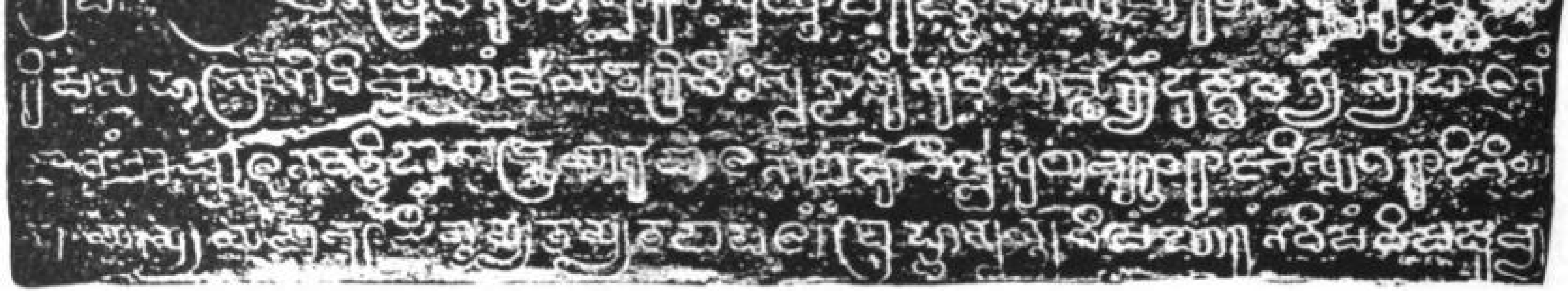

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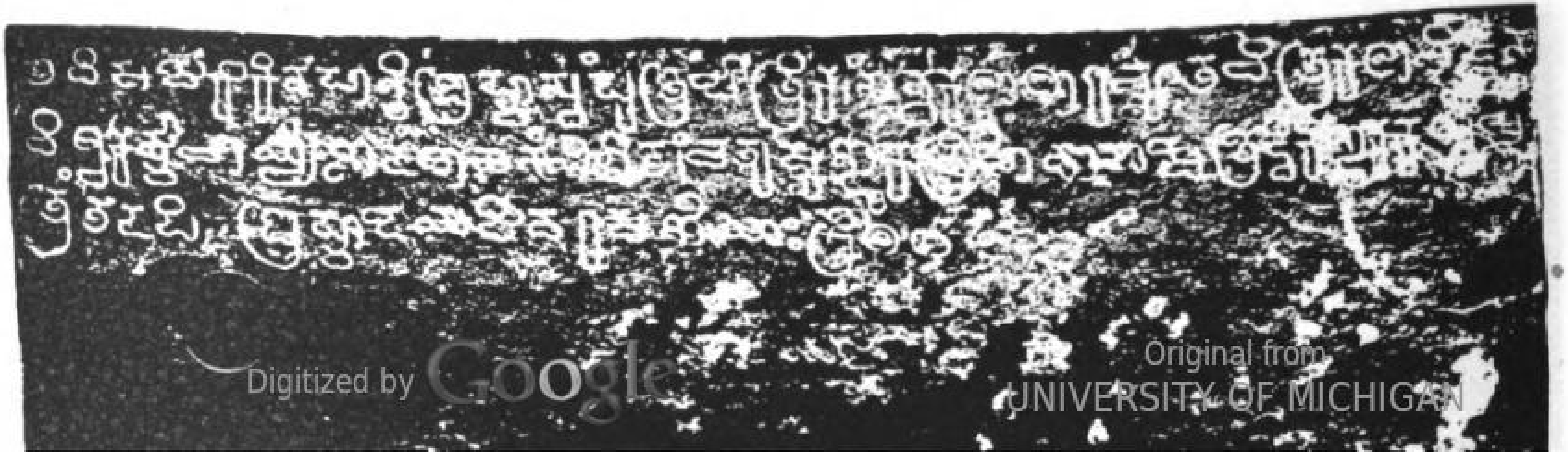
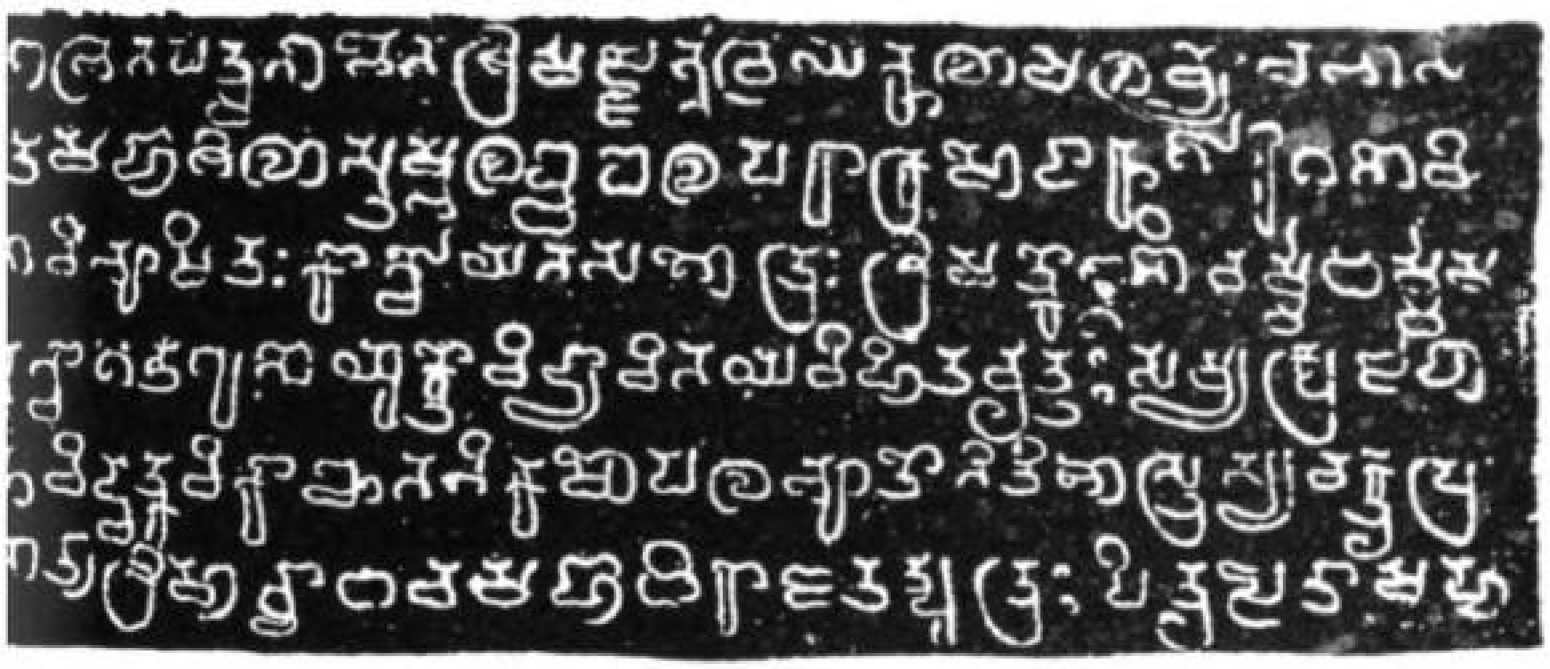


S OF ŚRĪPURUṢA, ŚAKA 672, YEAR 25



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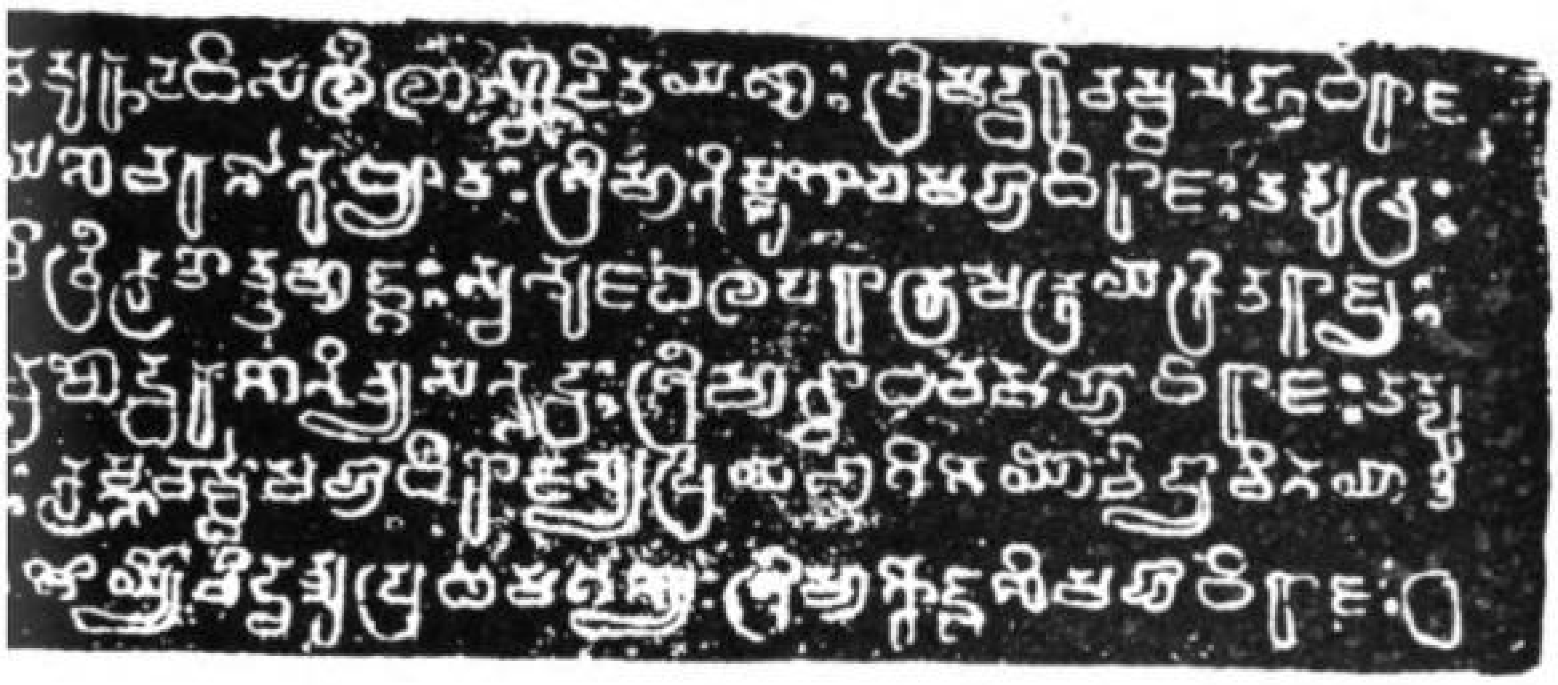

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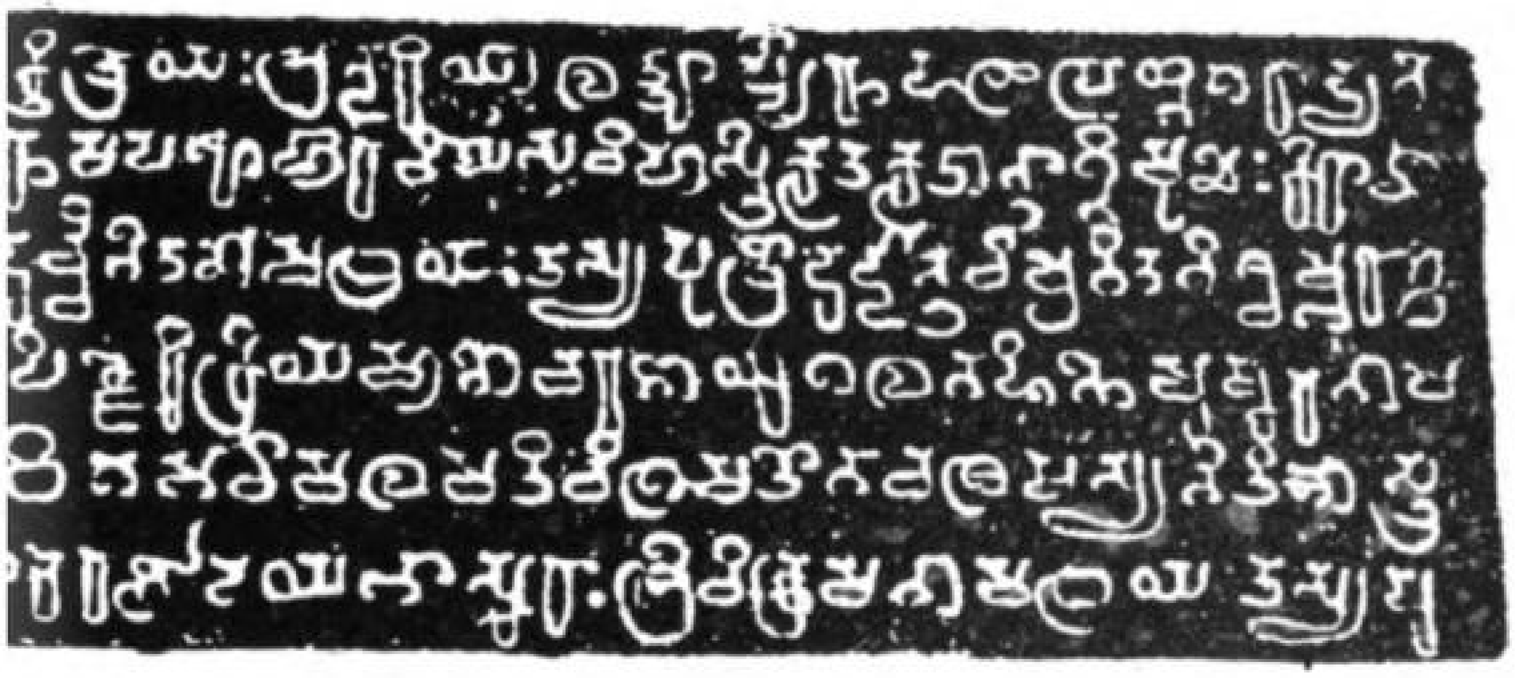

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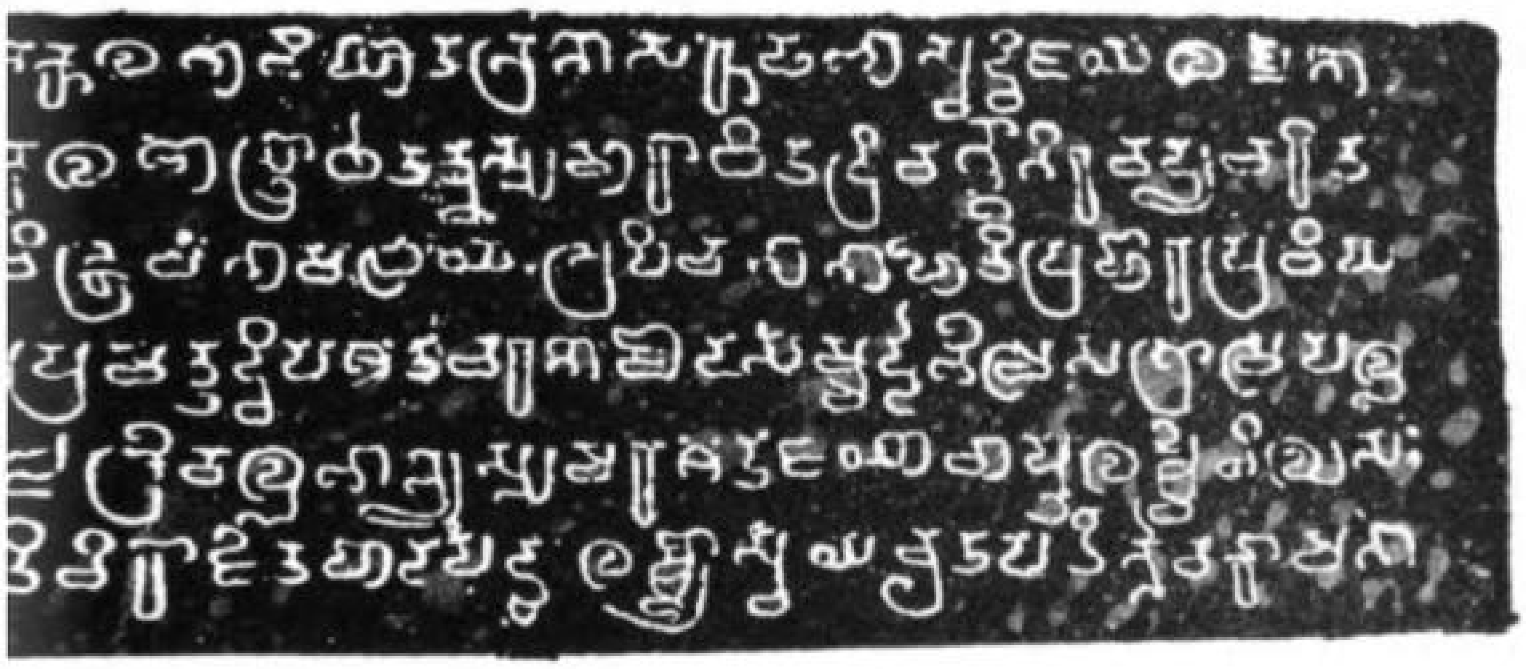

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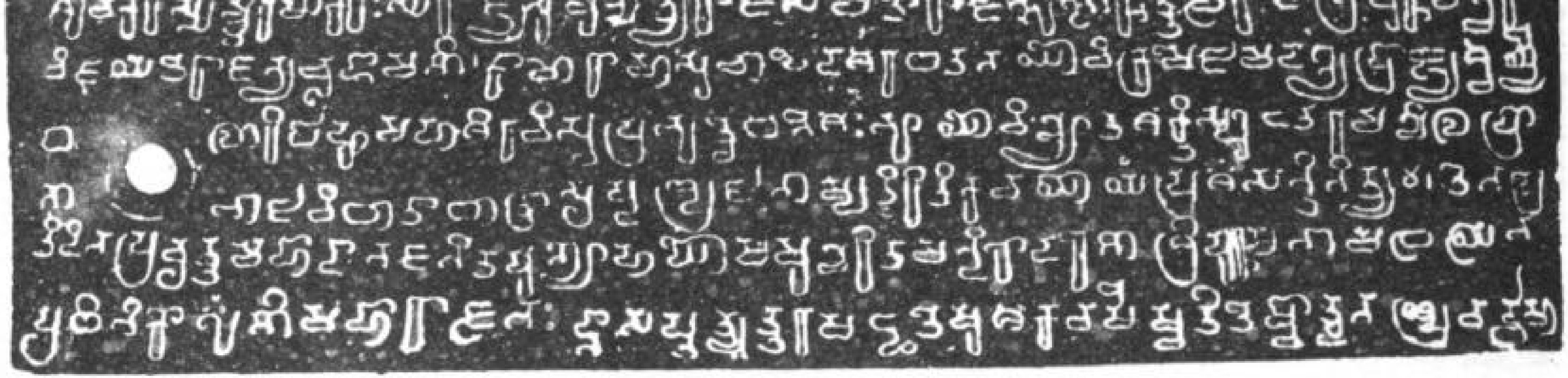

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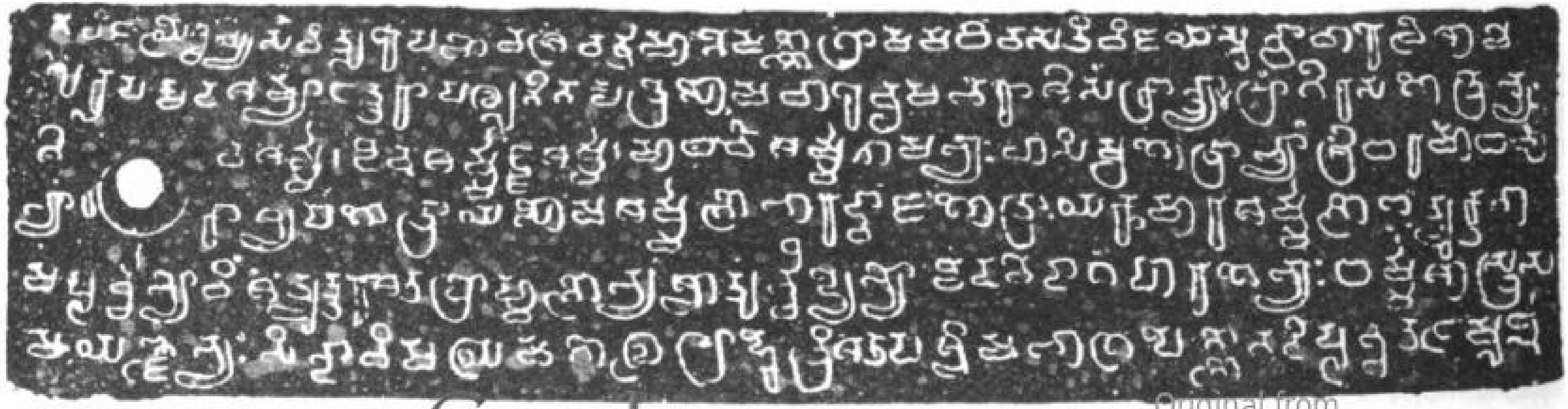

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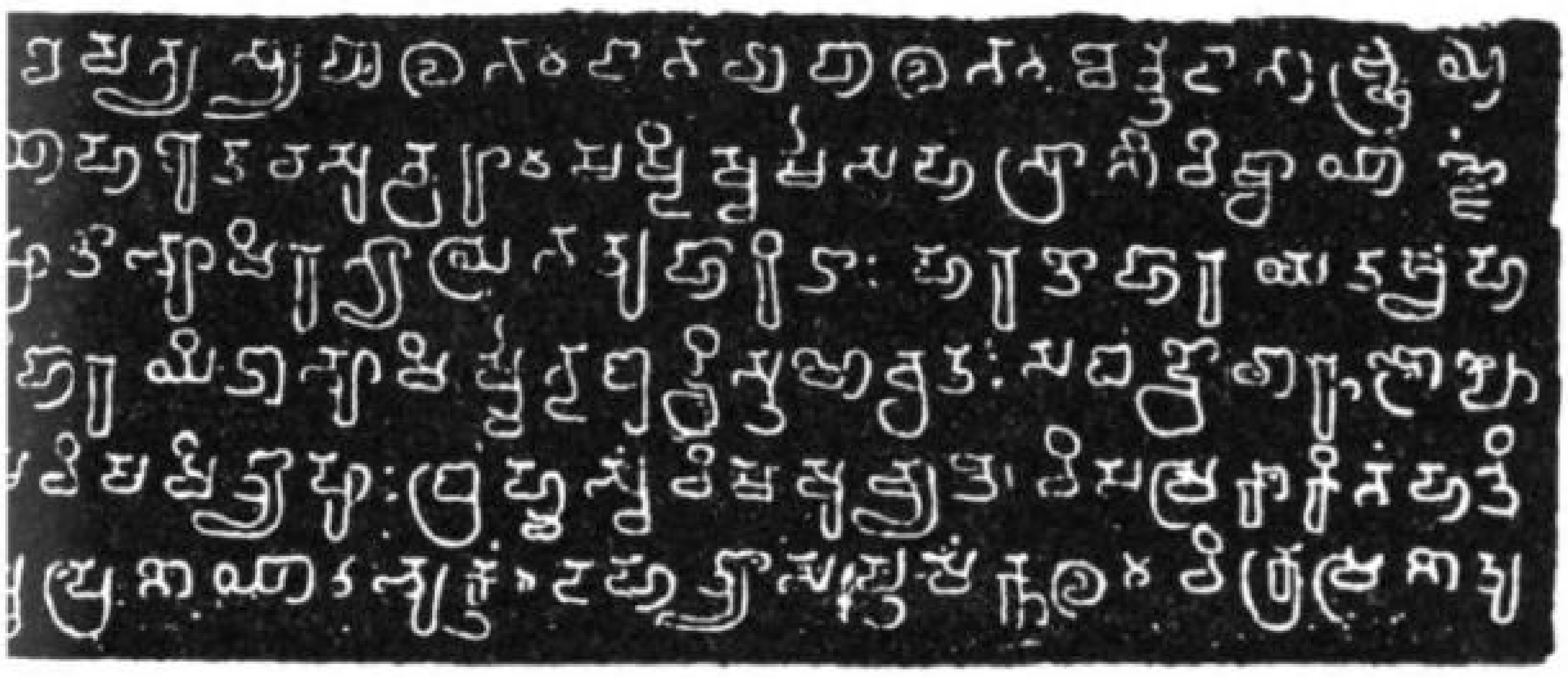

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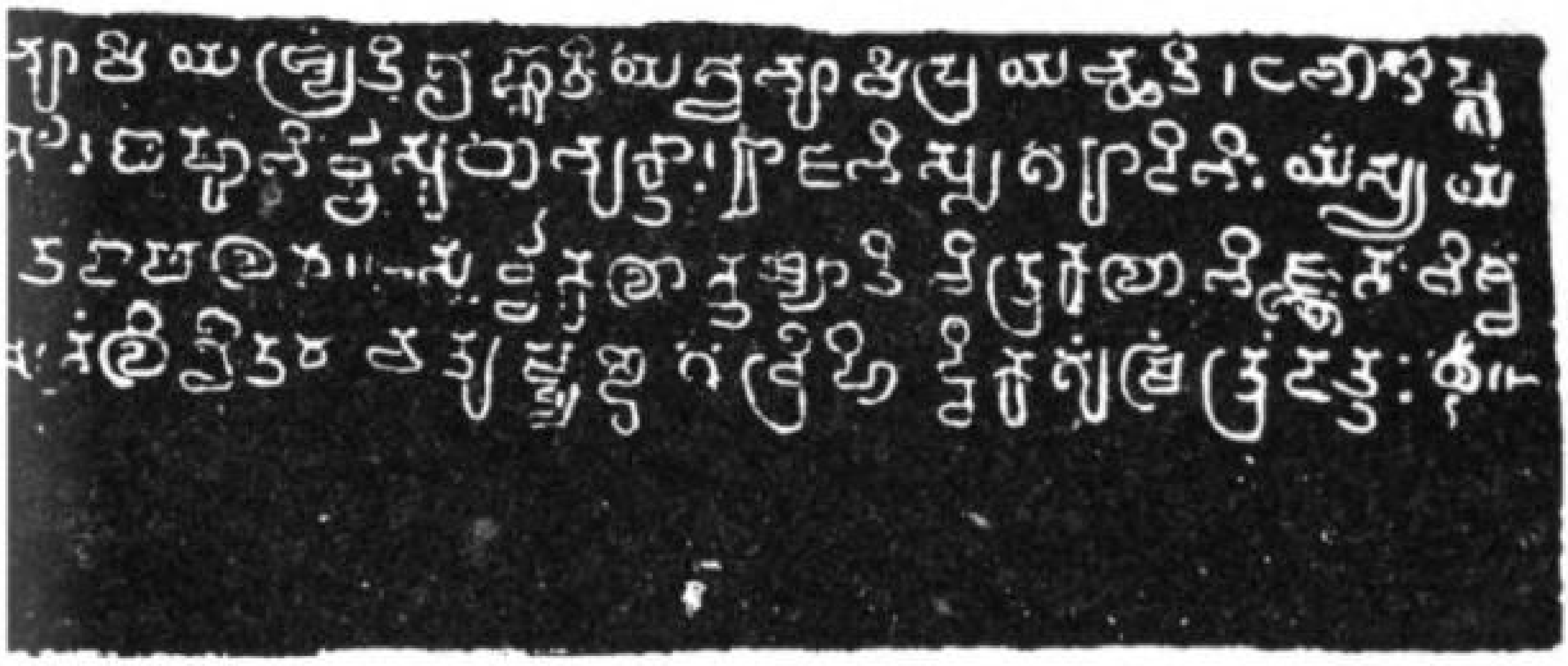

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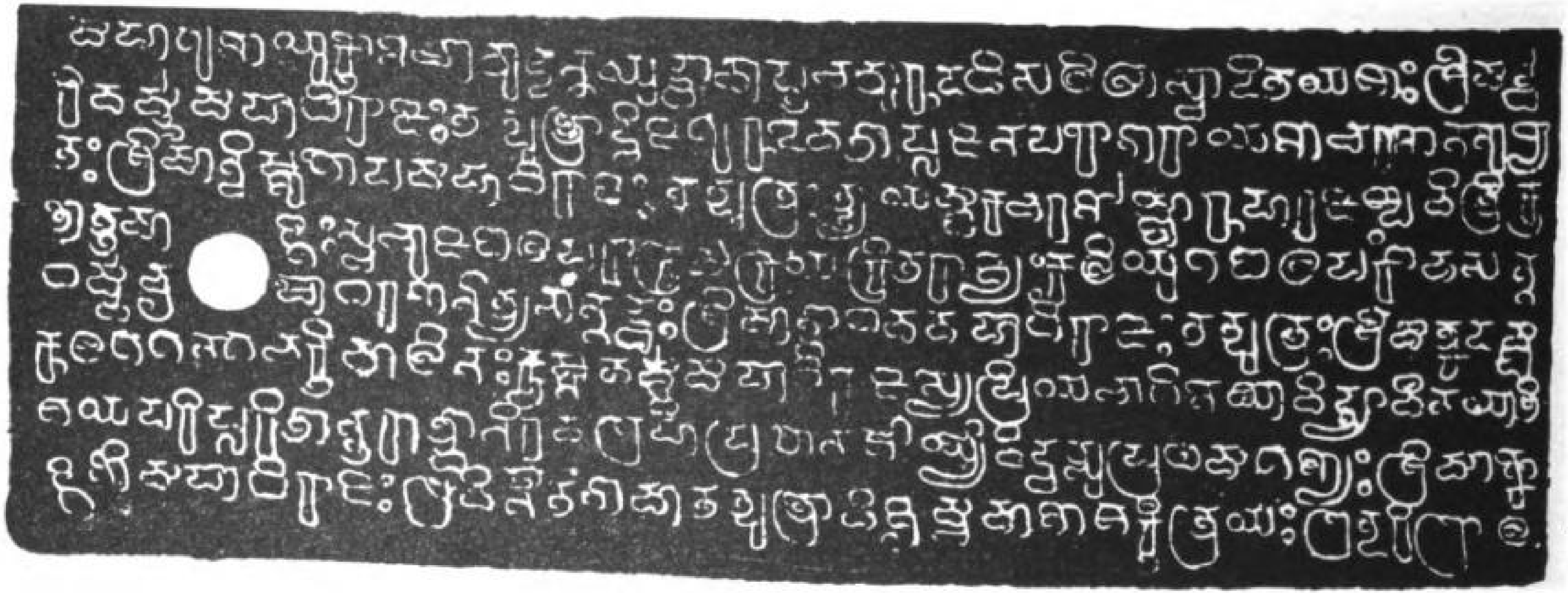

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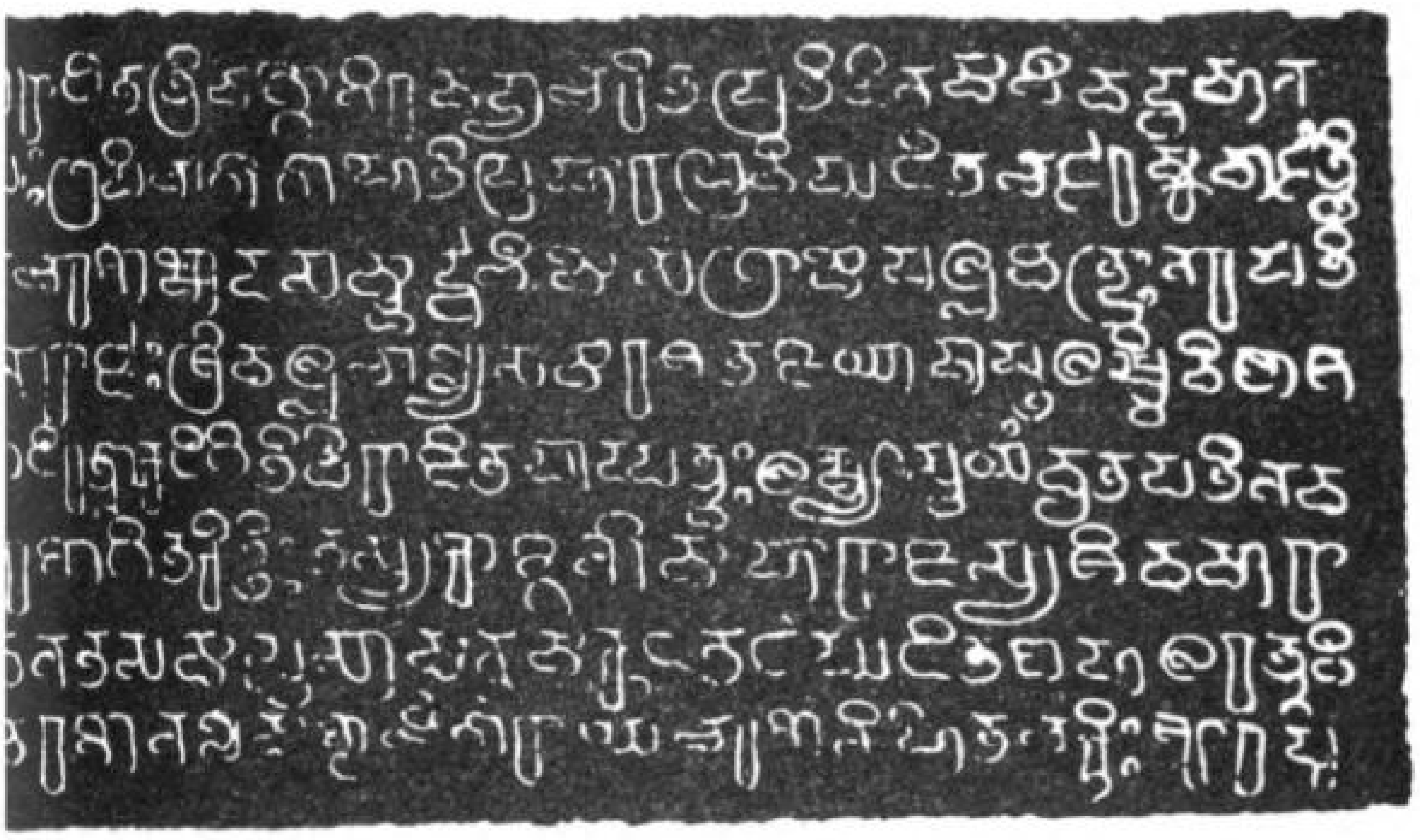

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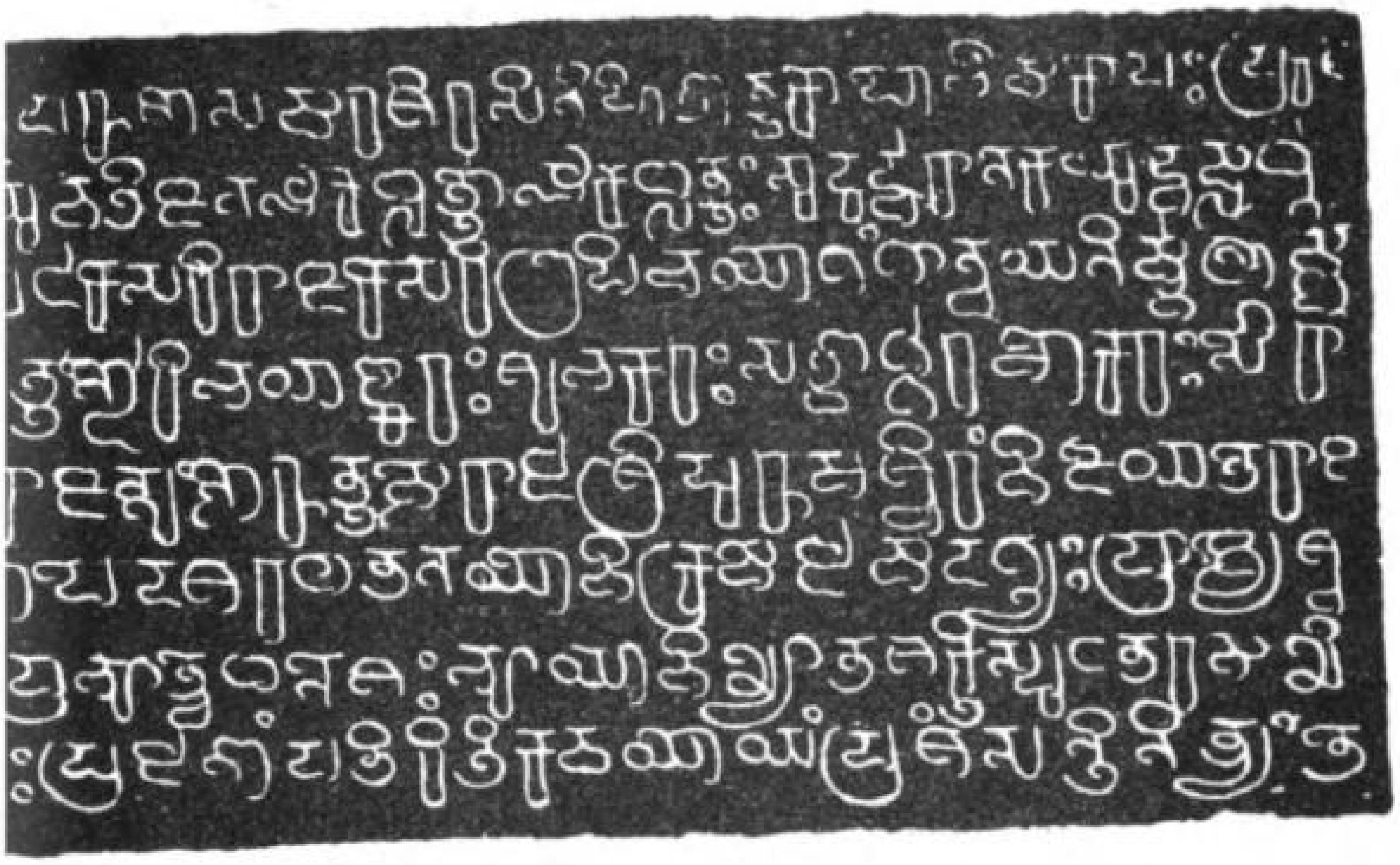

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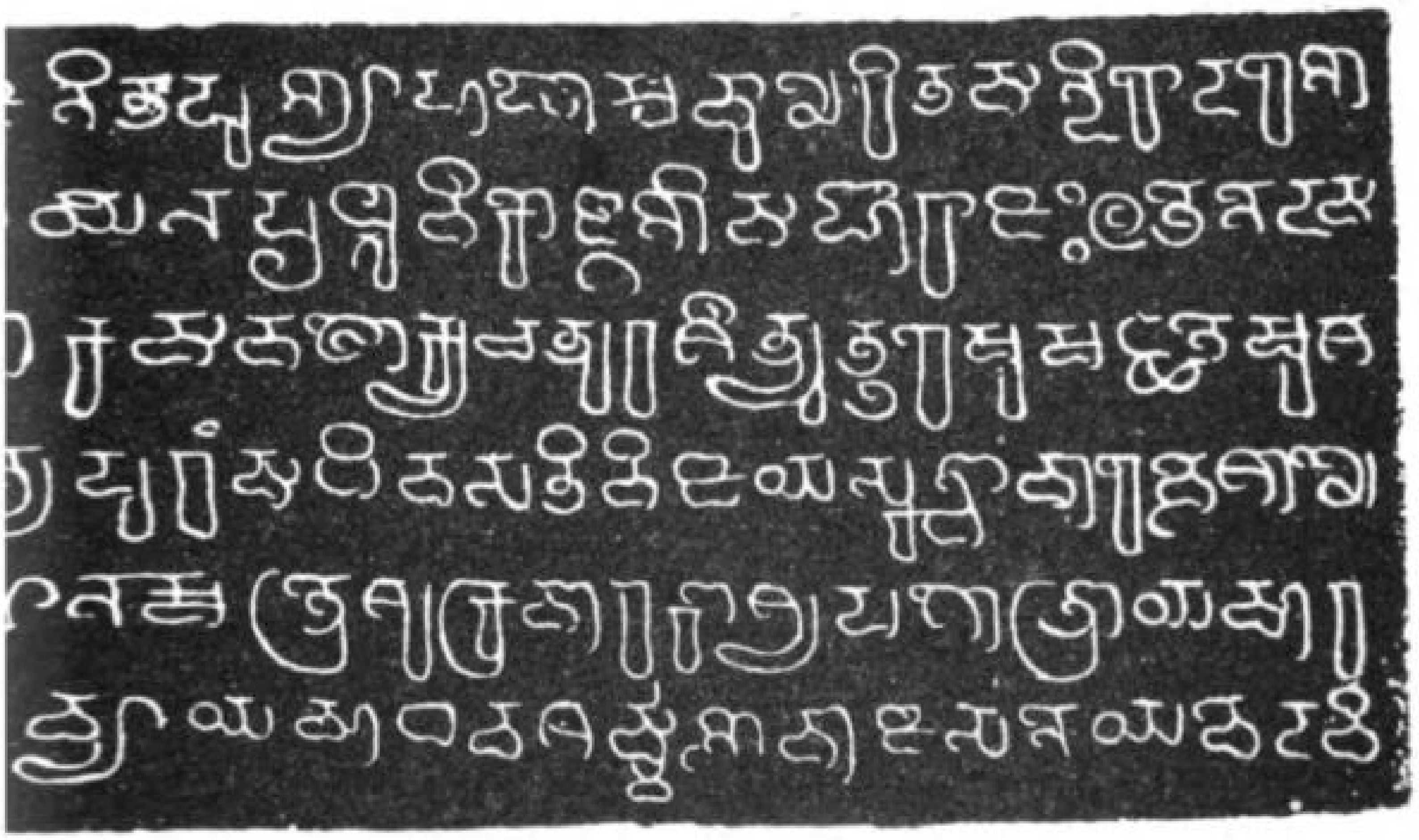

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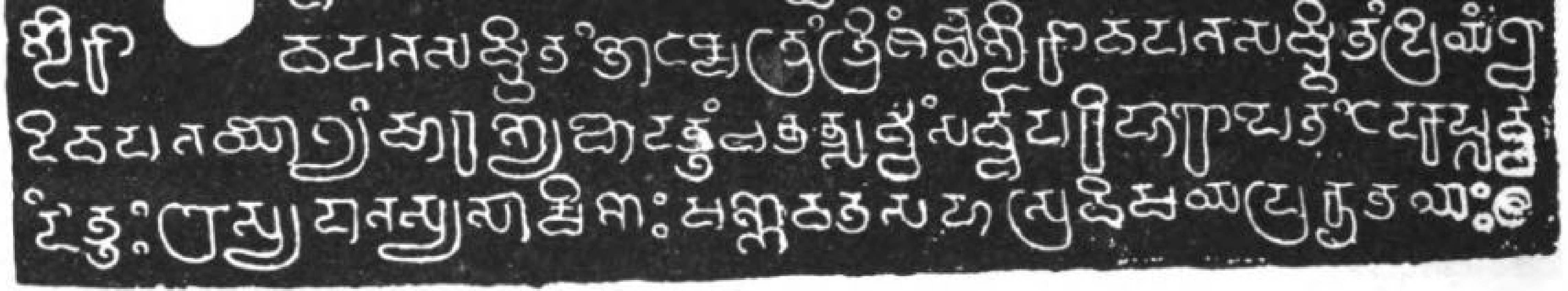

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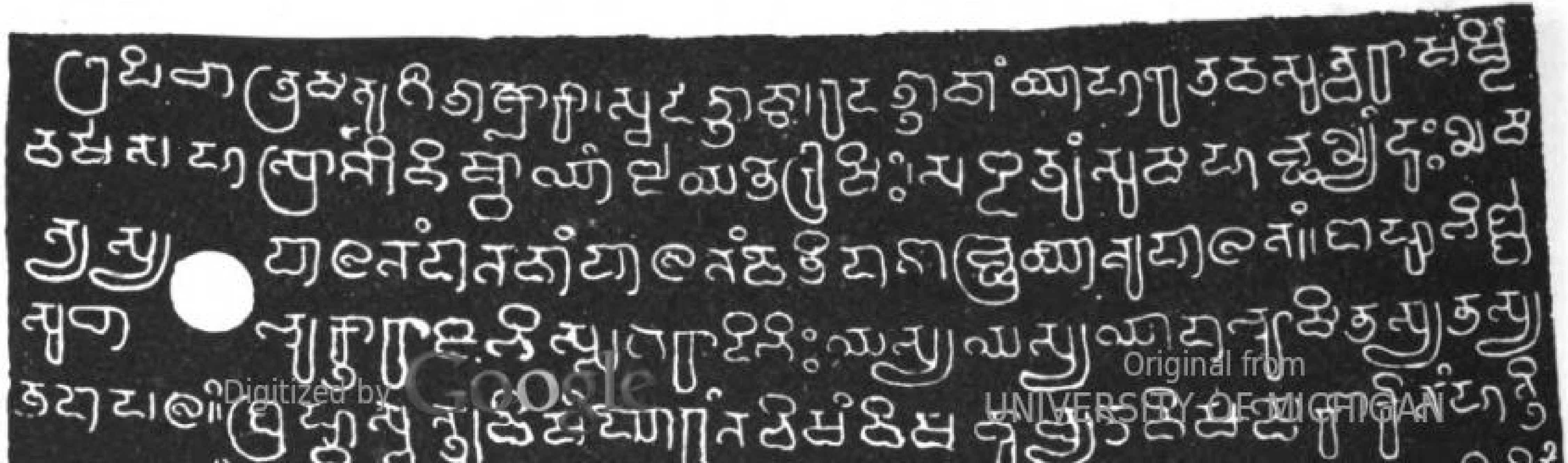
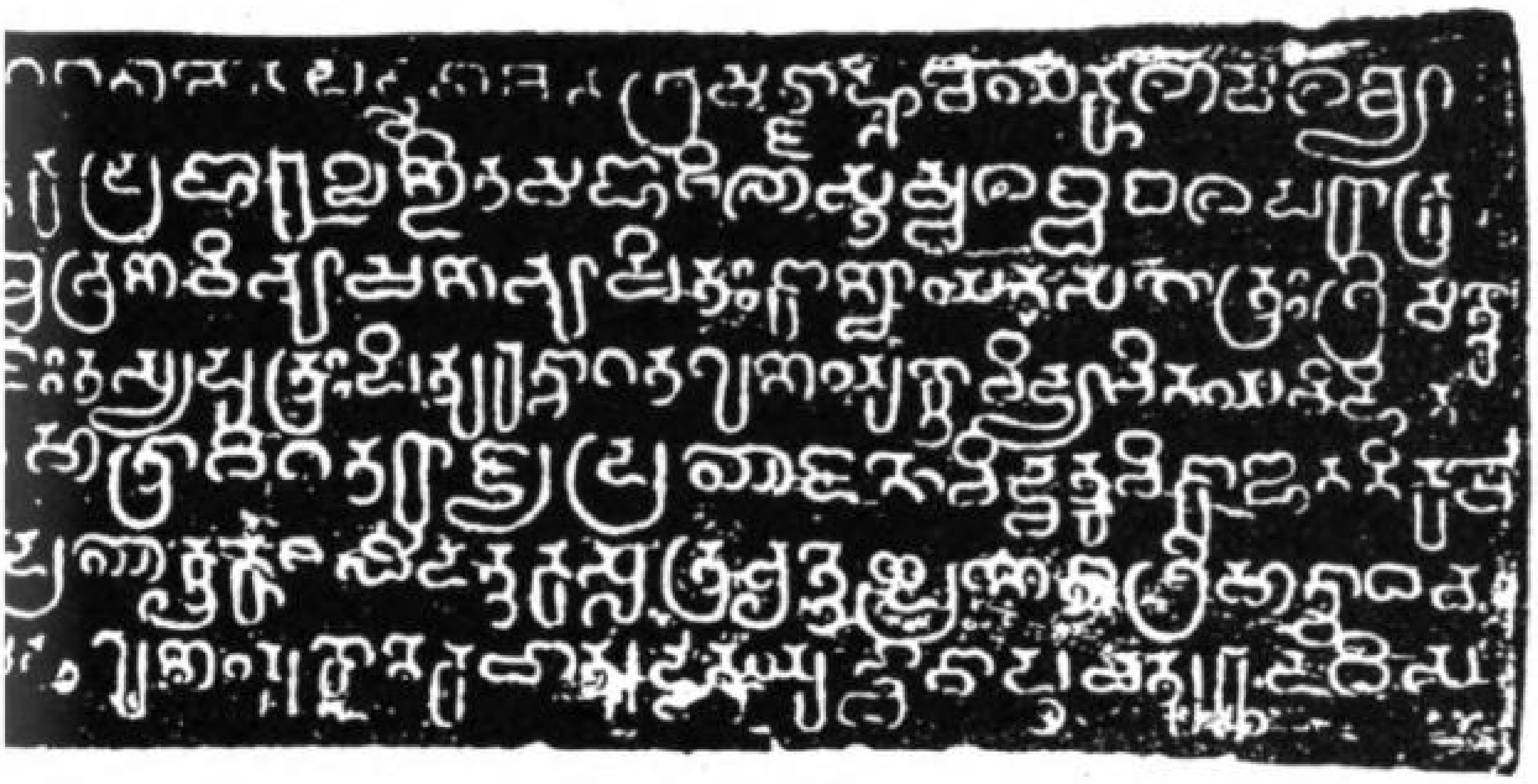


ATES OF ŚRĪPURUṢA, ŚAKA 693



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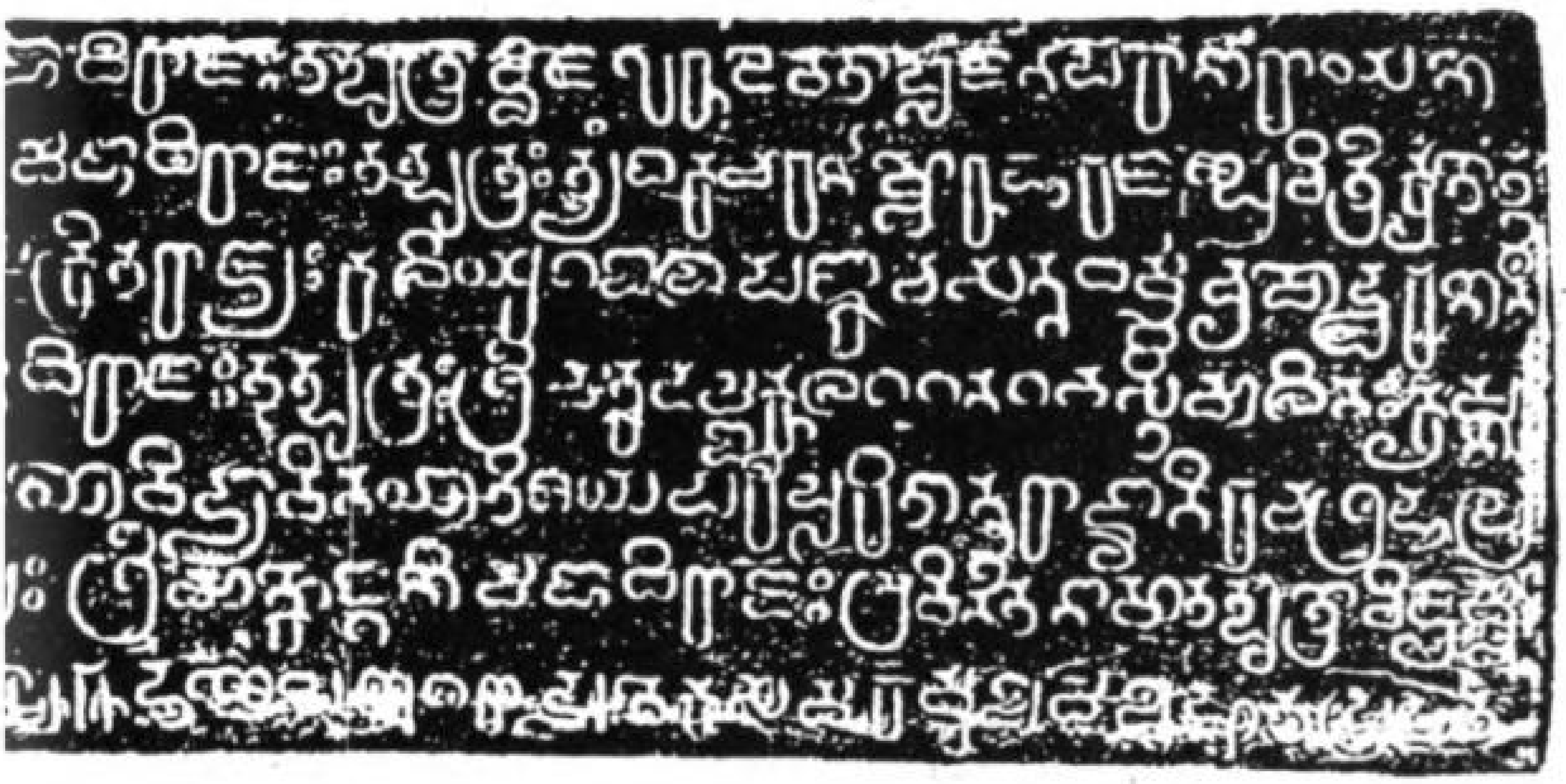

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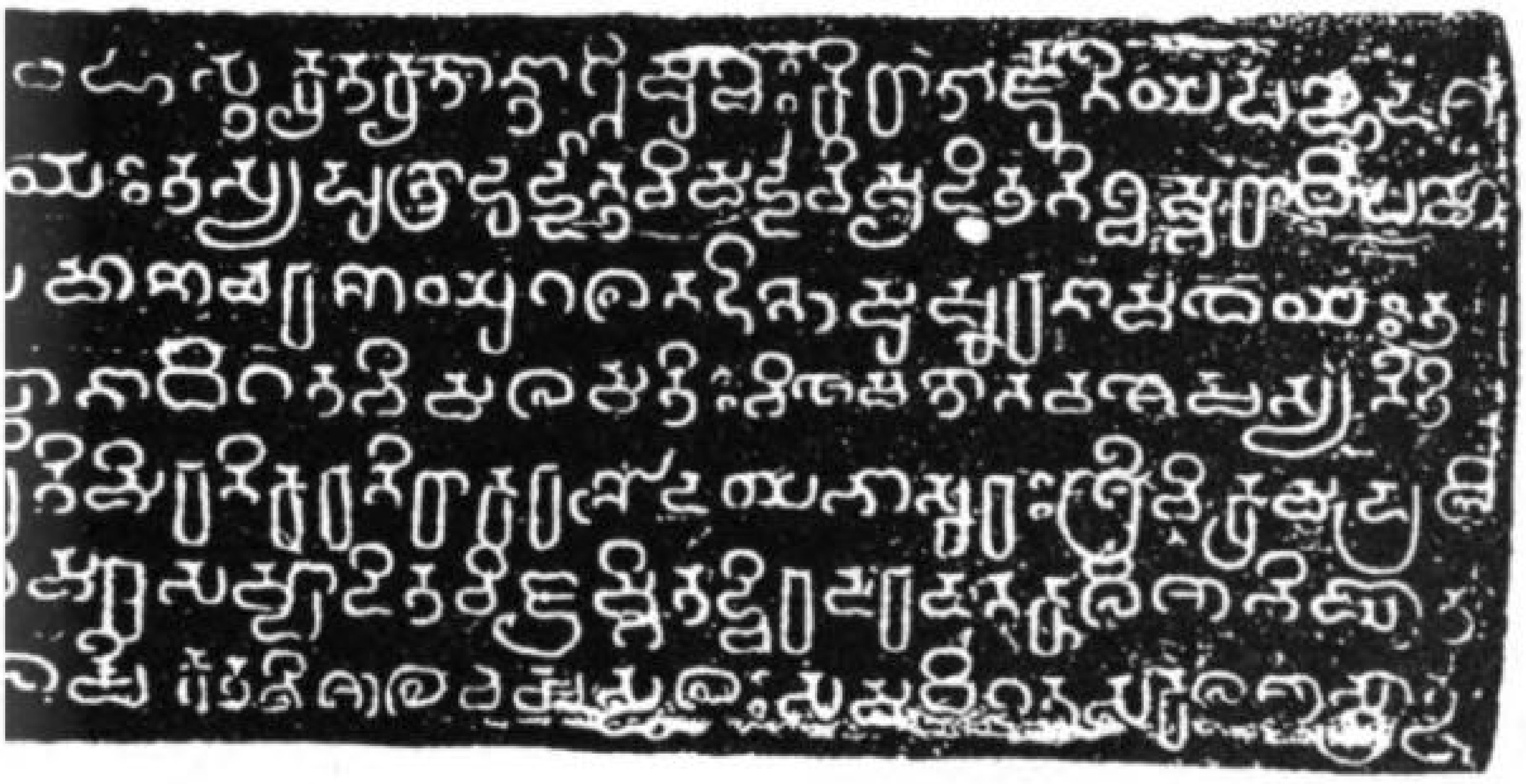

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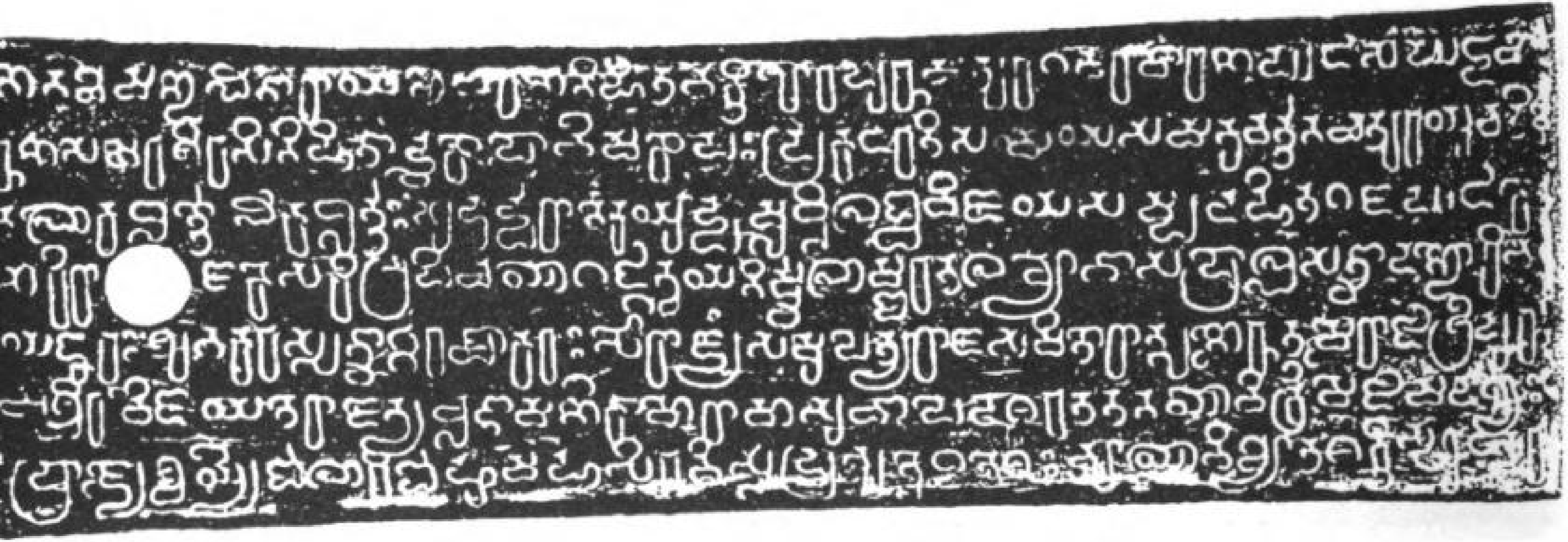

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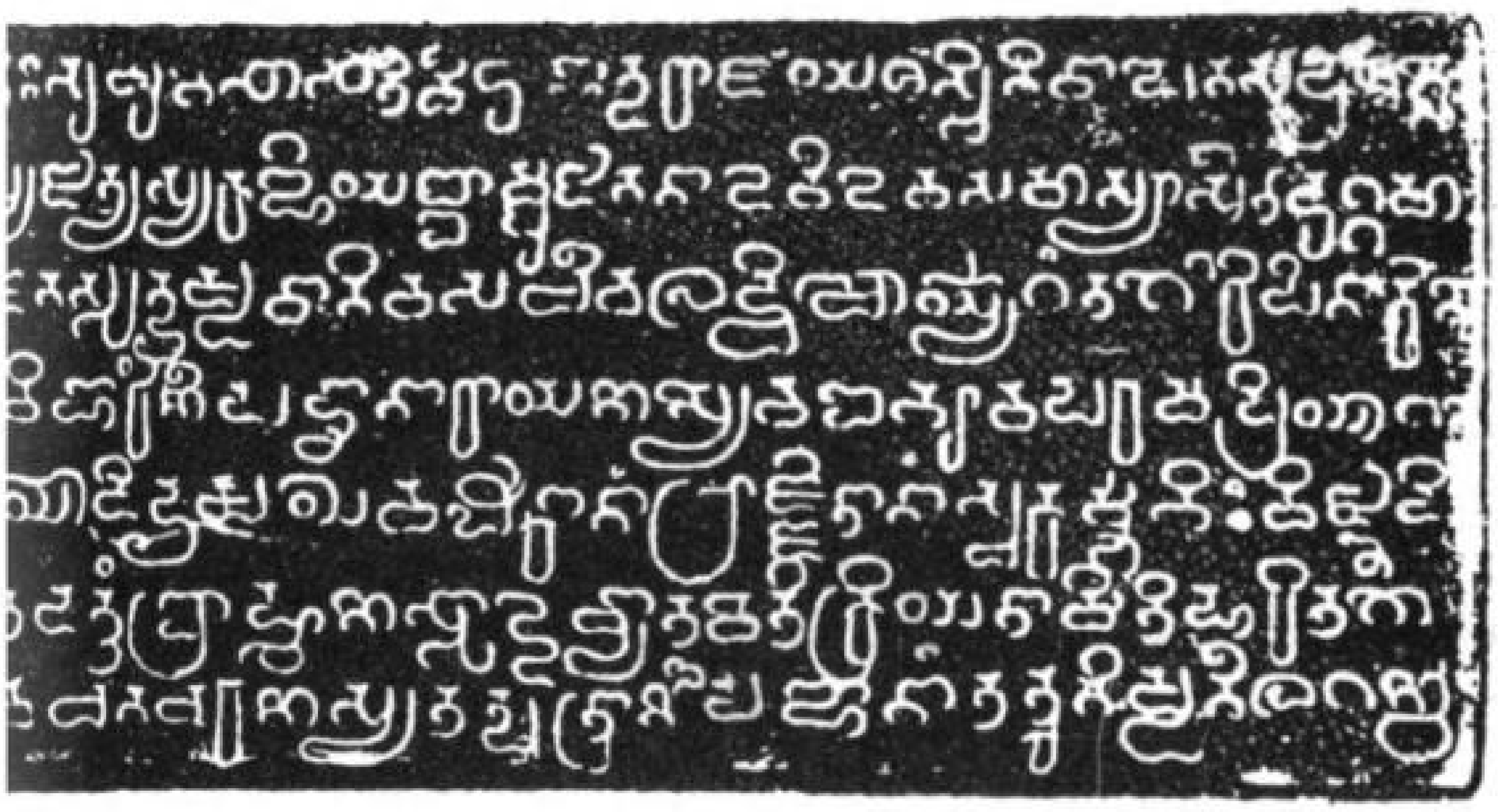

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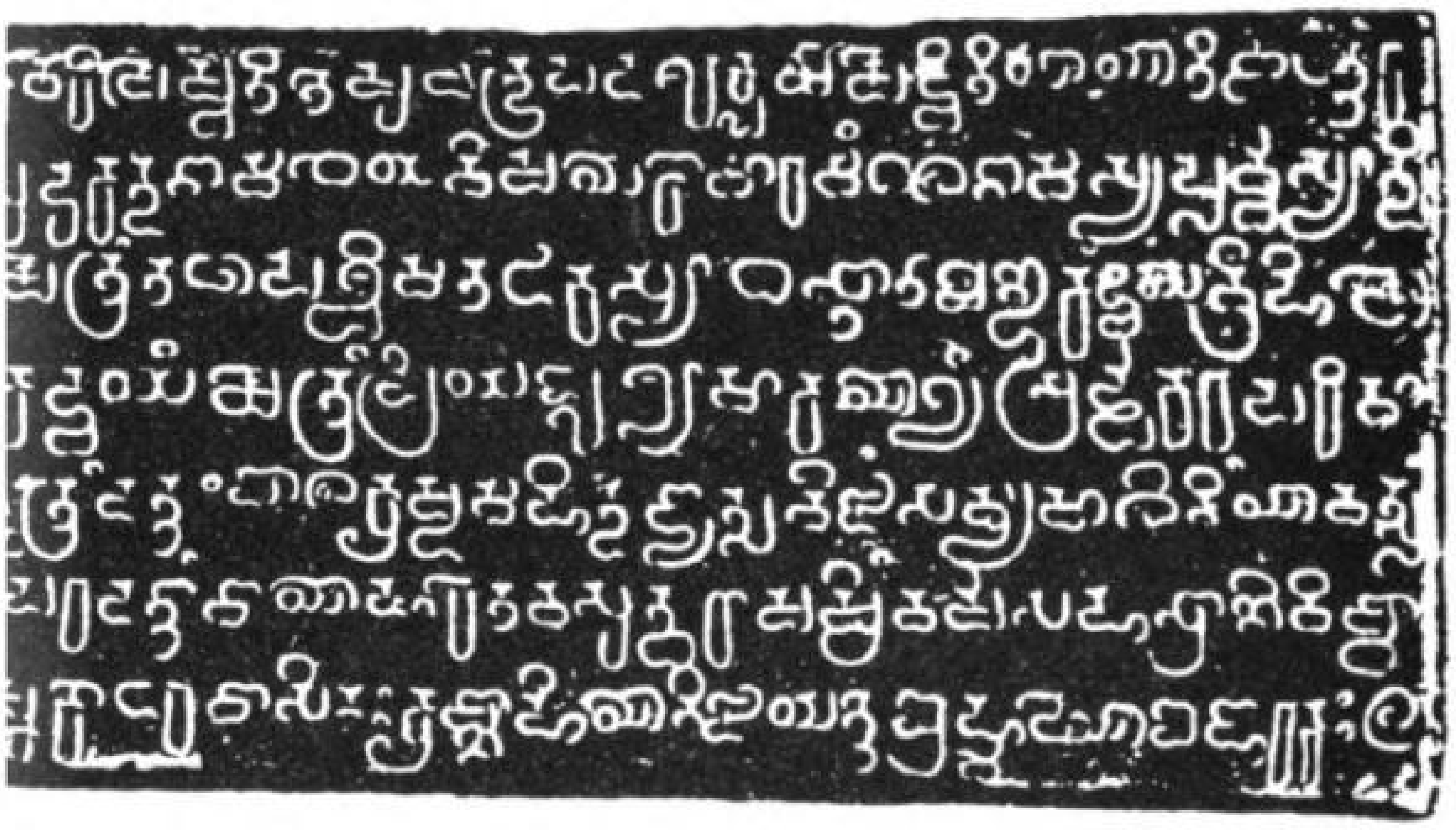

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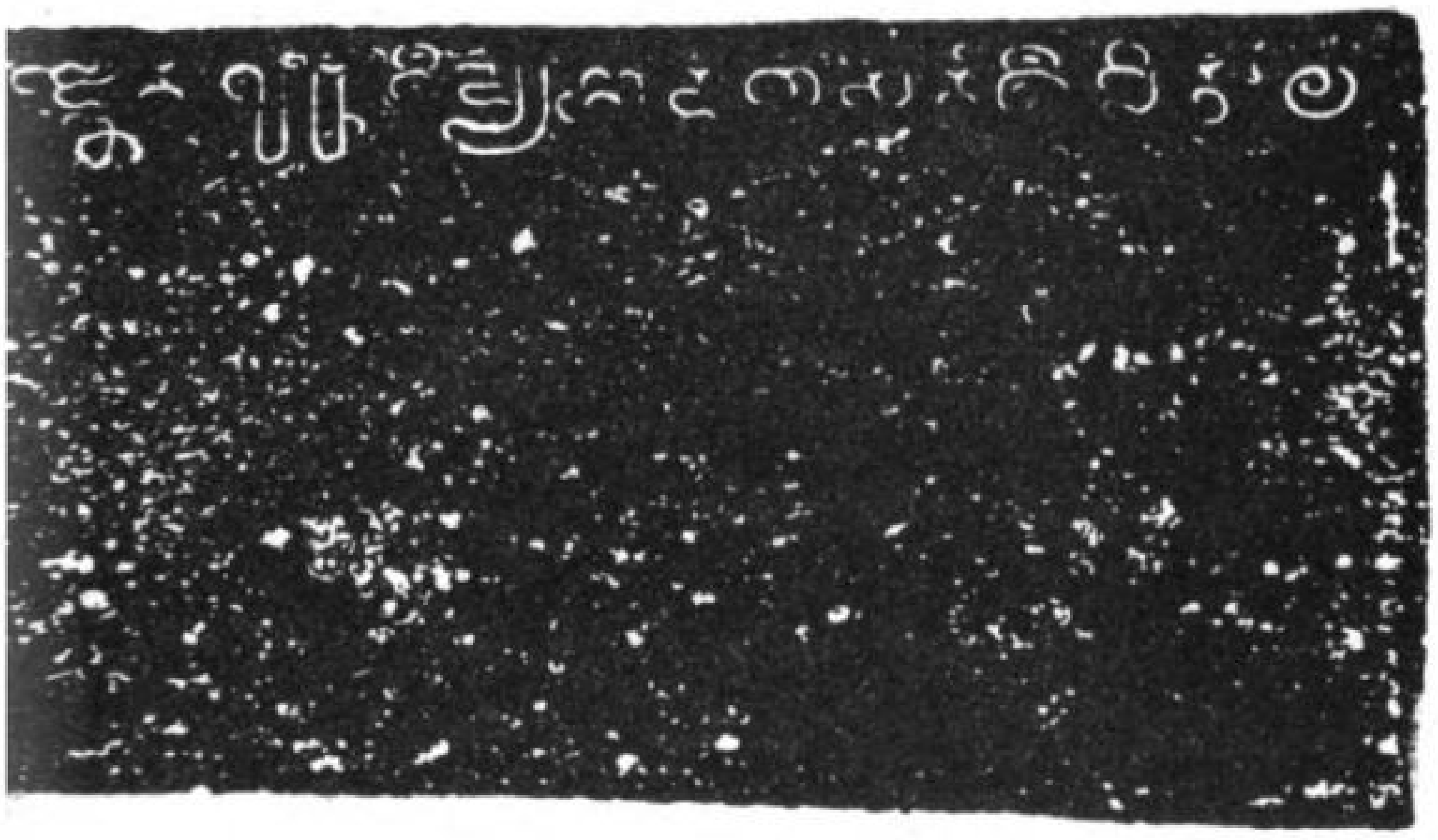

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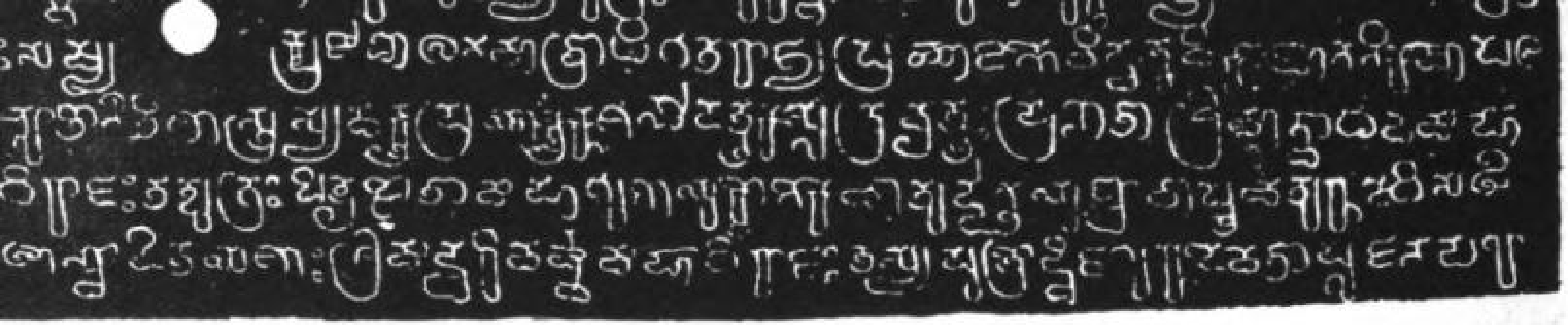

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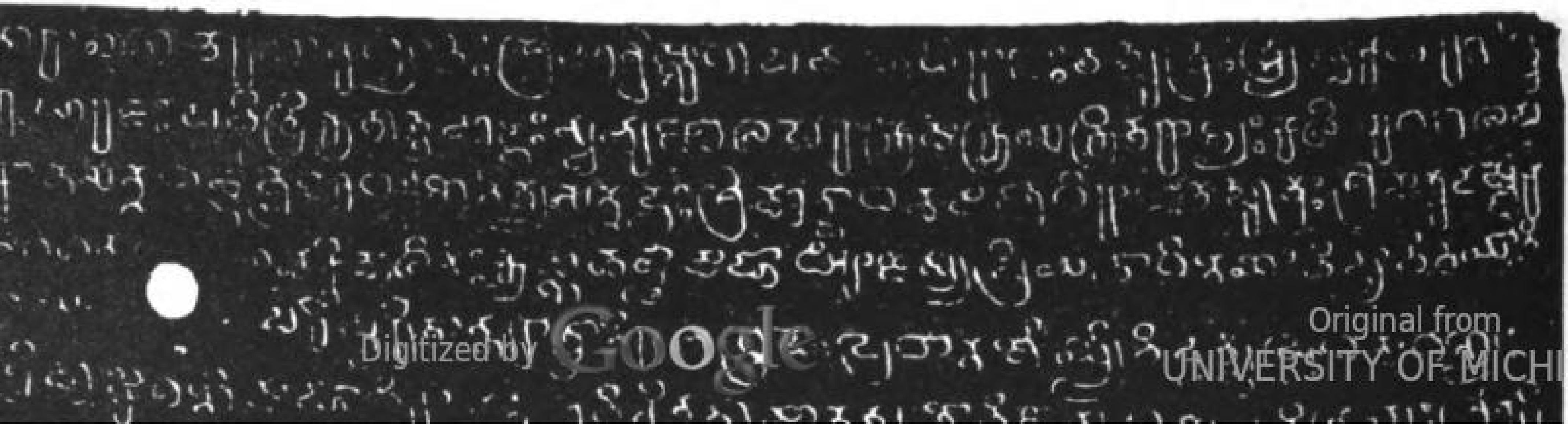

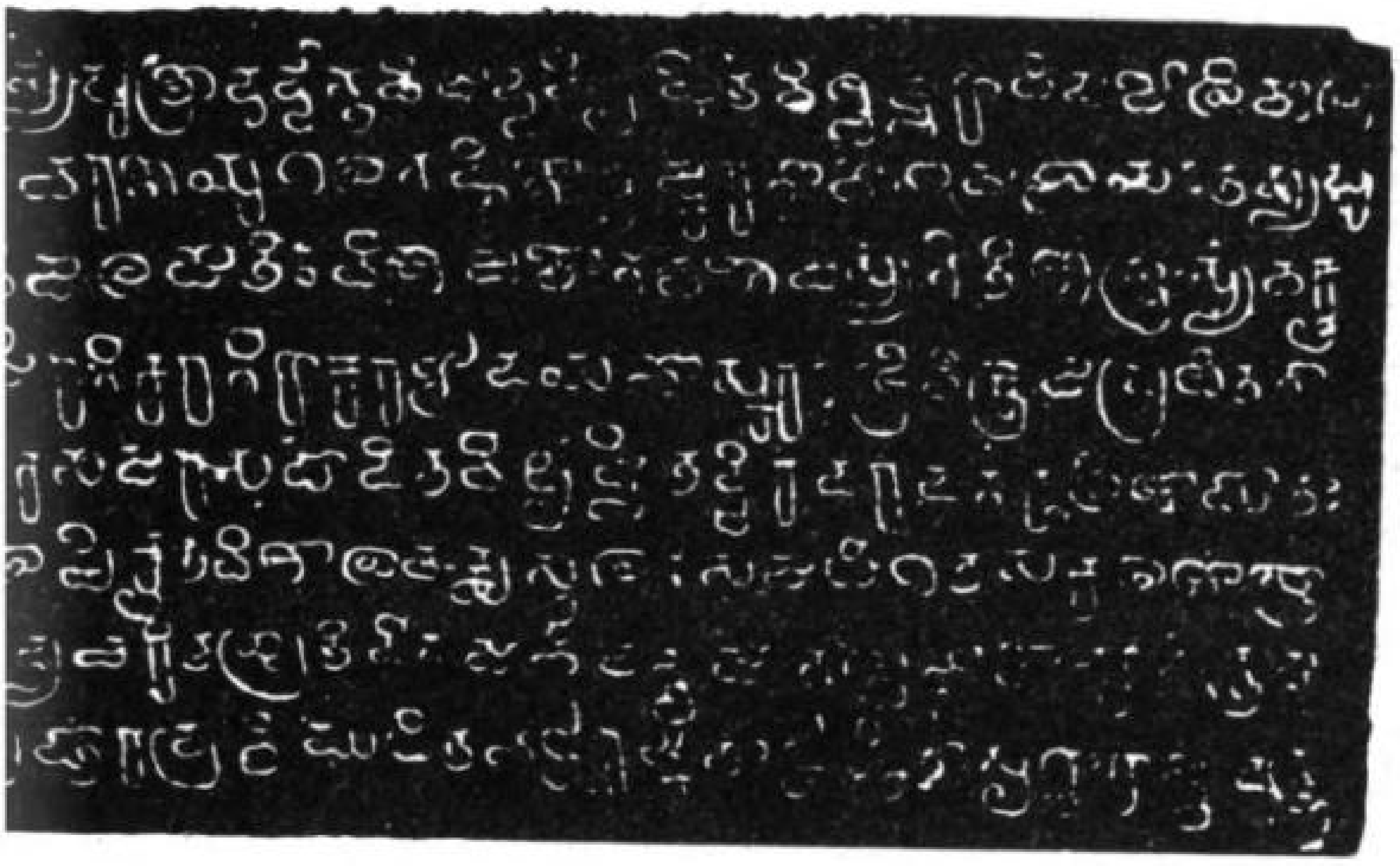

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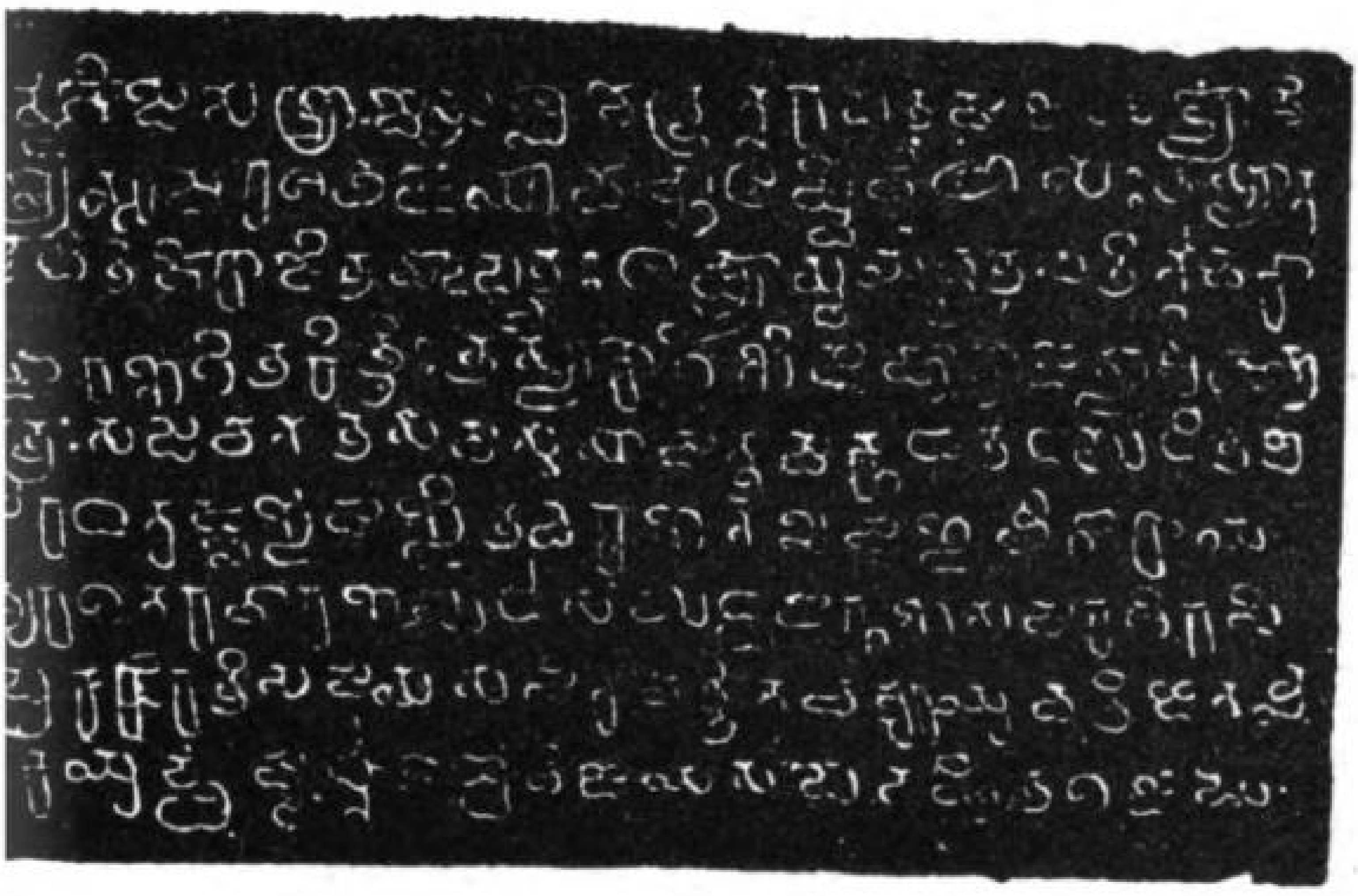

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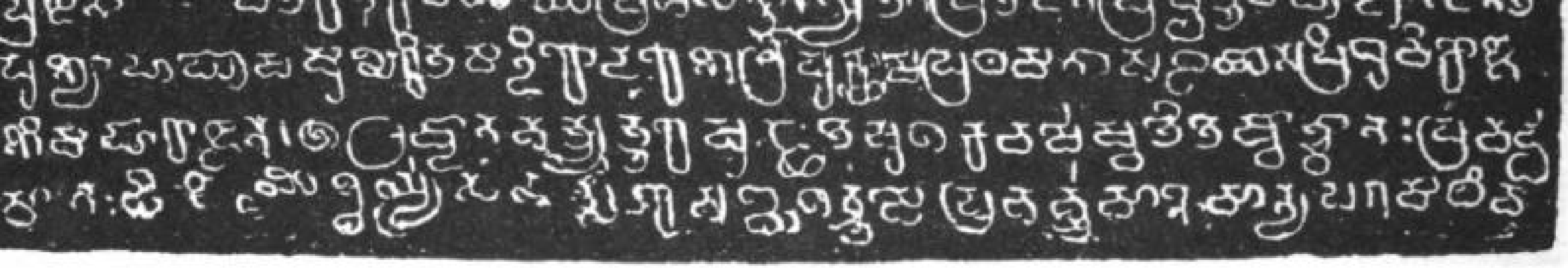

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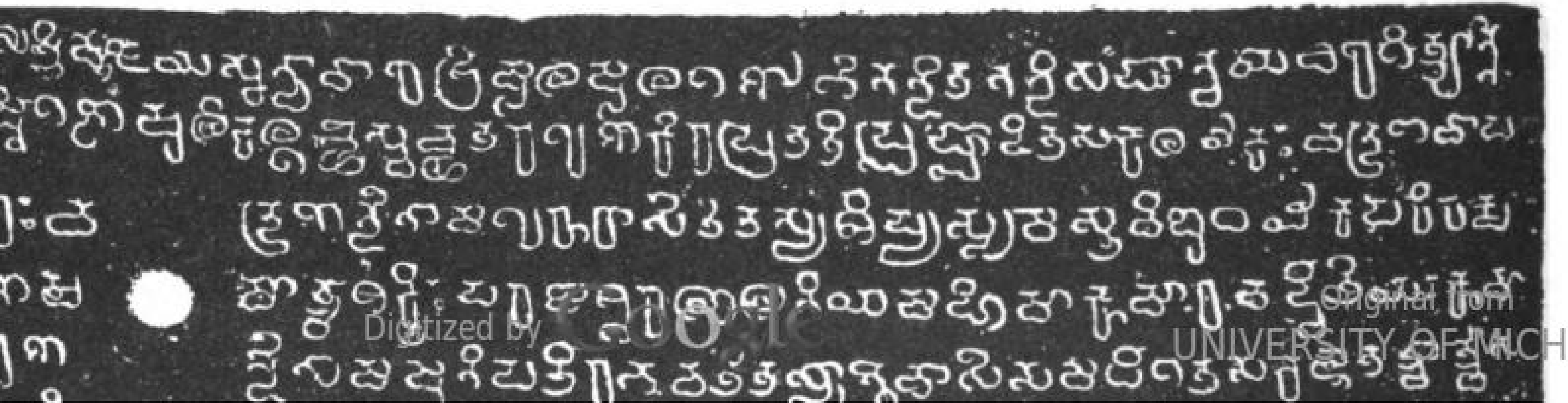

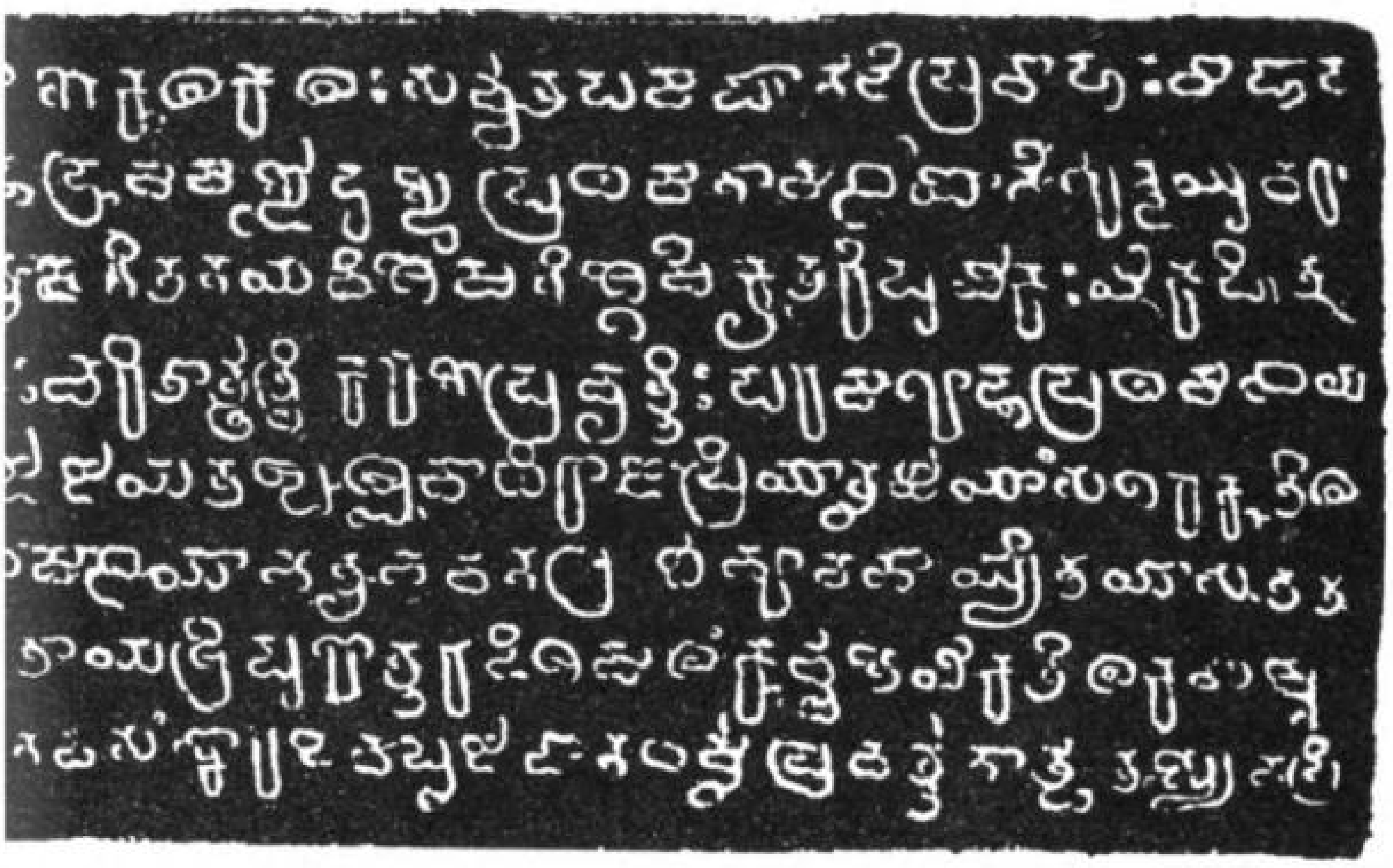

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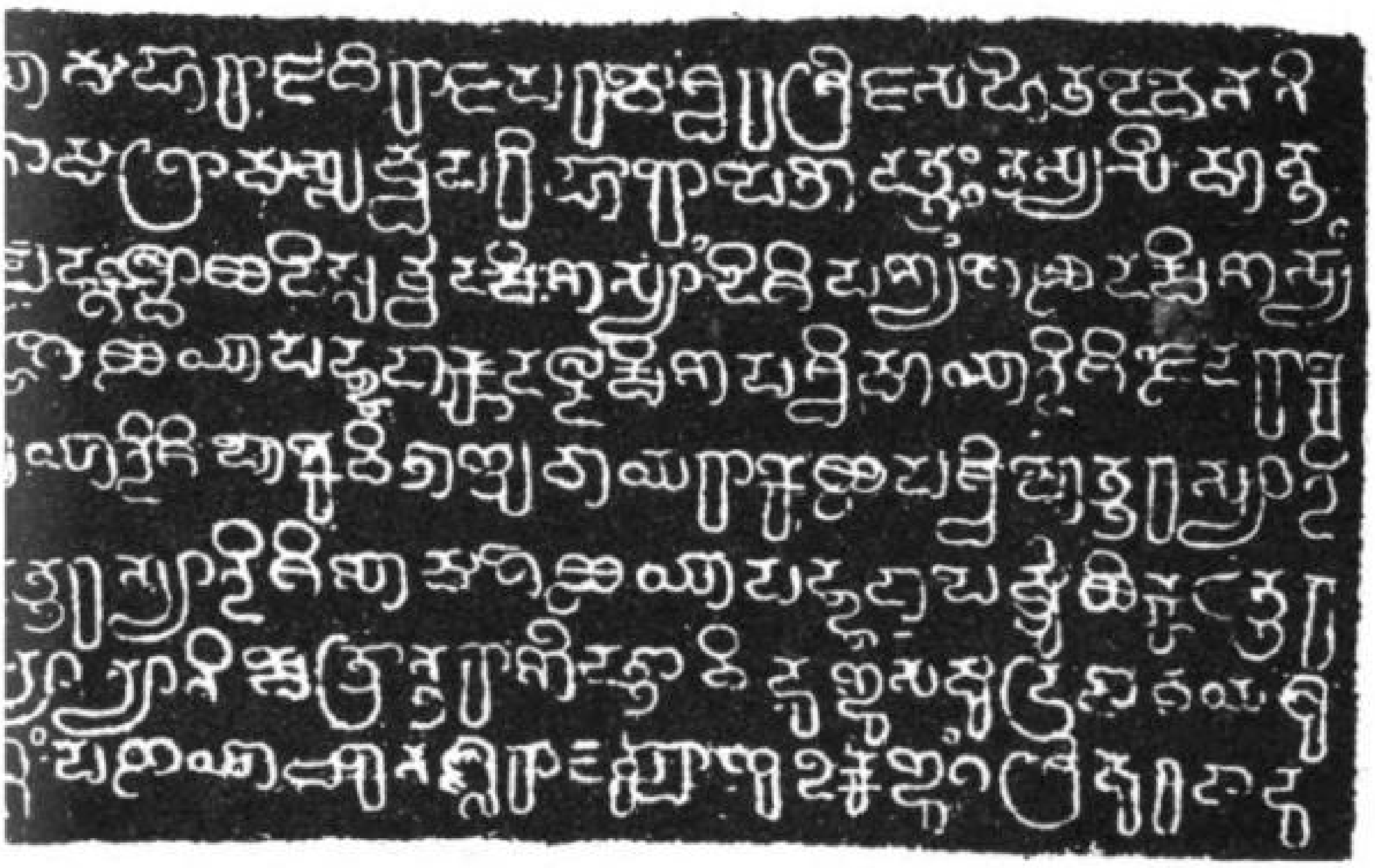

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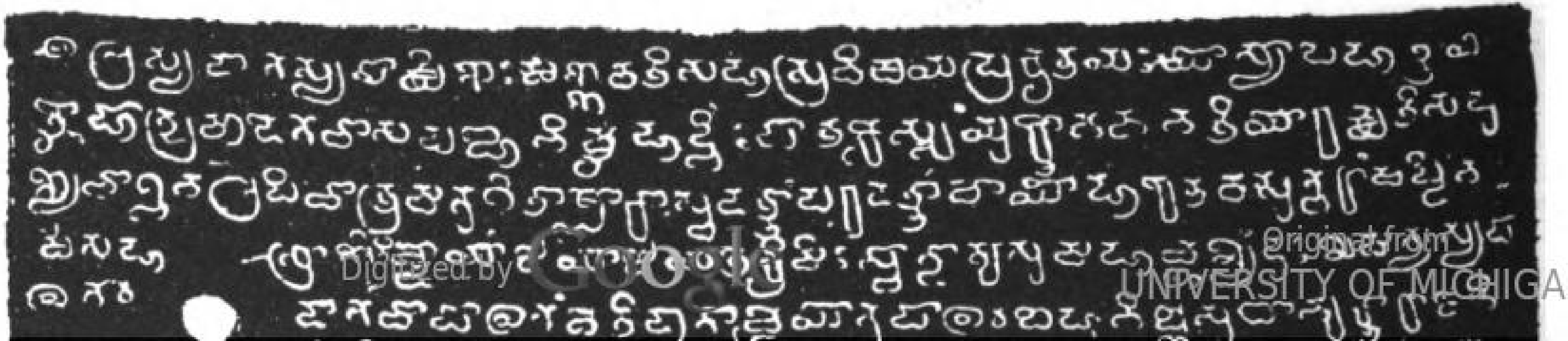
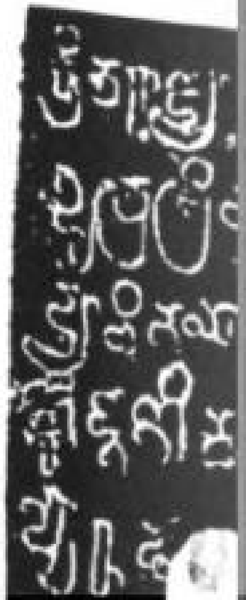
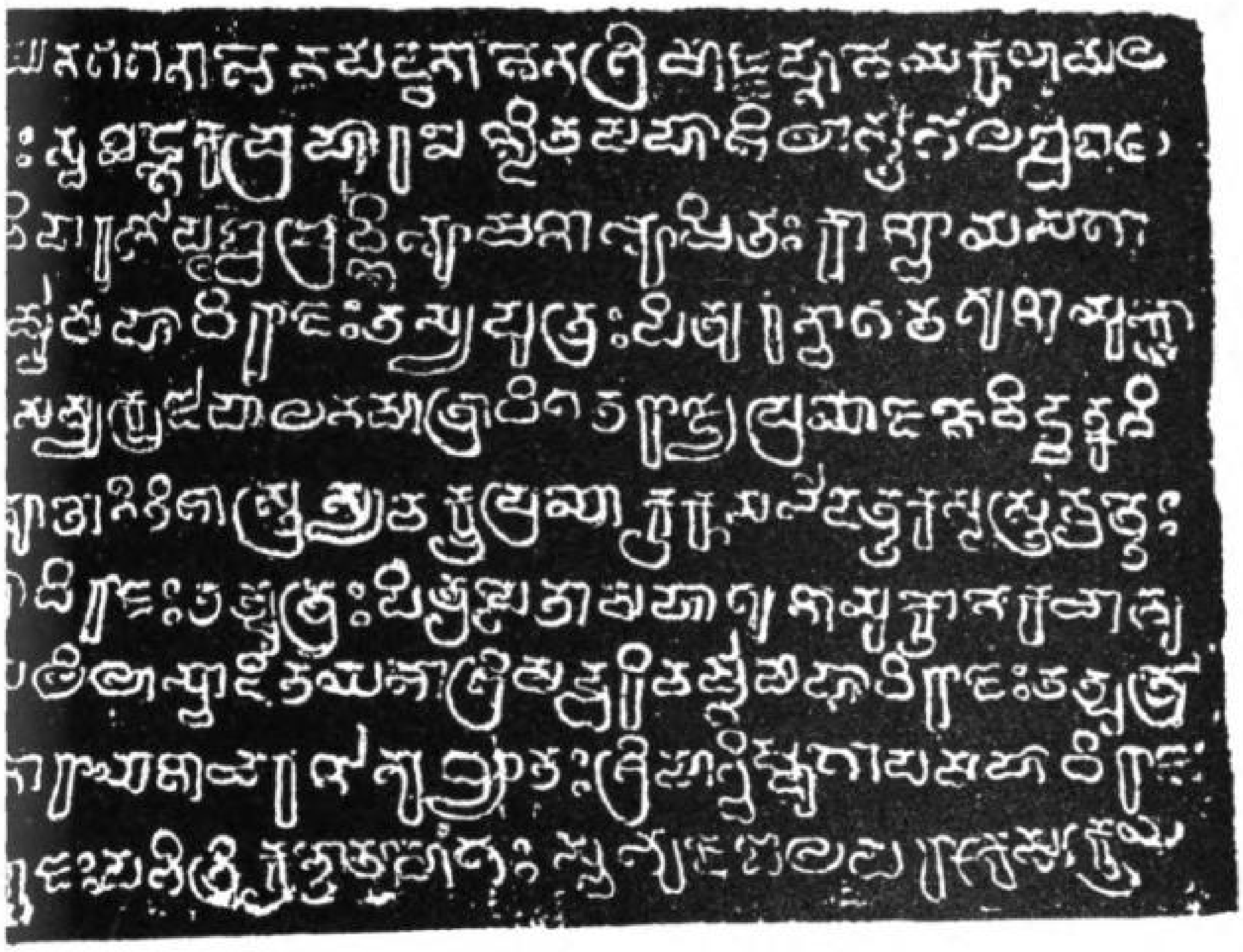
Fifth plate : Second side





LATES OF MĀRASIMHA, ŚAKA 719



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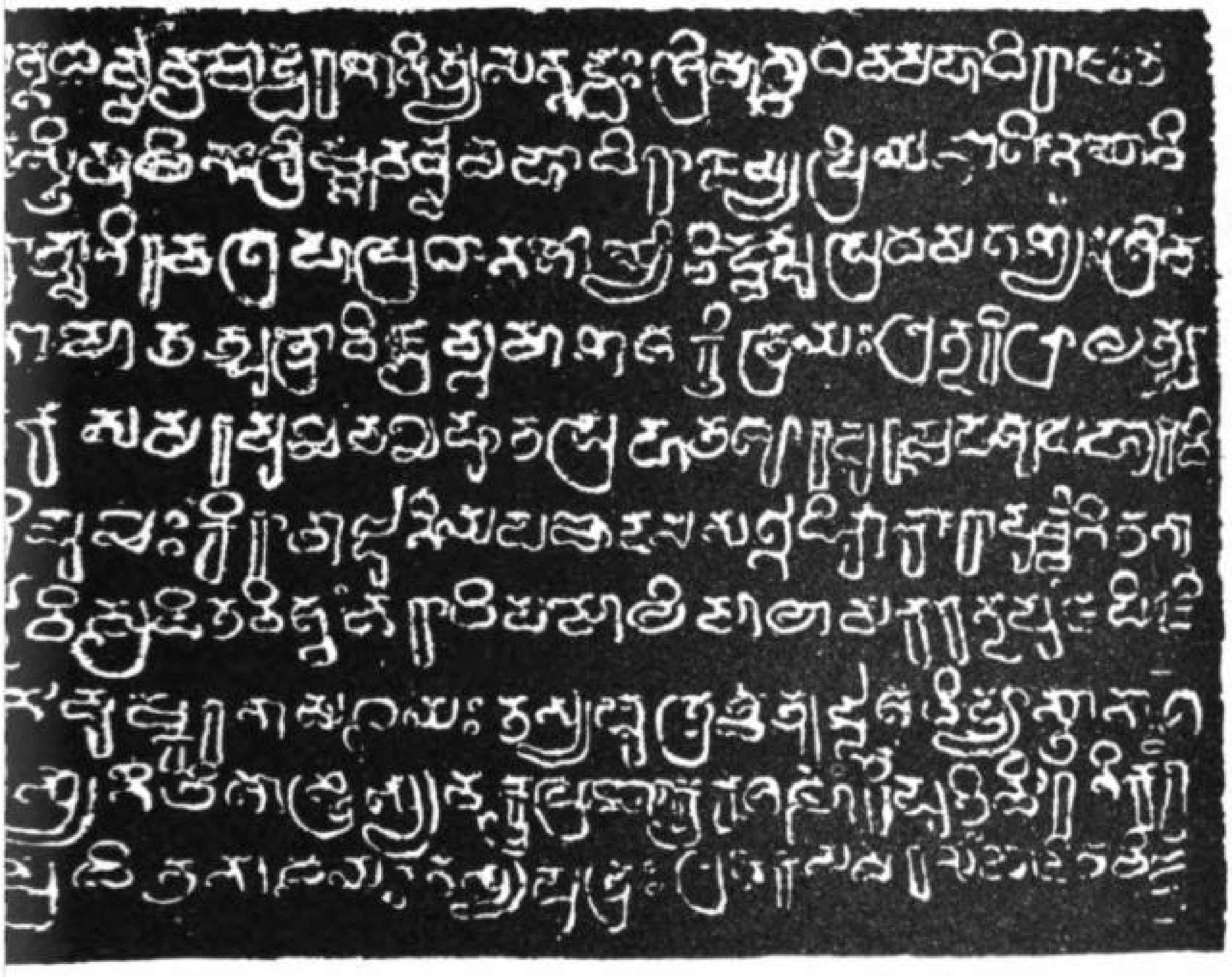

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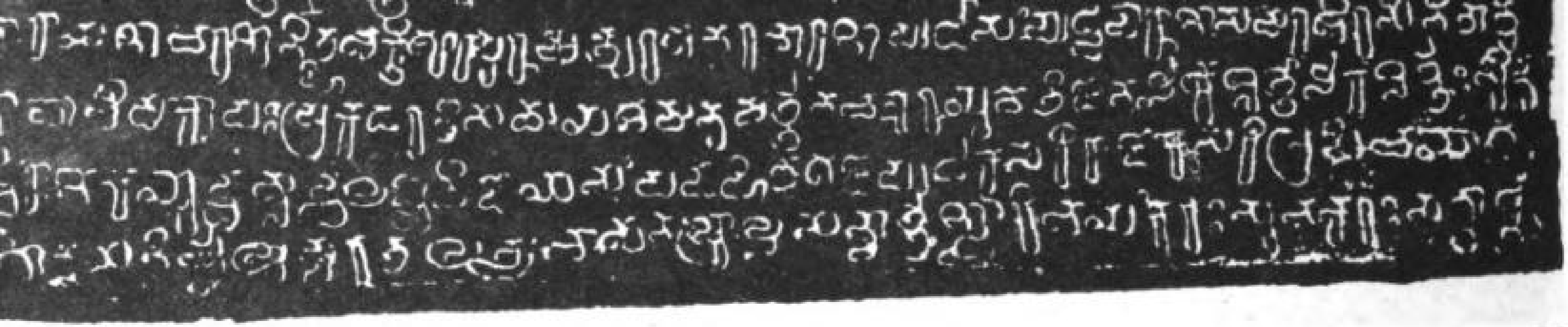

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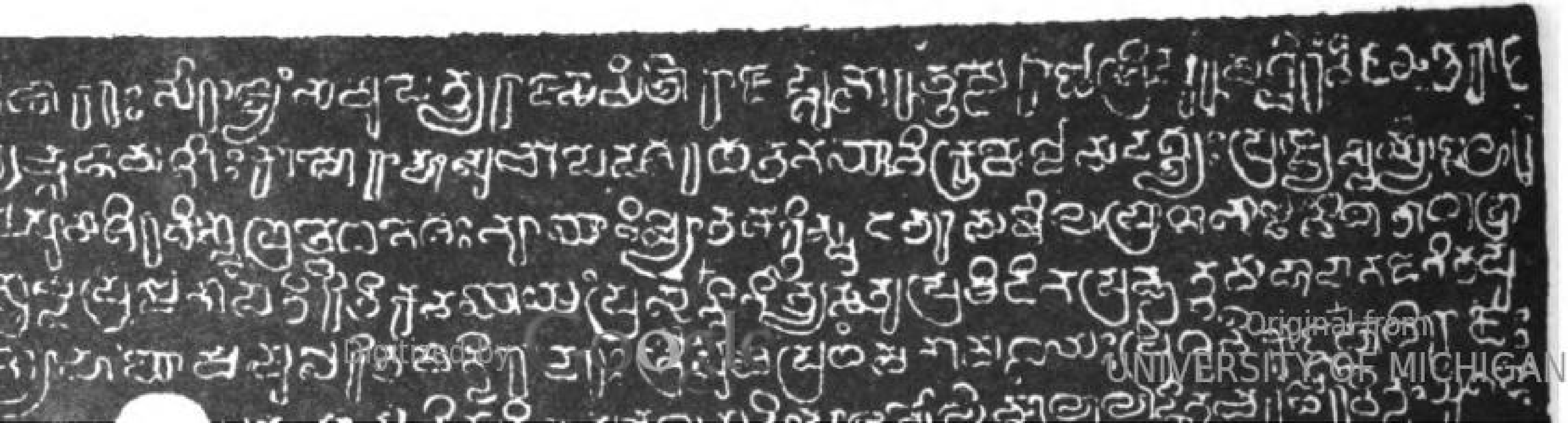

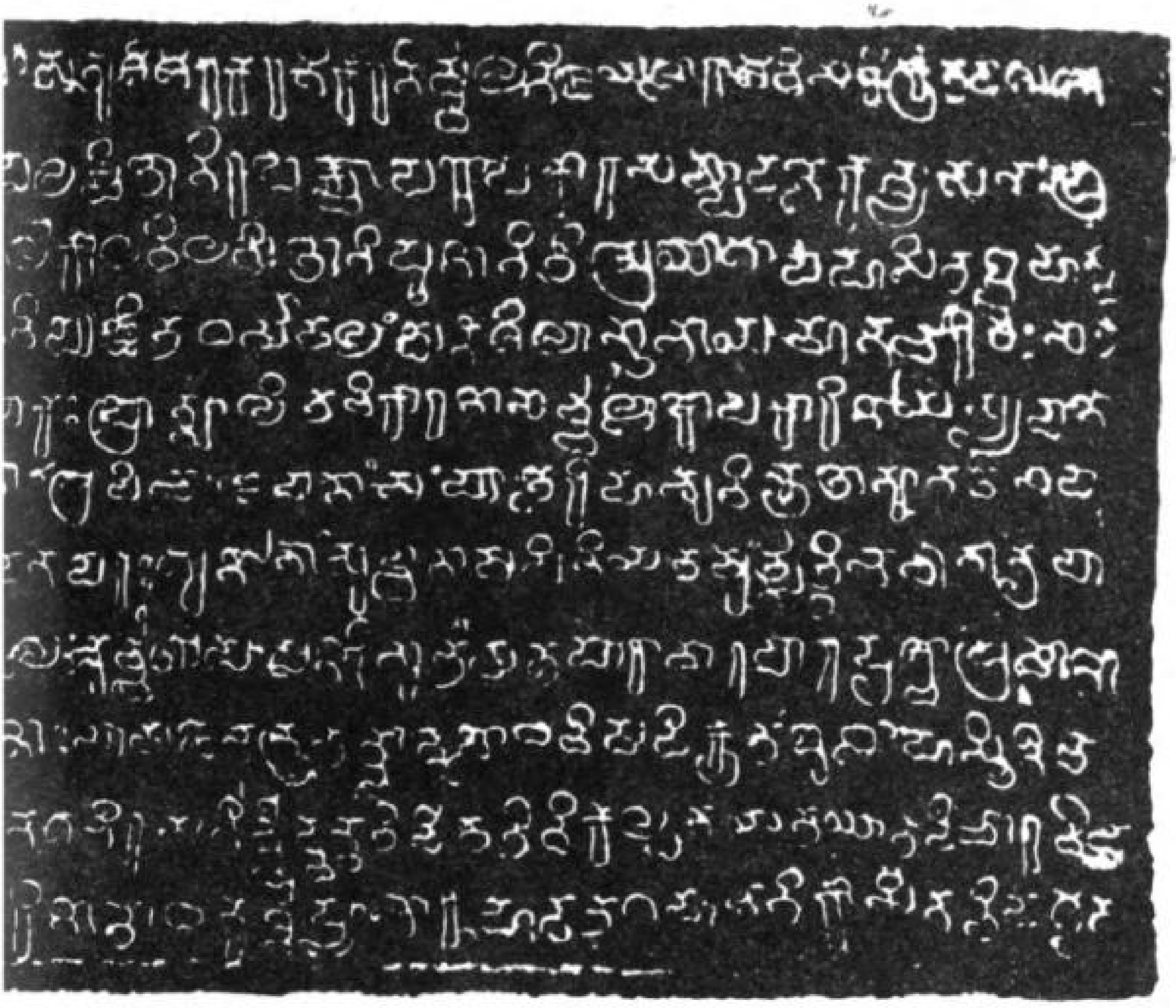

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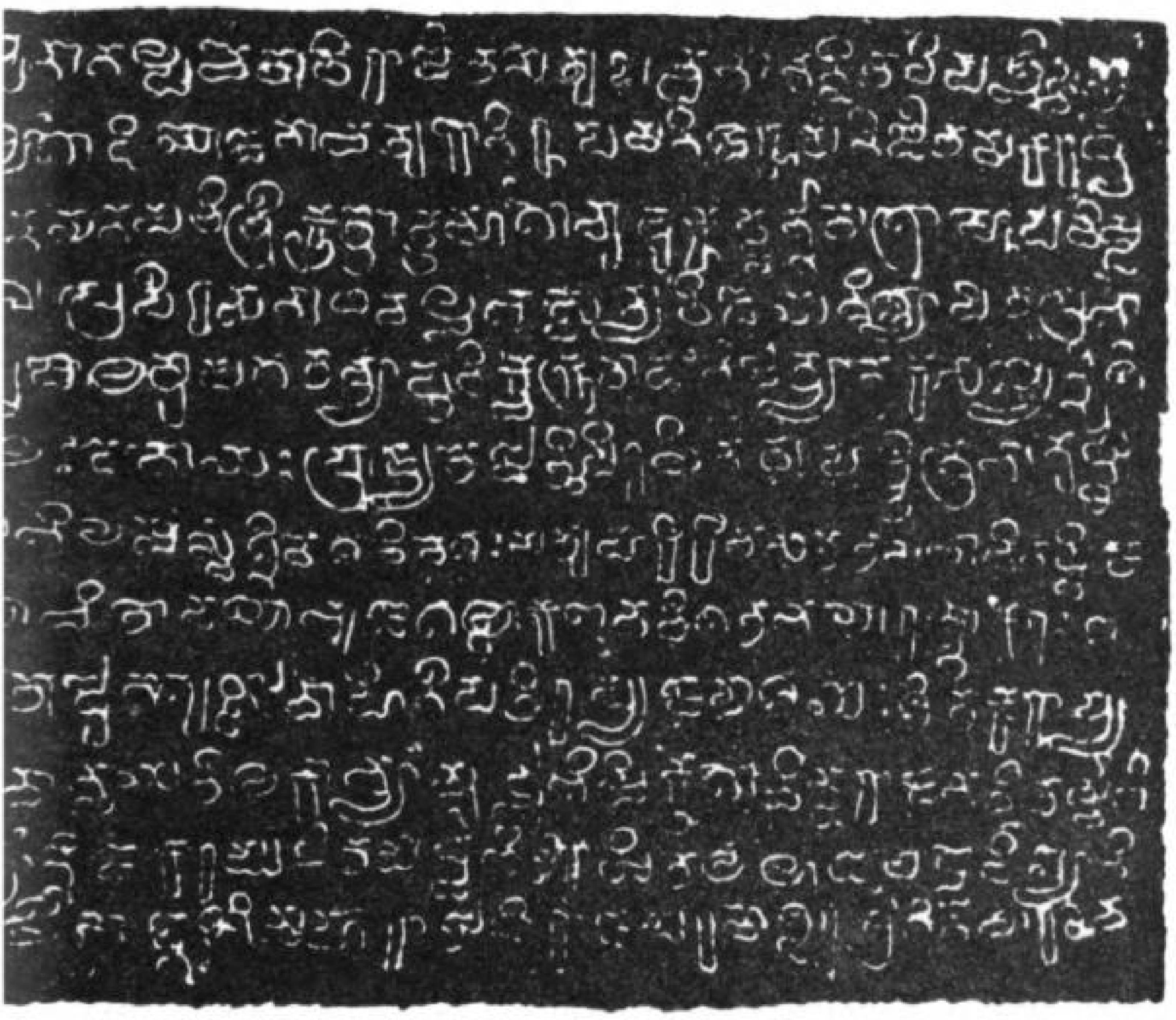

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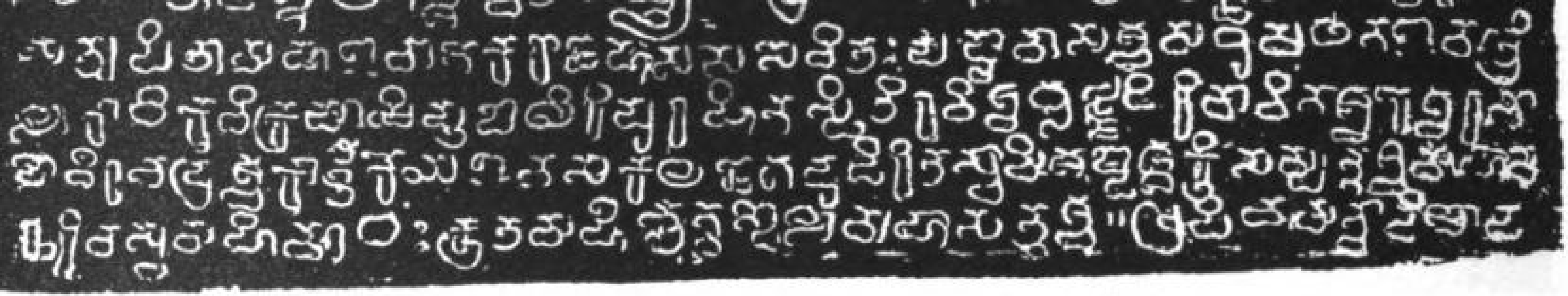

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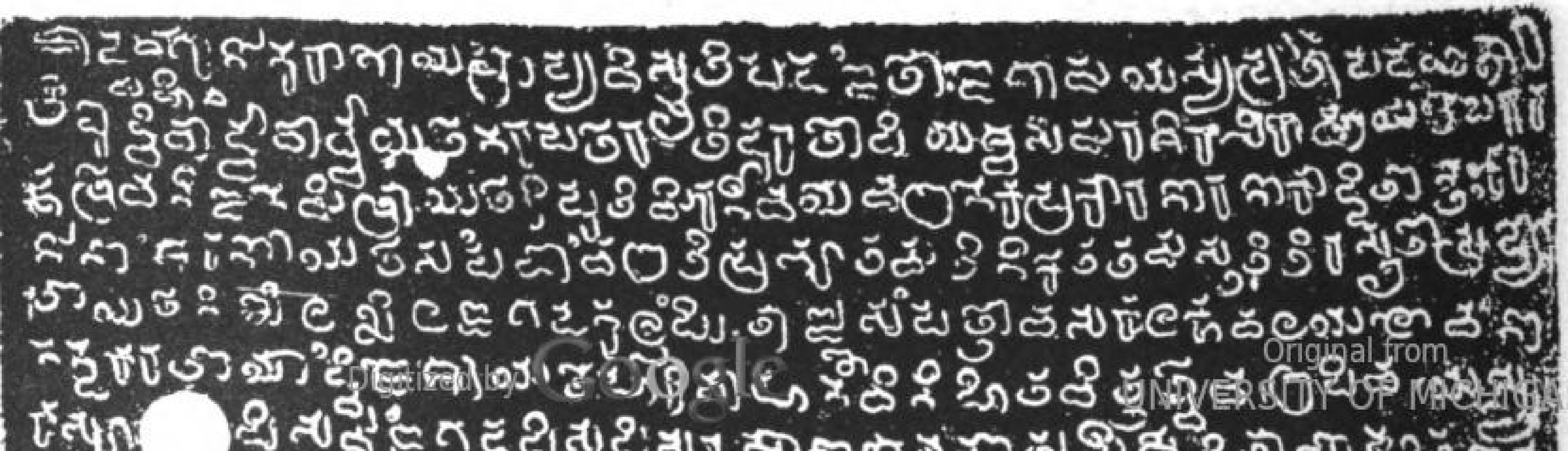

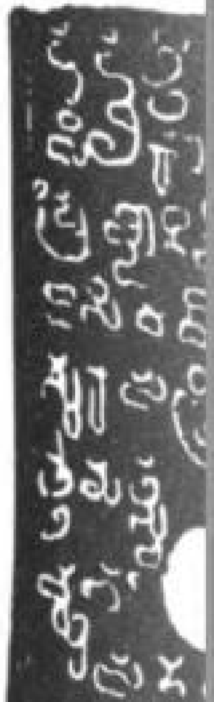

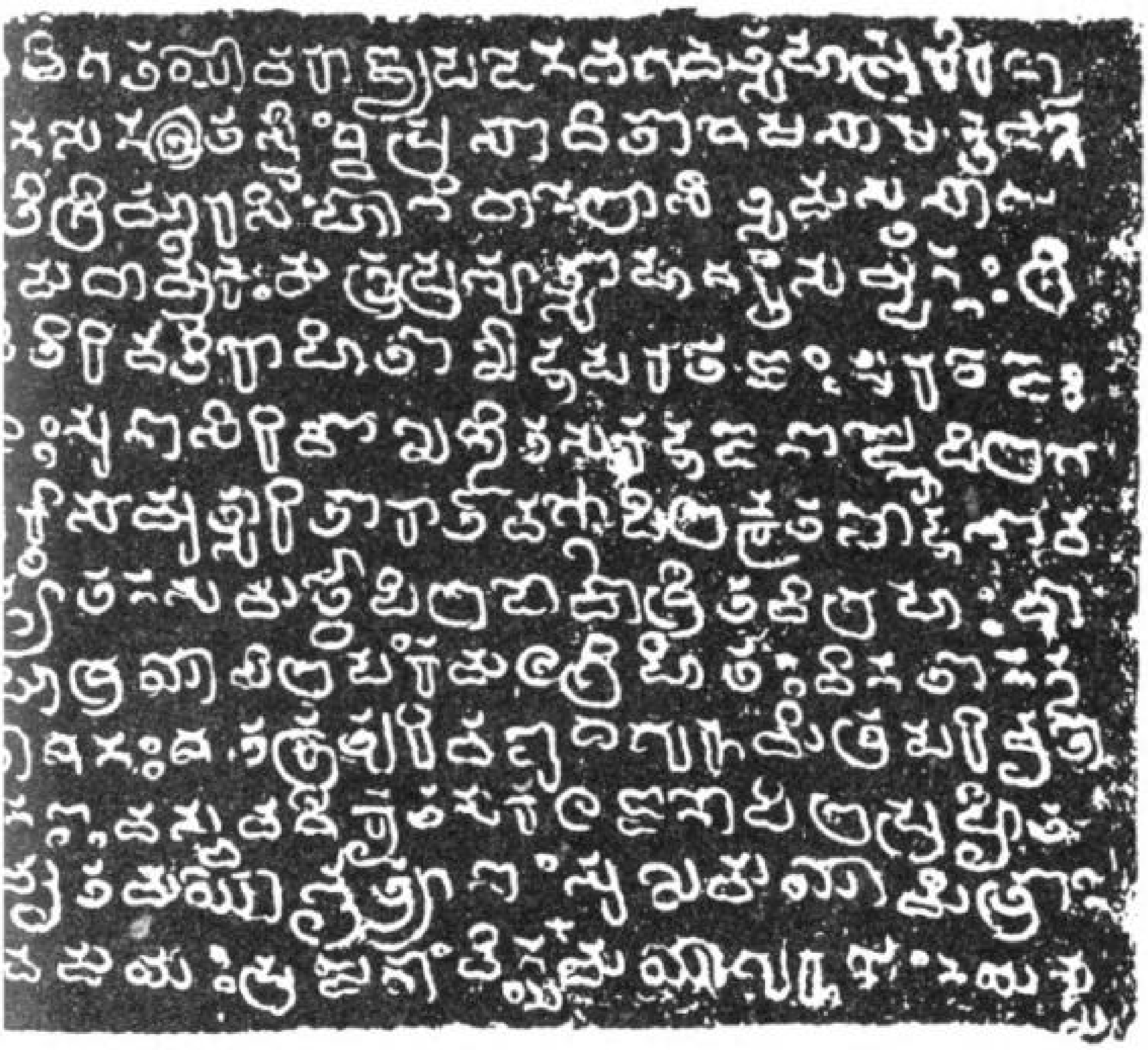

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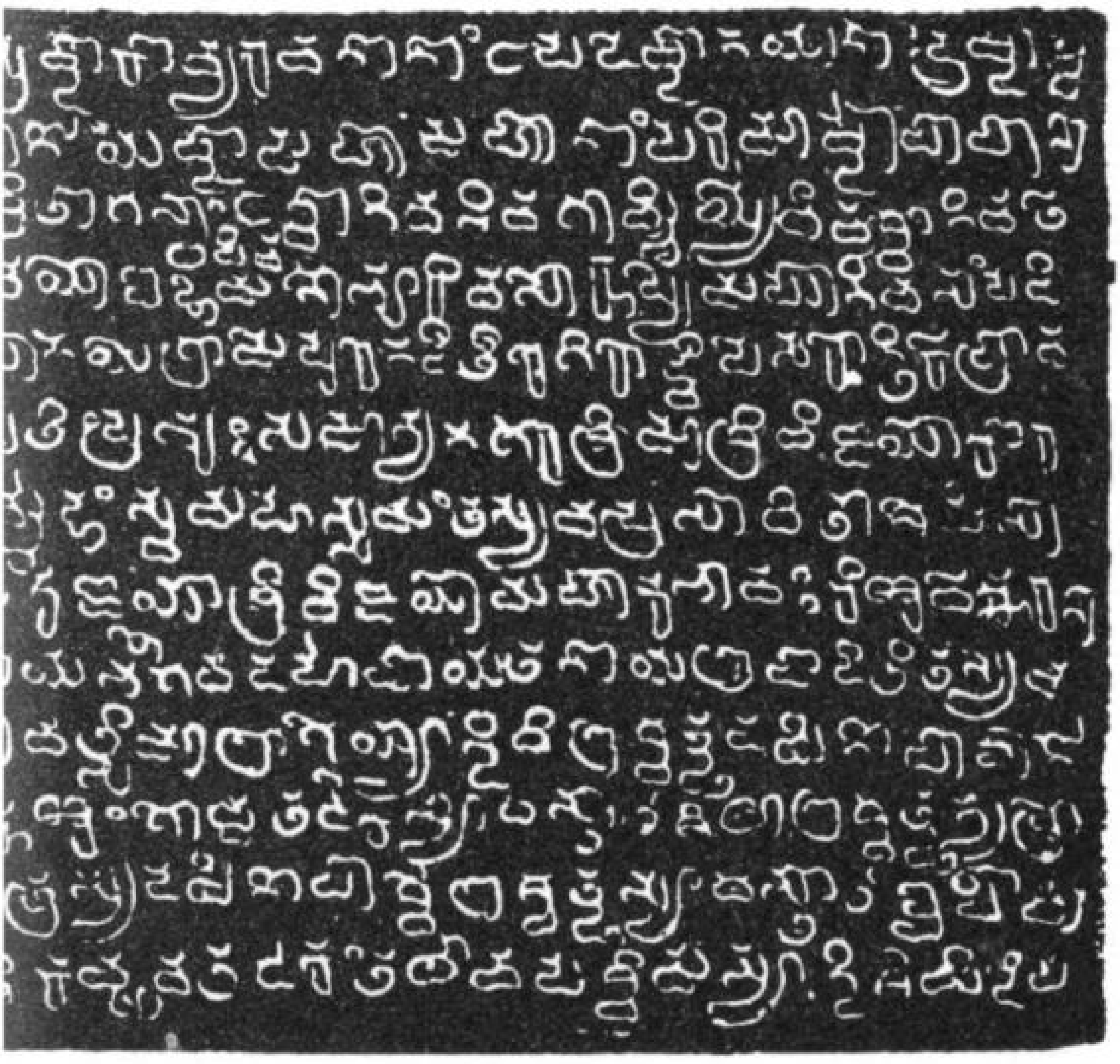

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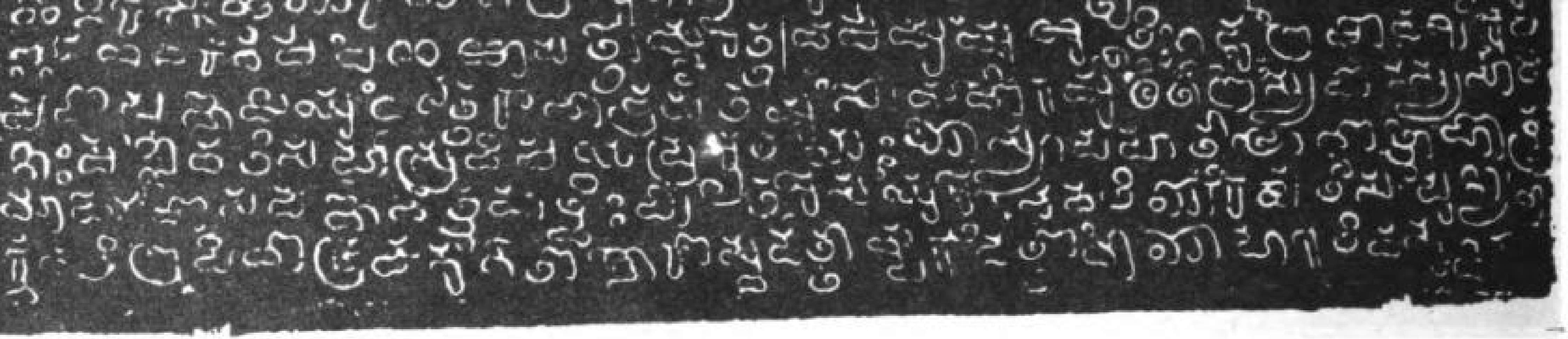

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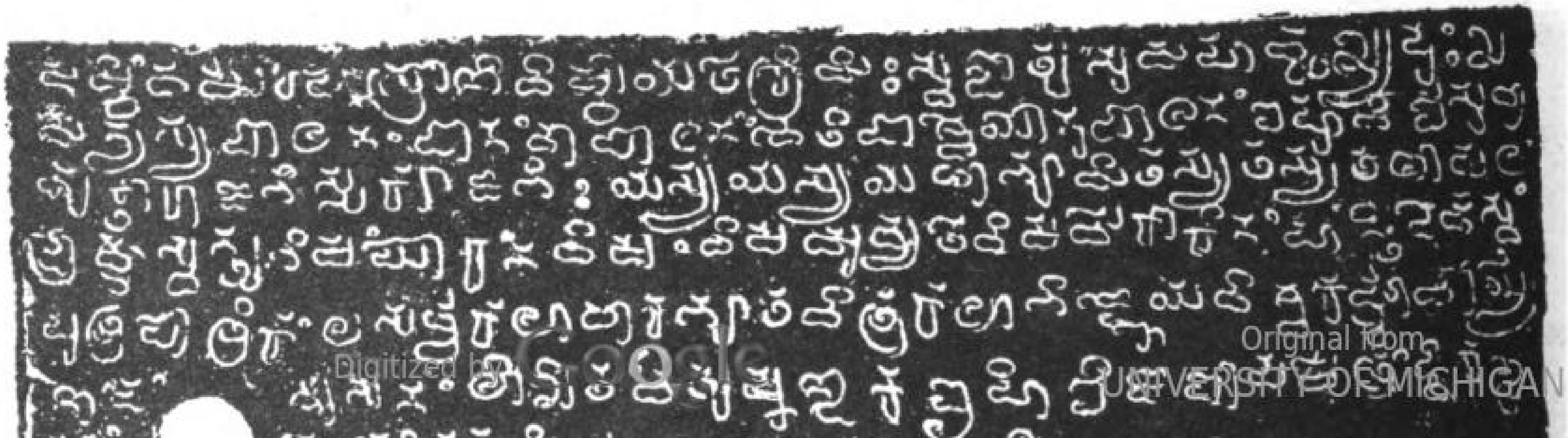
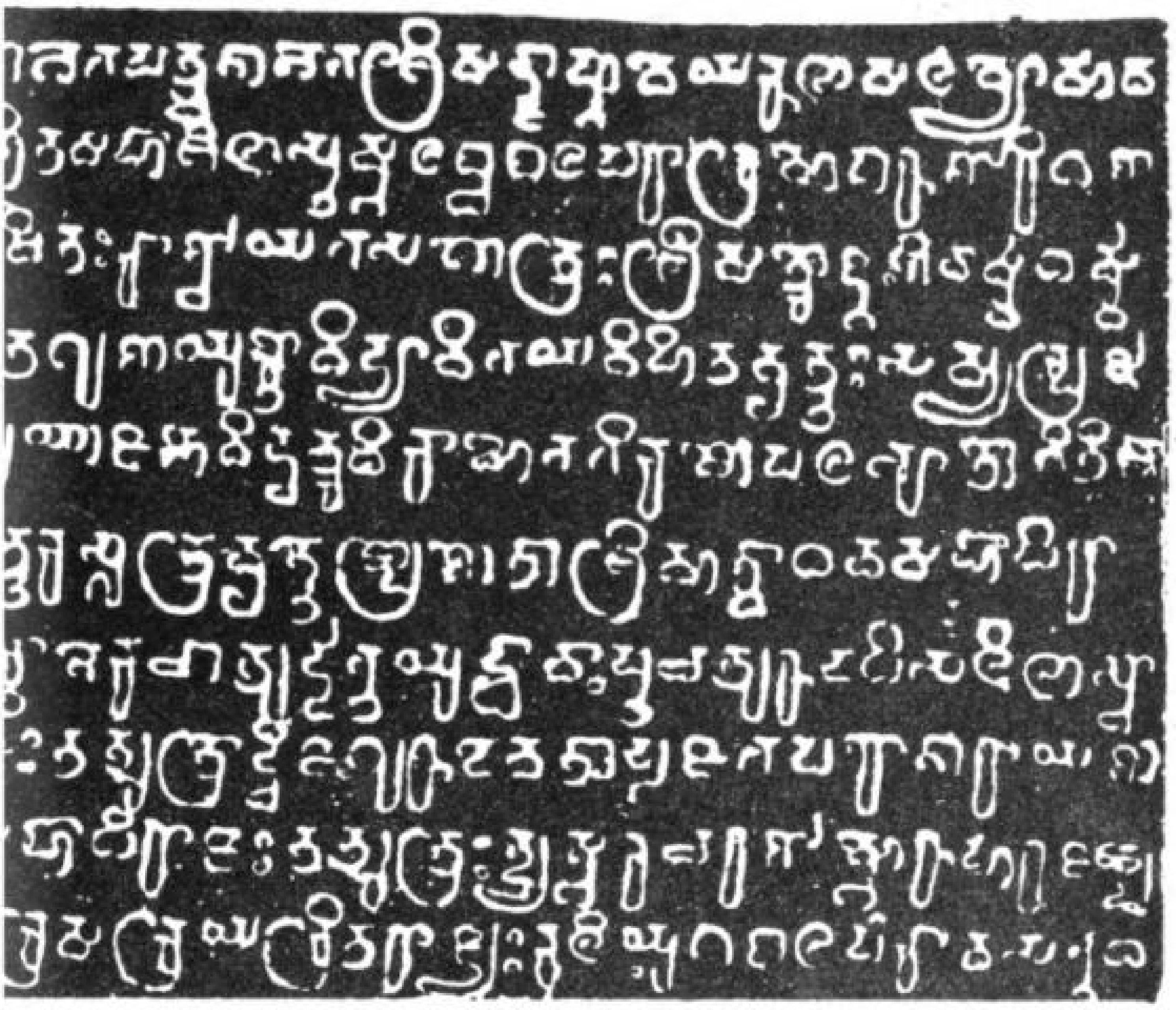


VARĀJA MĀRASIṀHA, YEAR 3,
AKA 721



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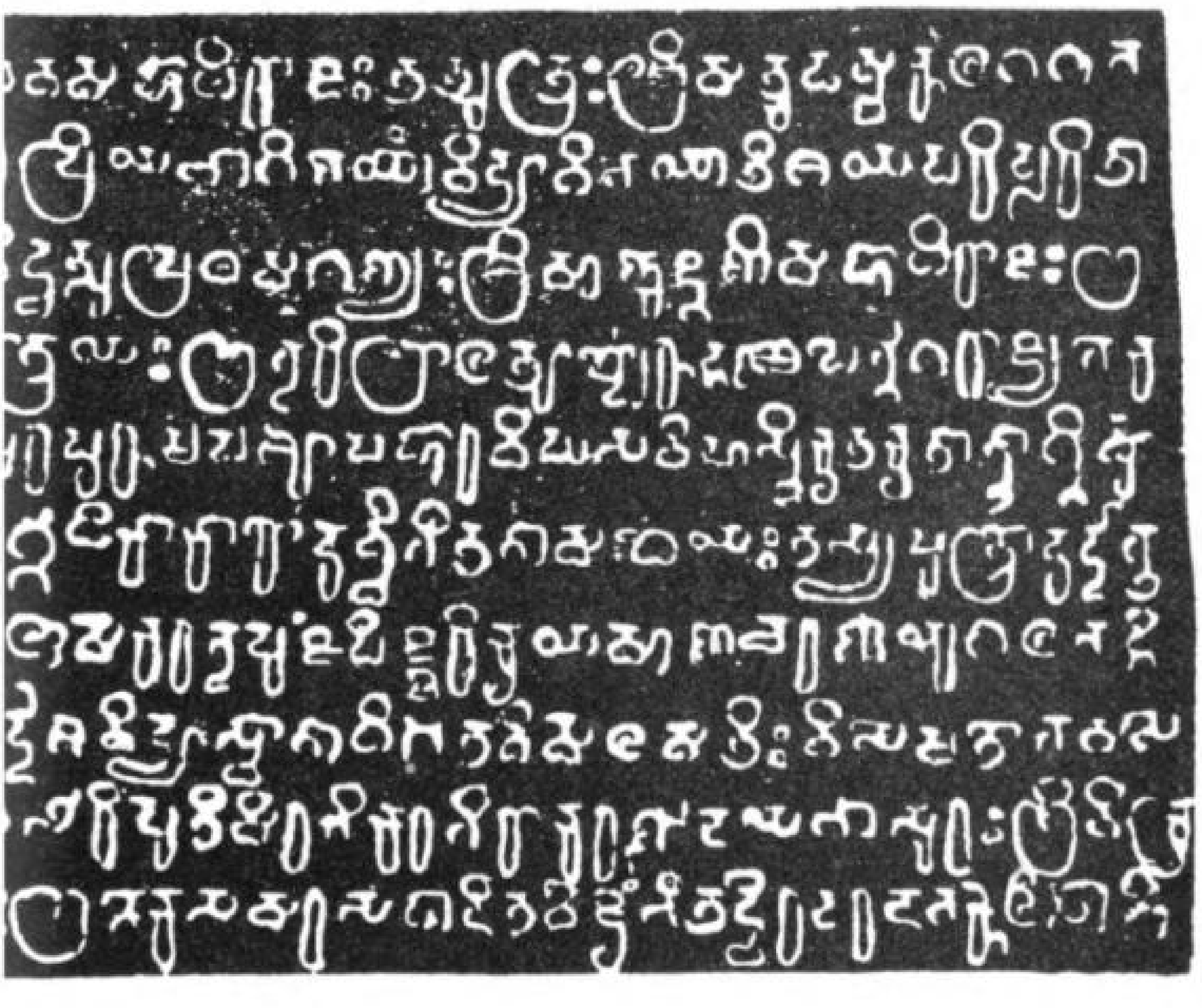

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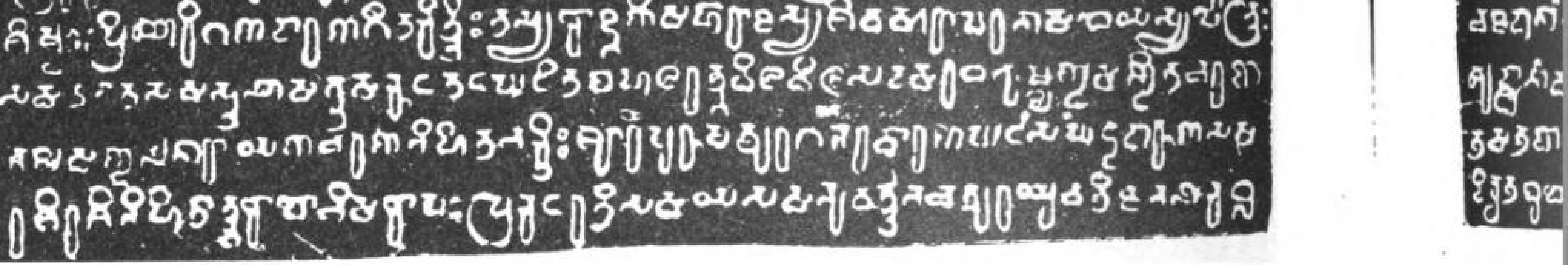

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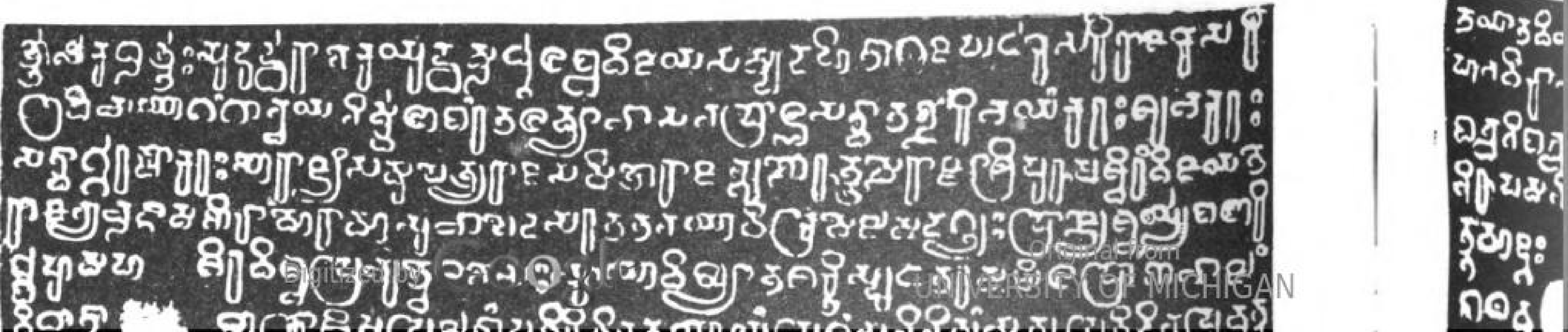

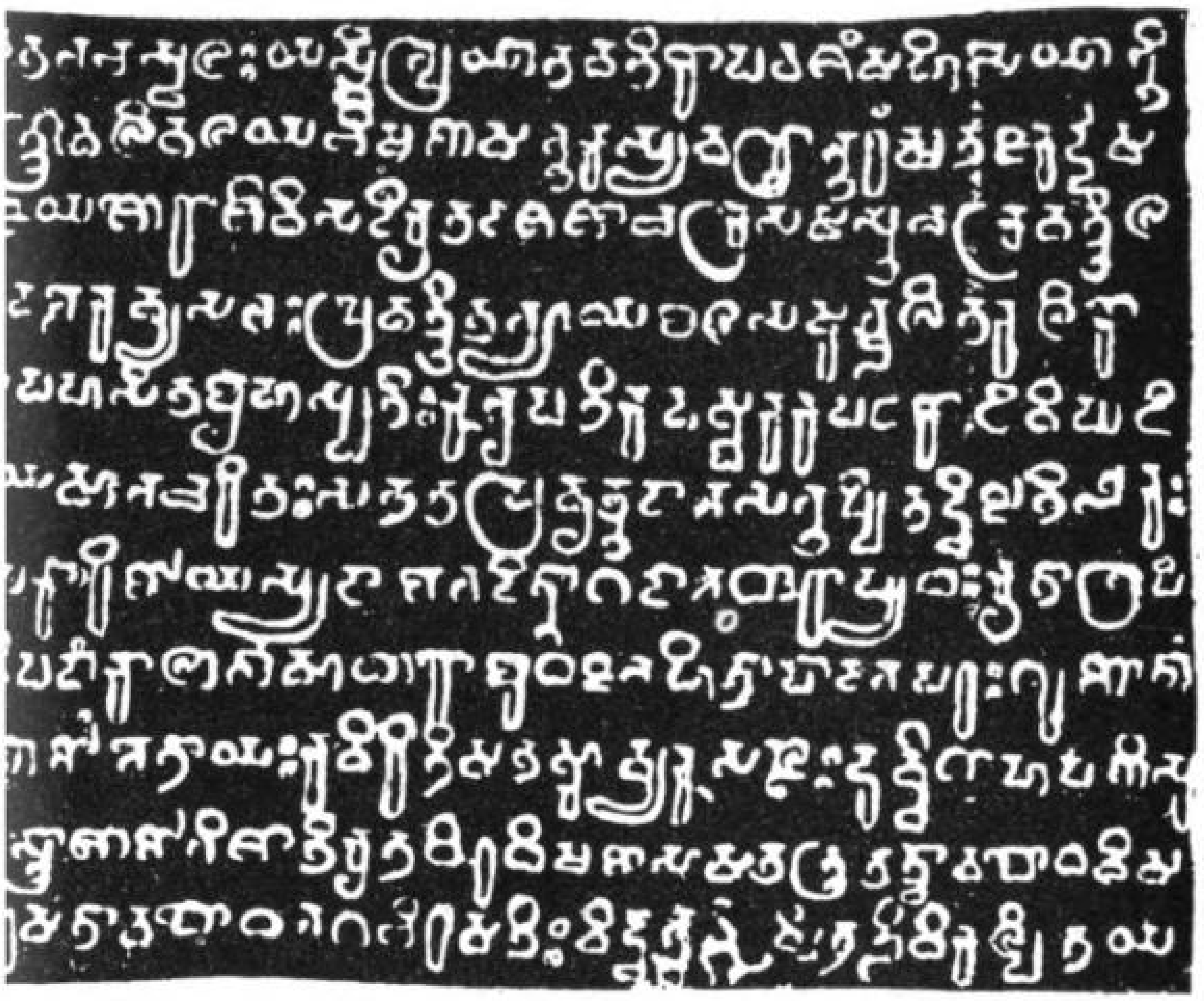

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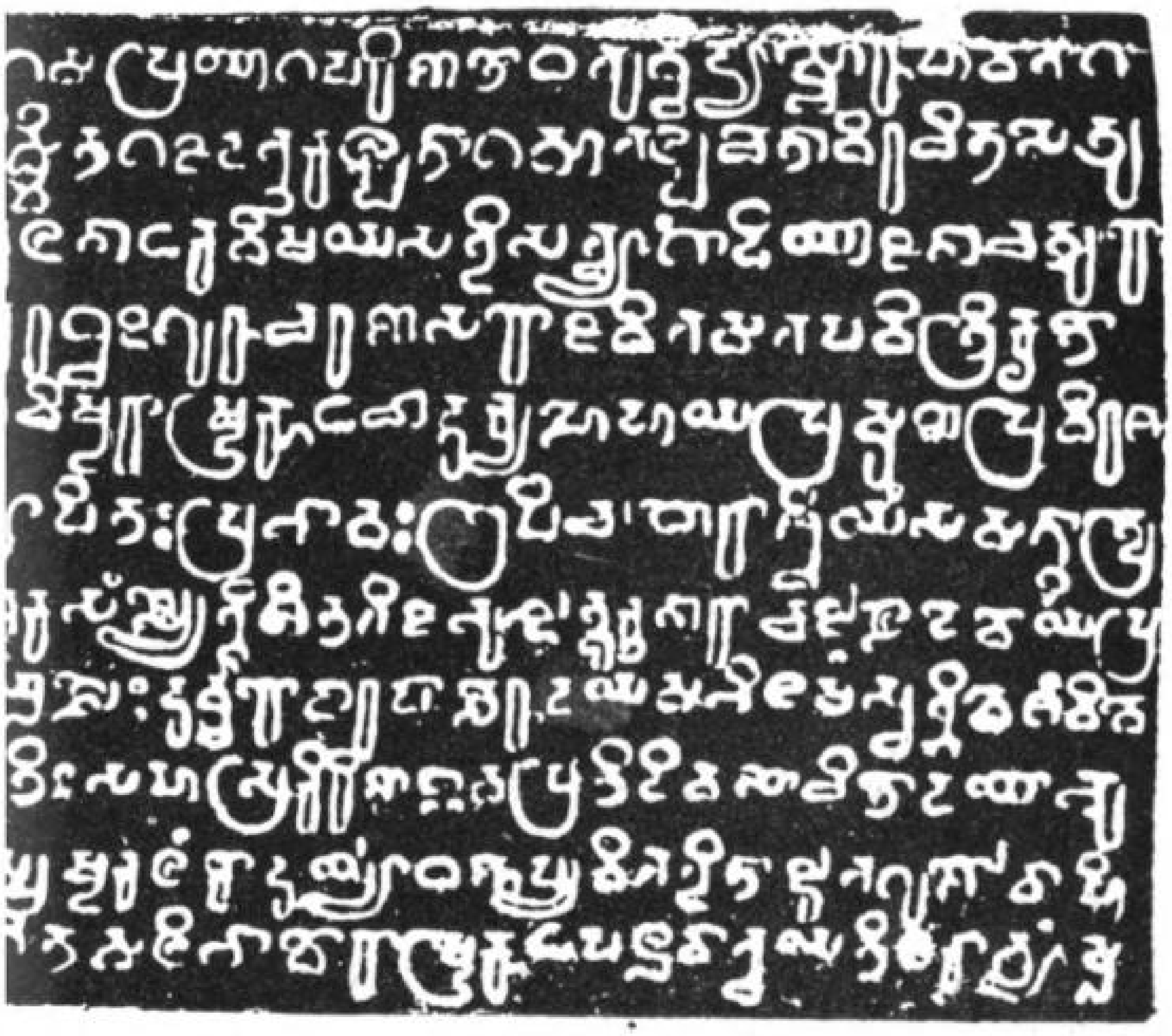

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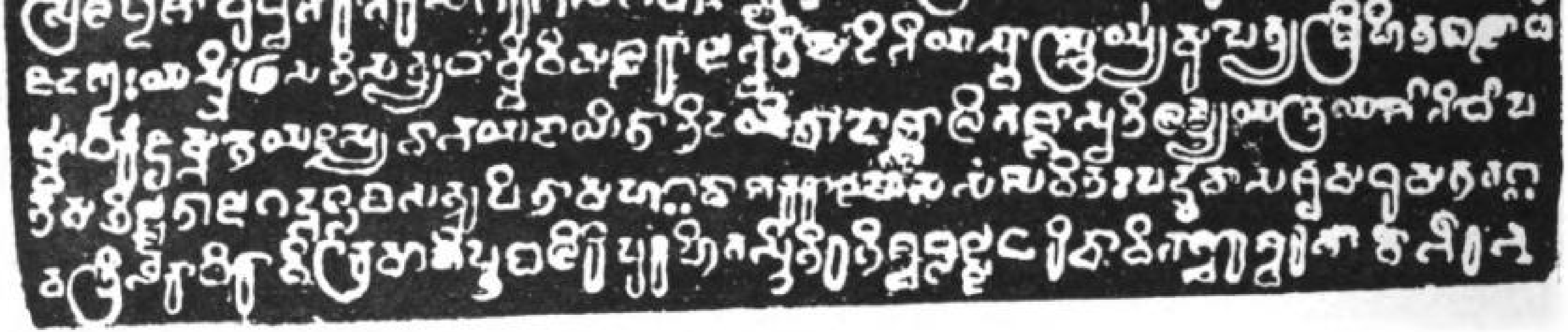

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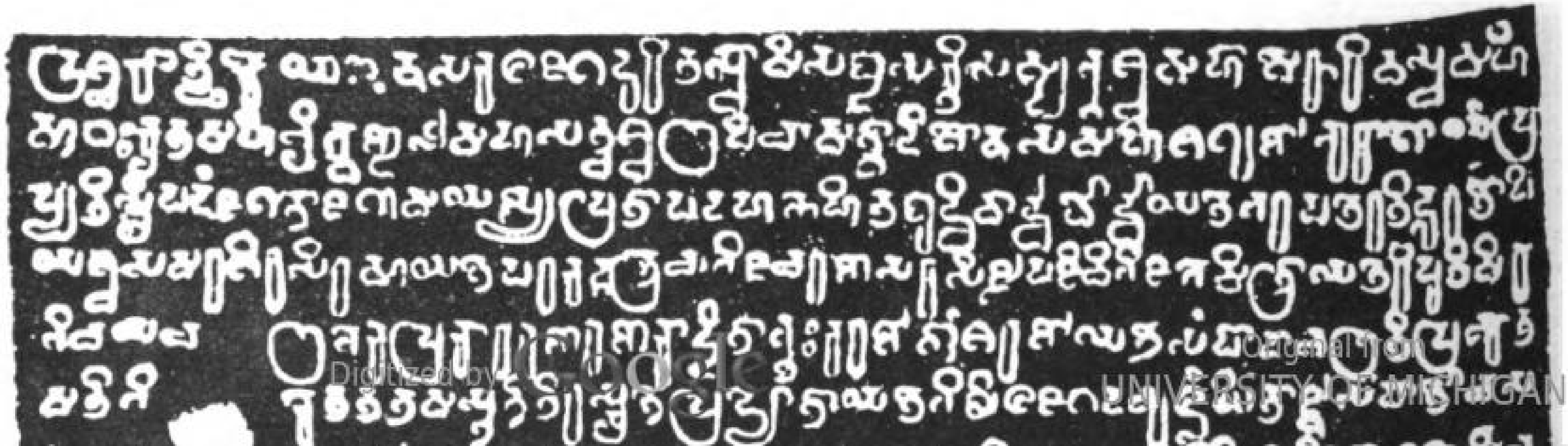

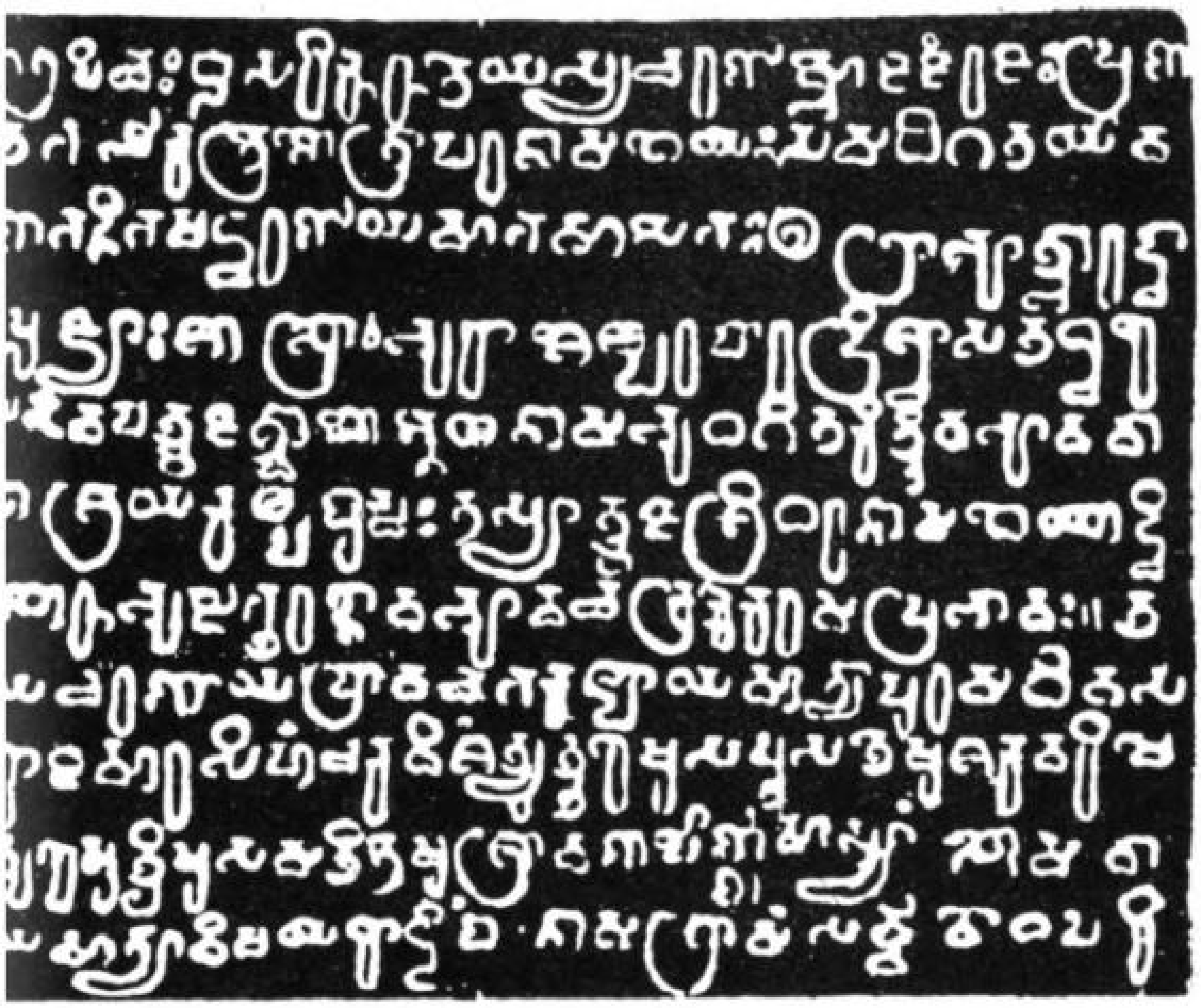

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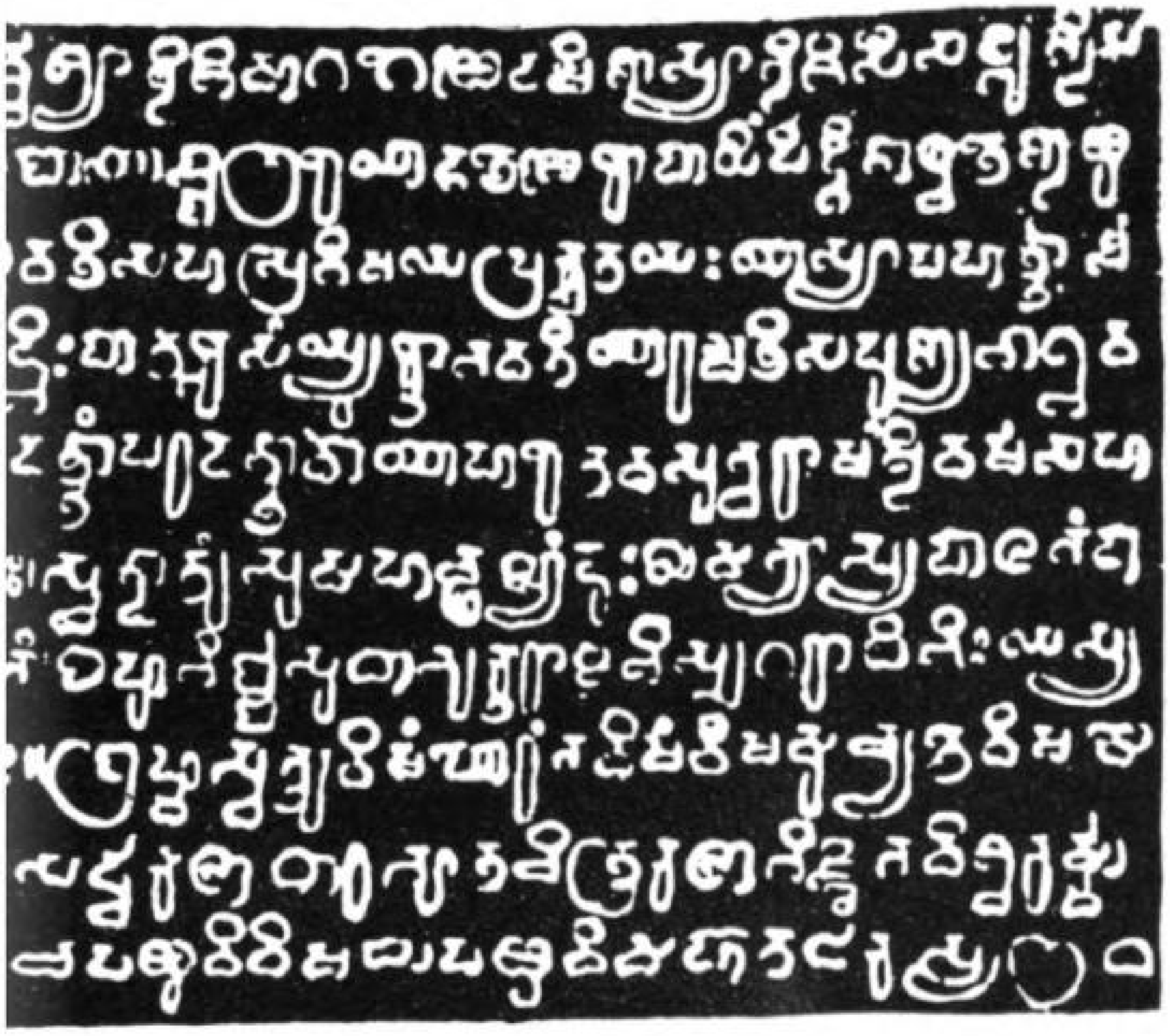

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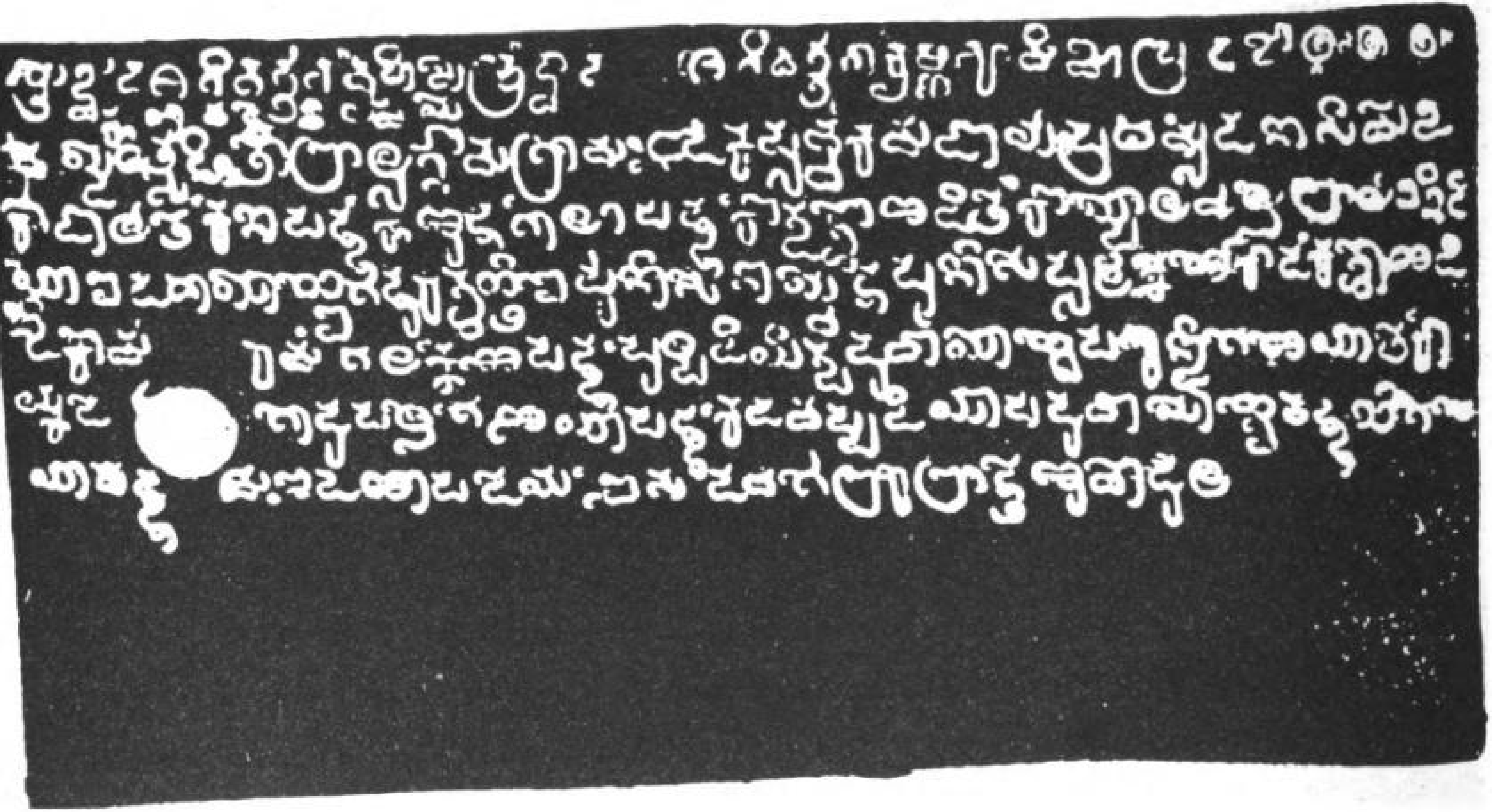
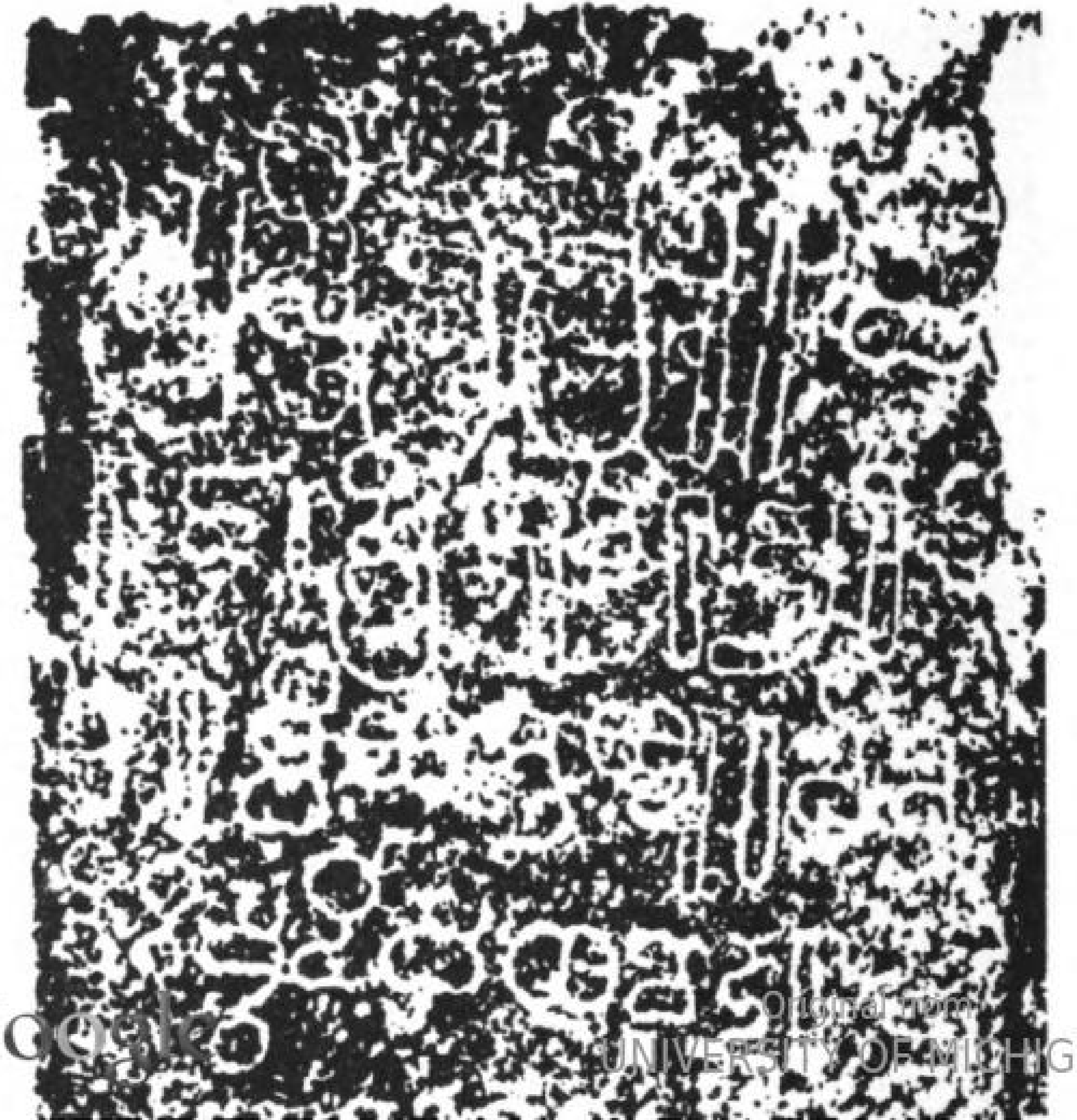


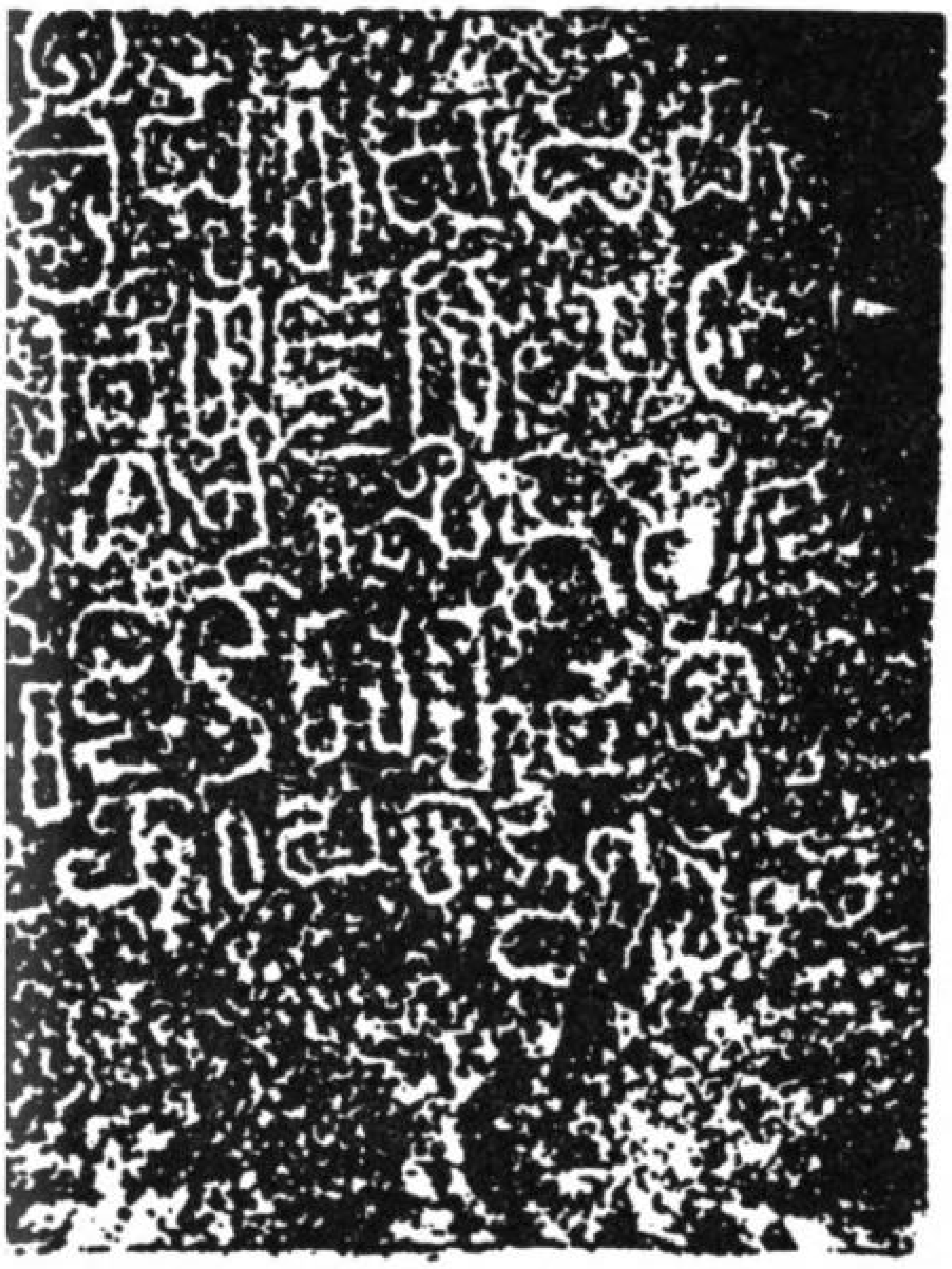
Sixth plate · Second side

ON OF ŚRĪPURUṢA, ŚAKA 722



o. 52. AGARA INSCRIPTION.
OF ŚRĪPURUṢA

NSCRIPTION OF ŚRĪPURUṢA



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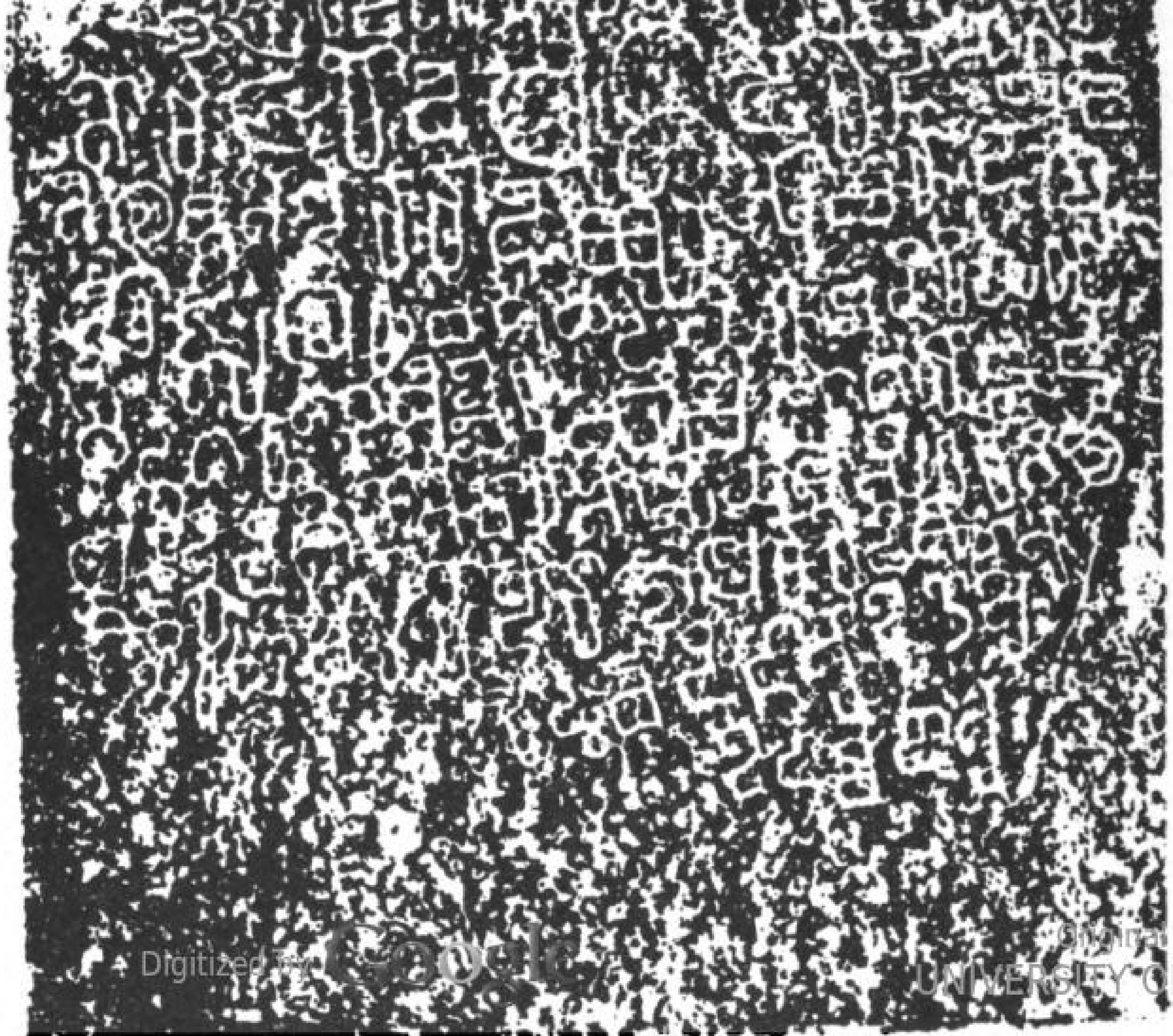
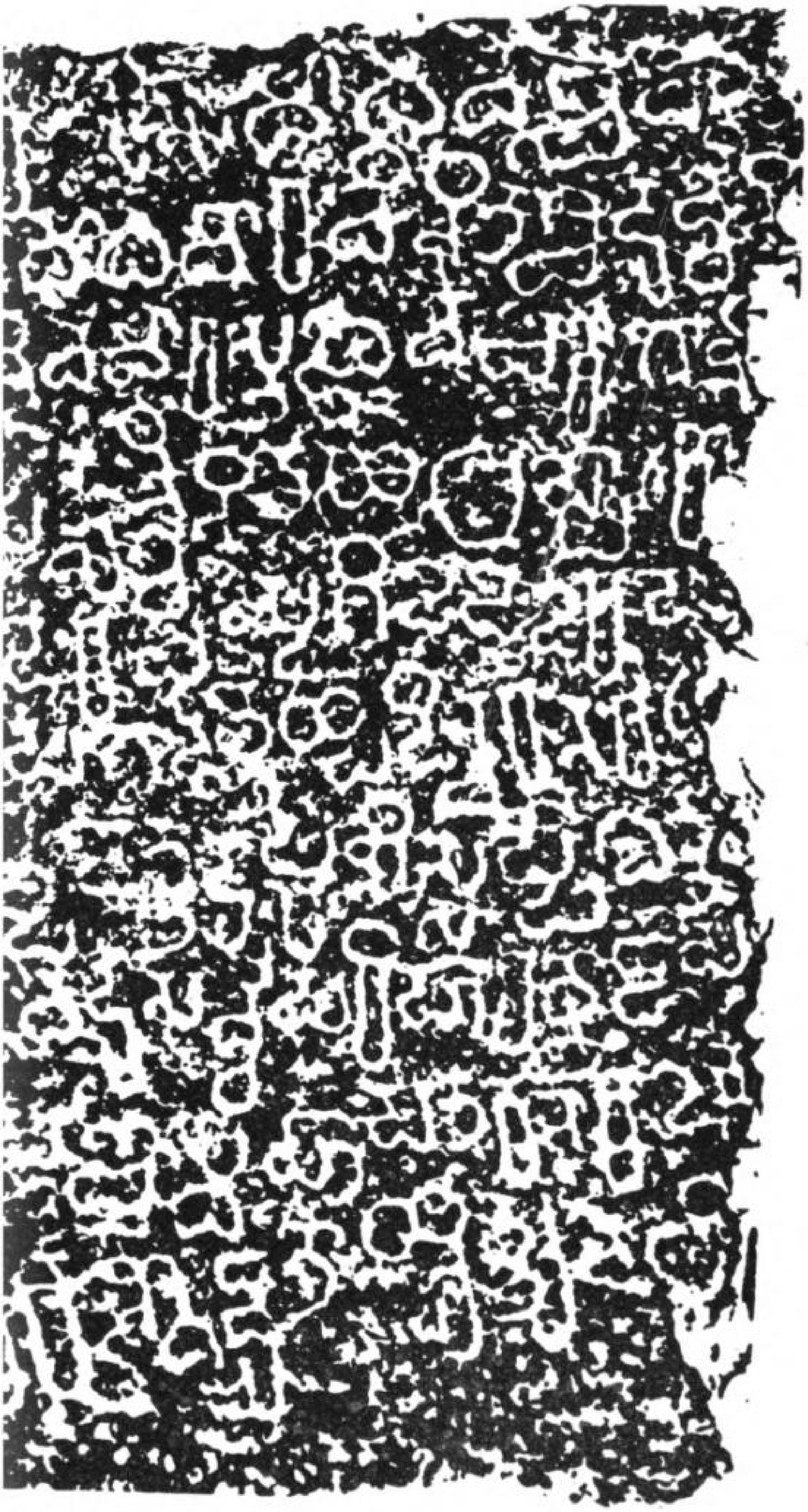
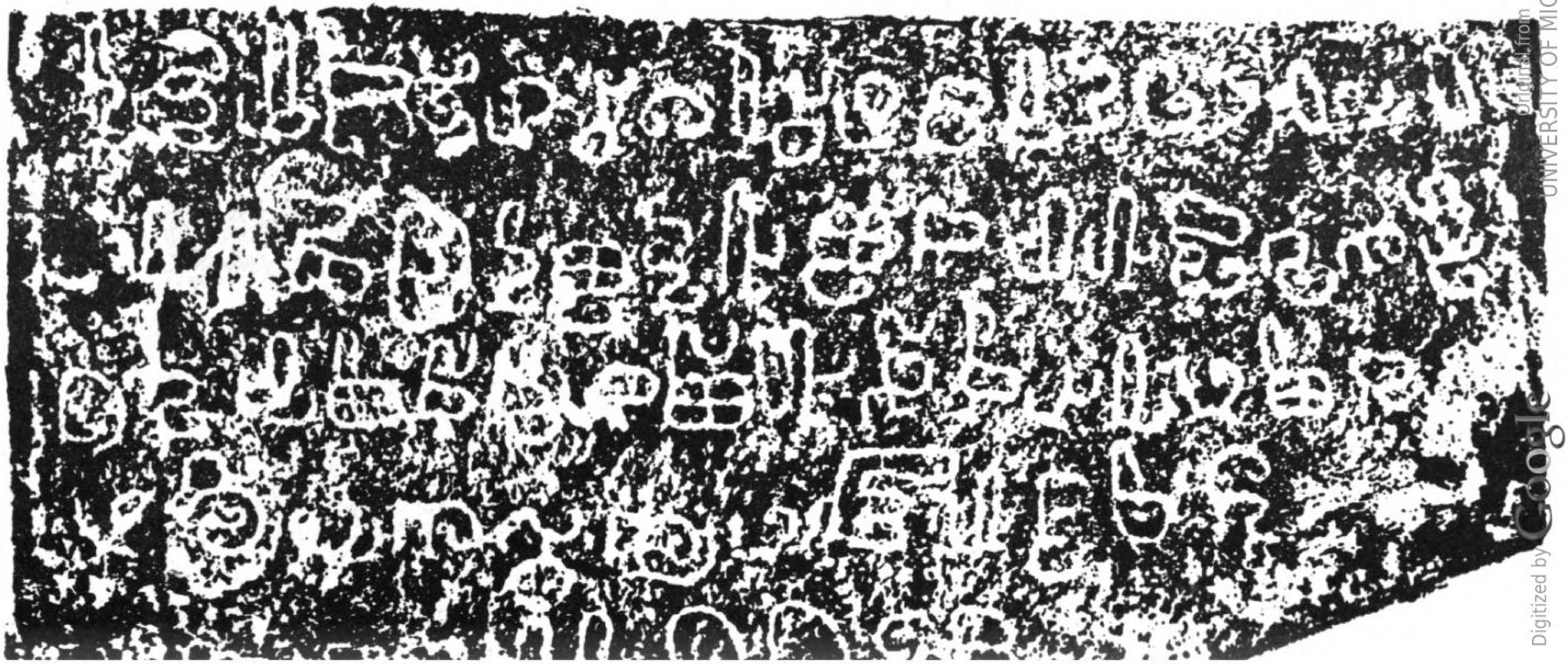


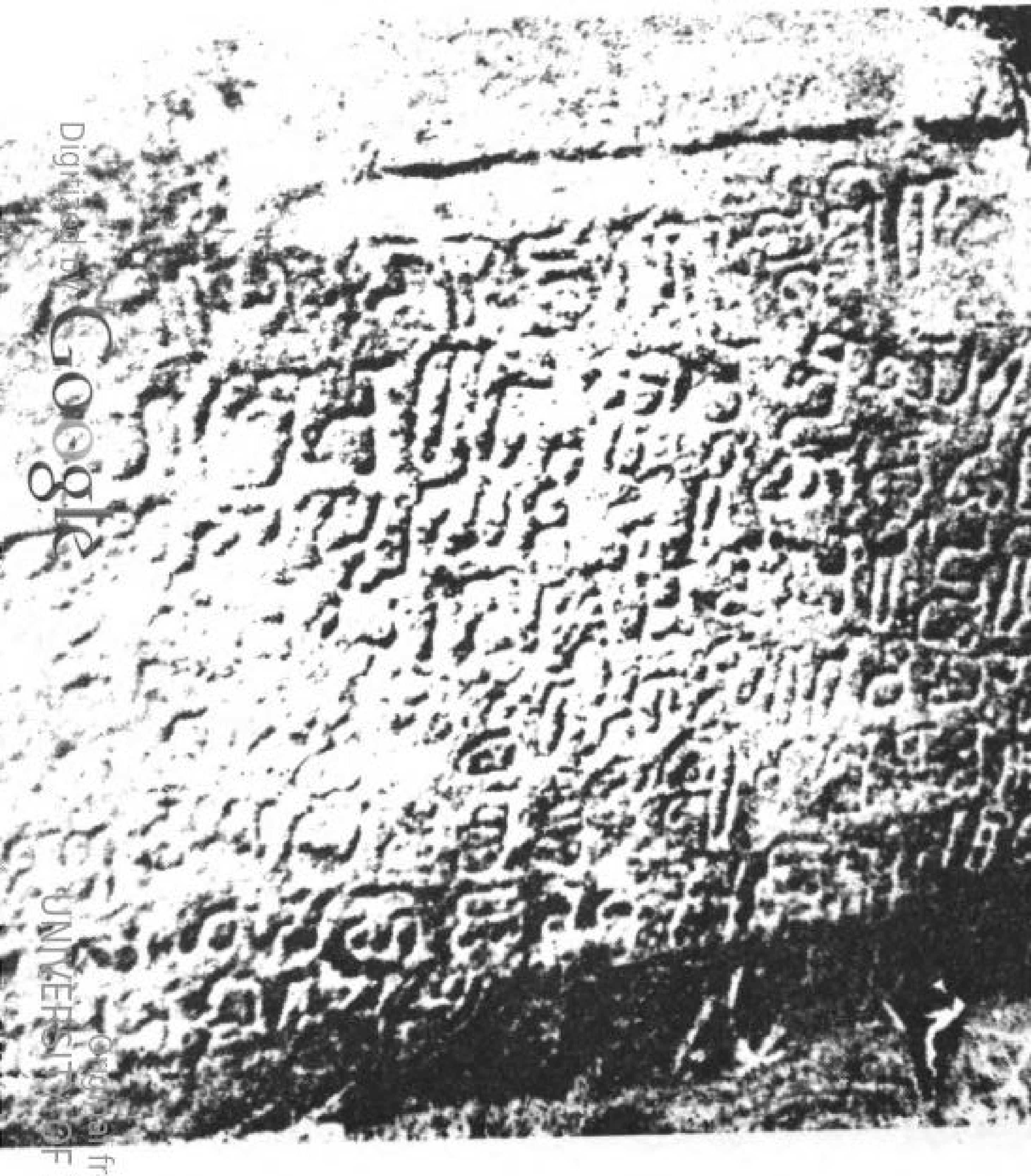
I INSCRIPTION OF ŚRĪPURUṢA

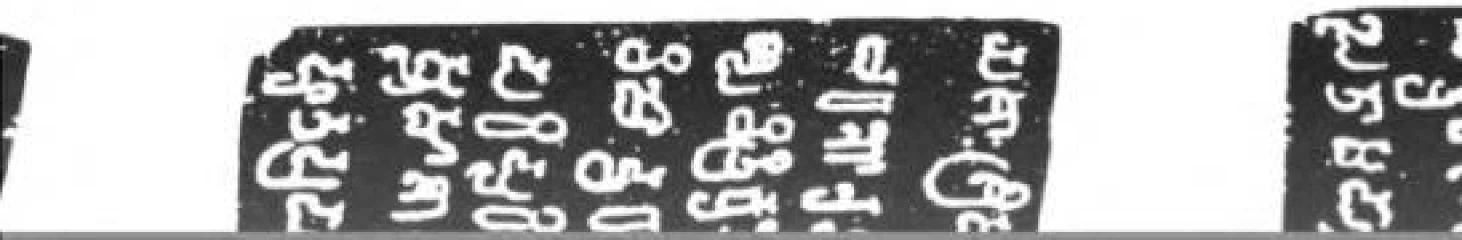


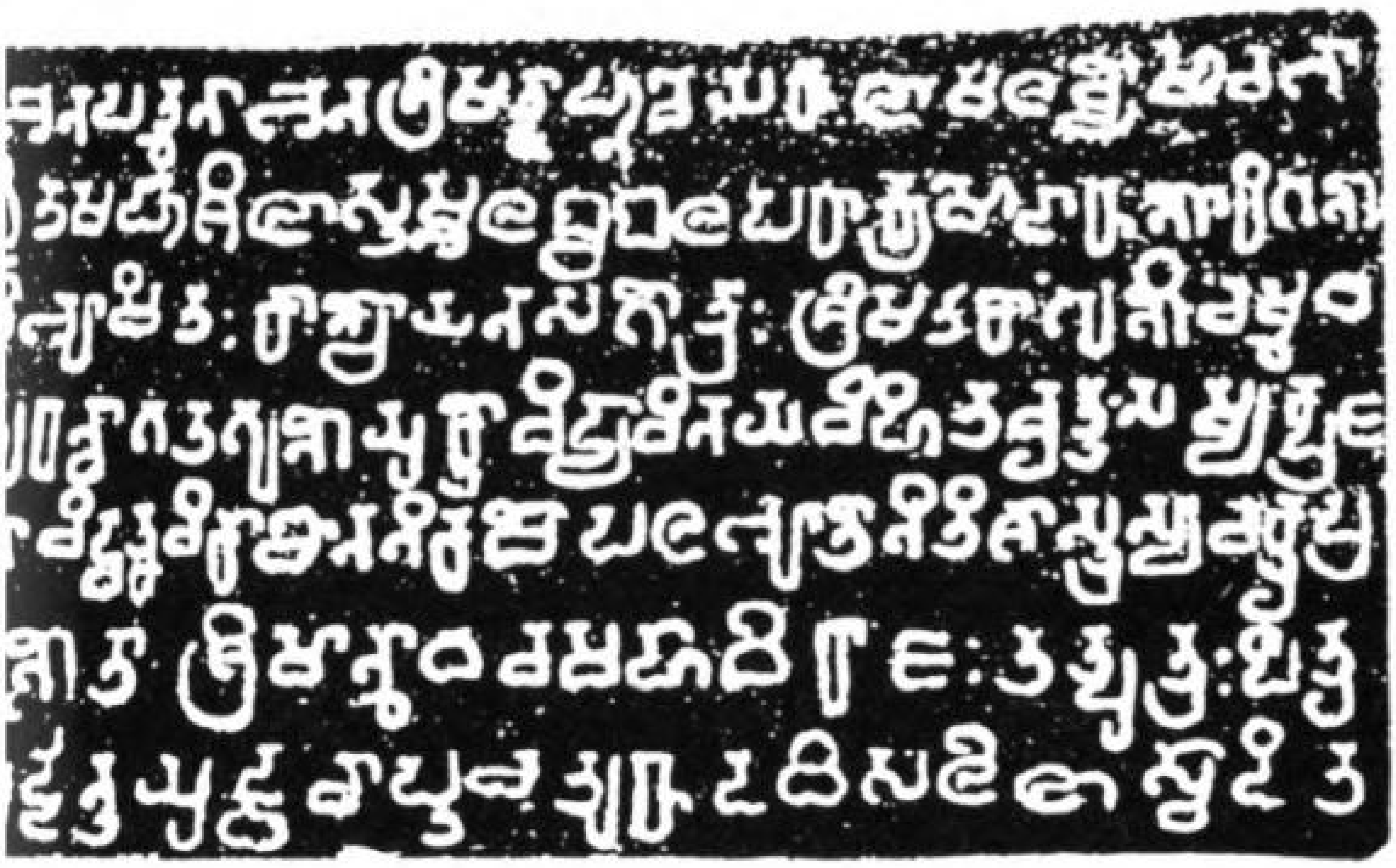
REGUNḌAGAL INSCRIPTION OF ŚRĪPURUṢA



HONNUḌIKE INSCRIPTION OF ŚRĪPURUṢA







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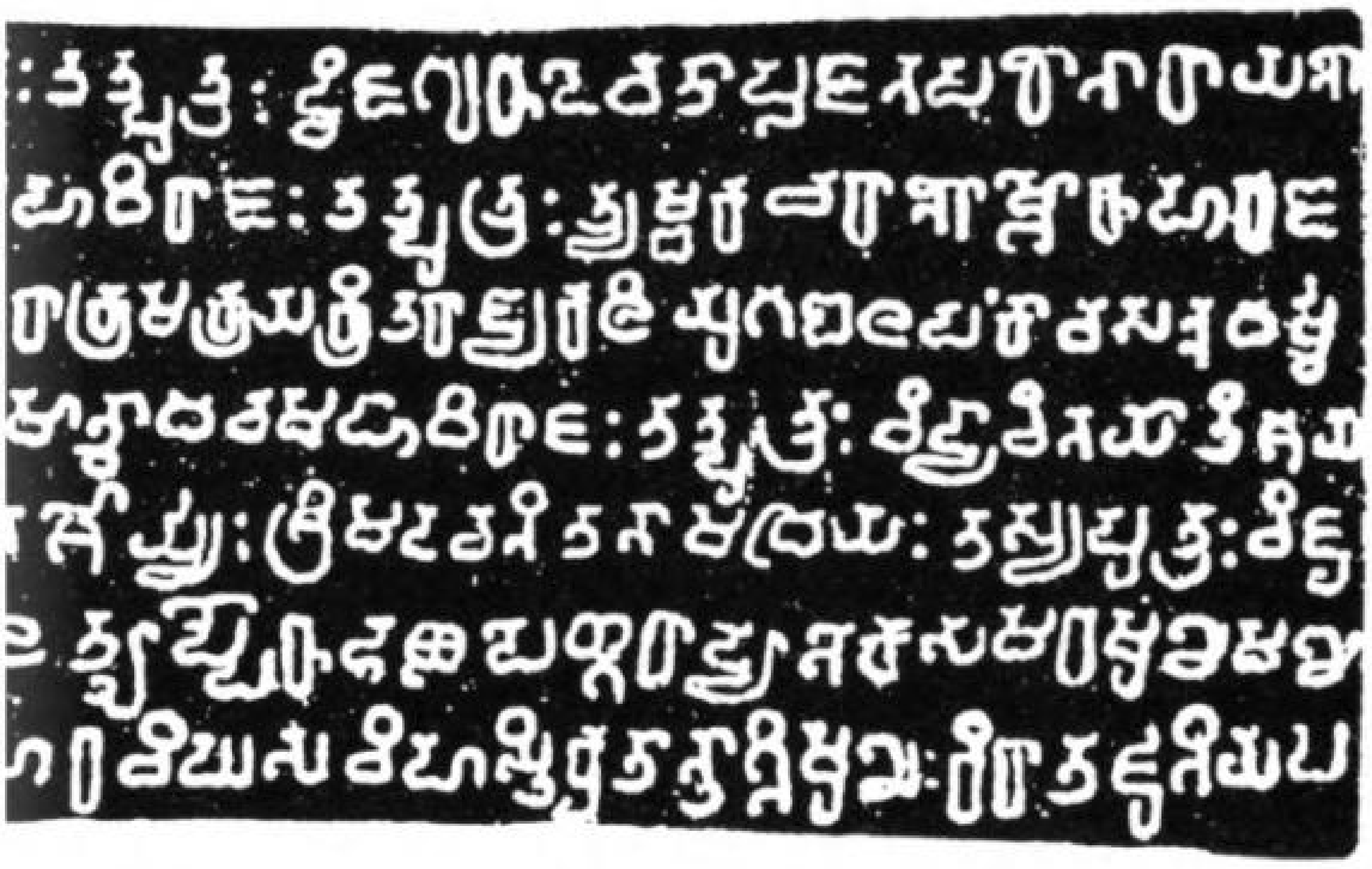

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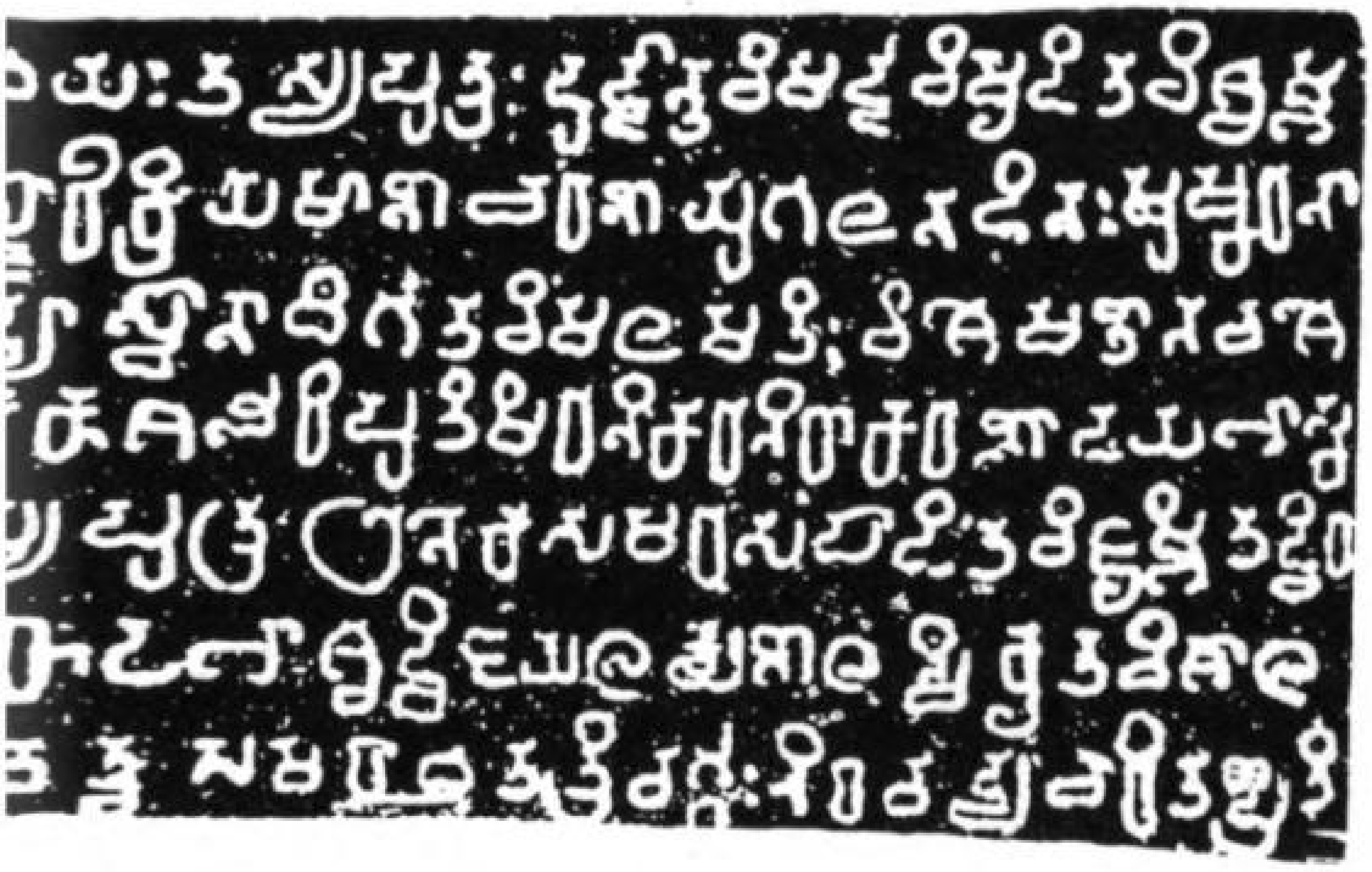

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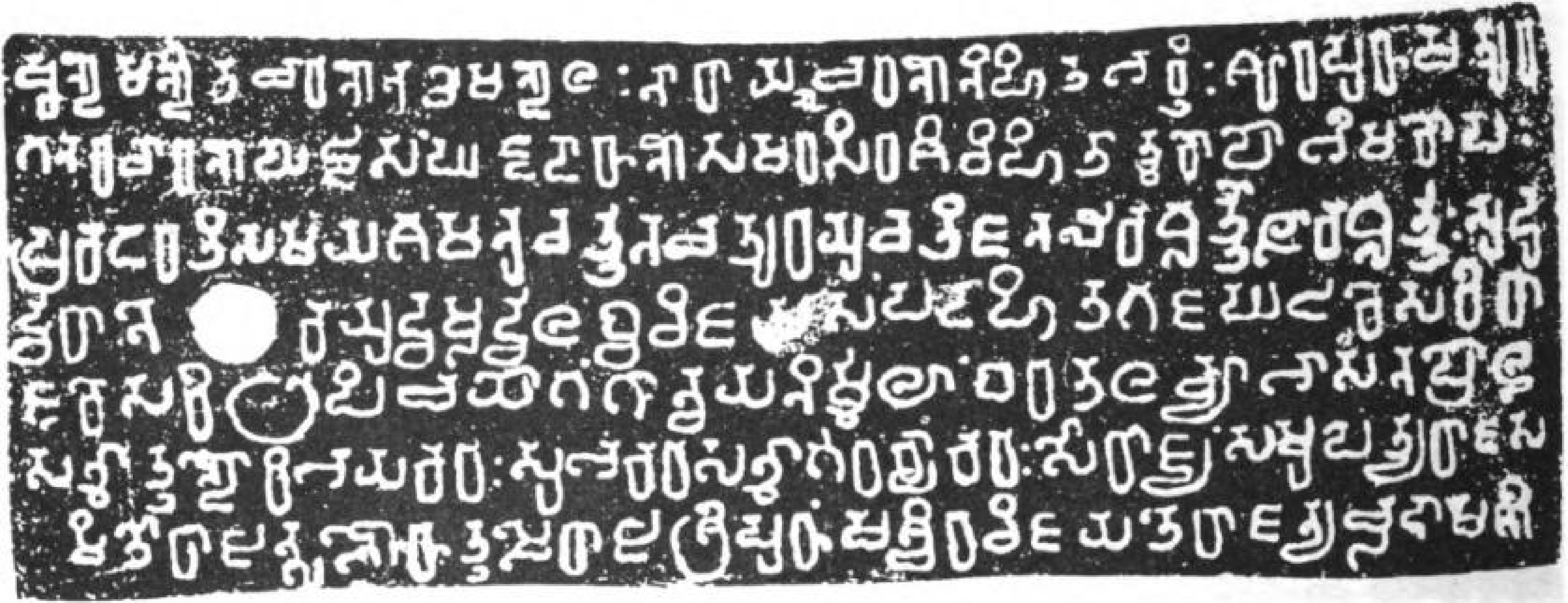
Third plate : First side



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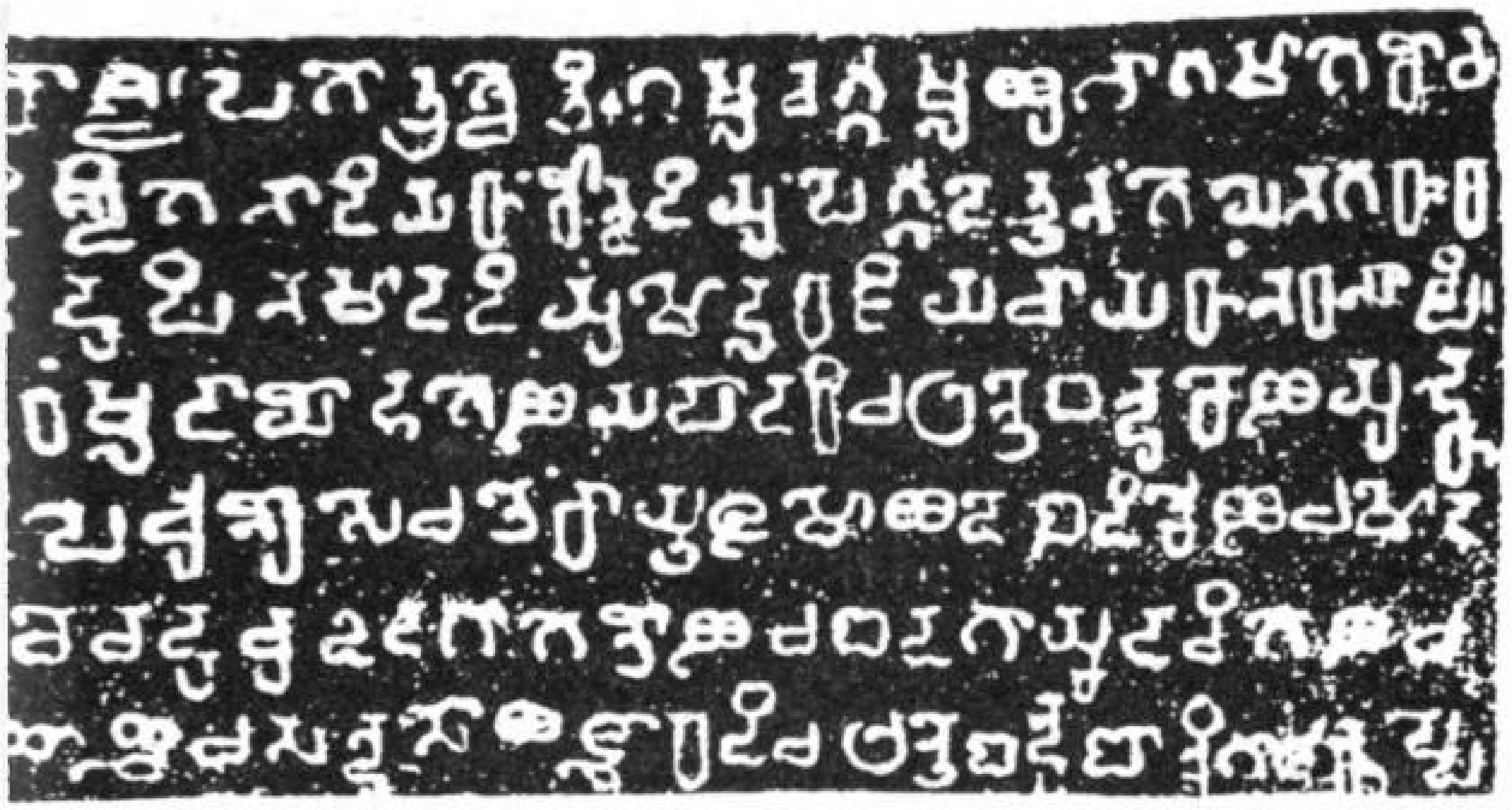

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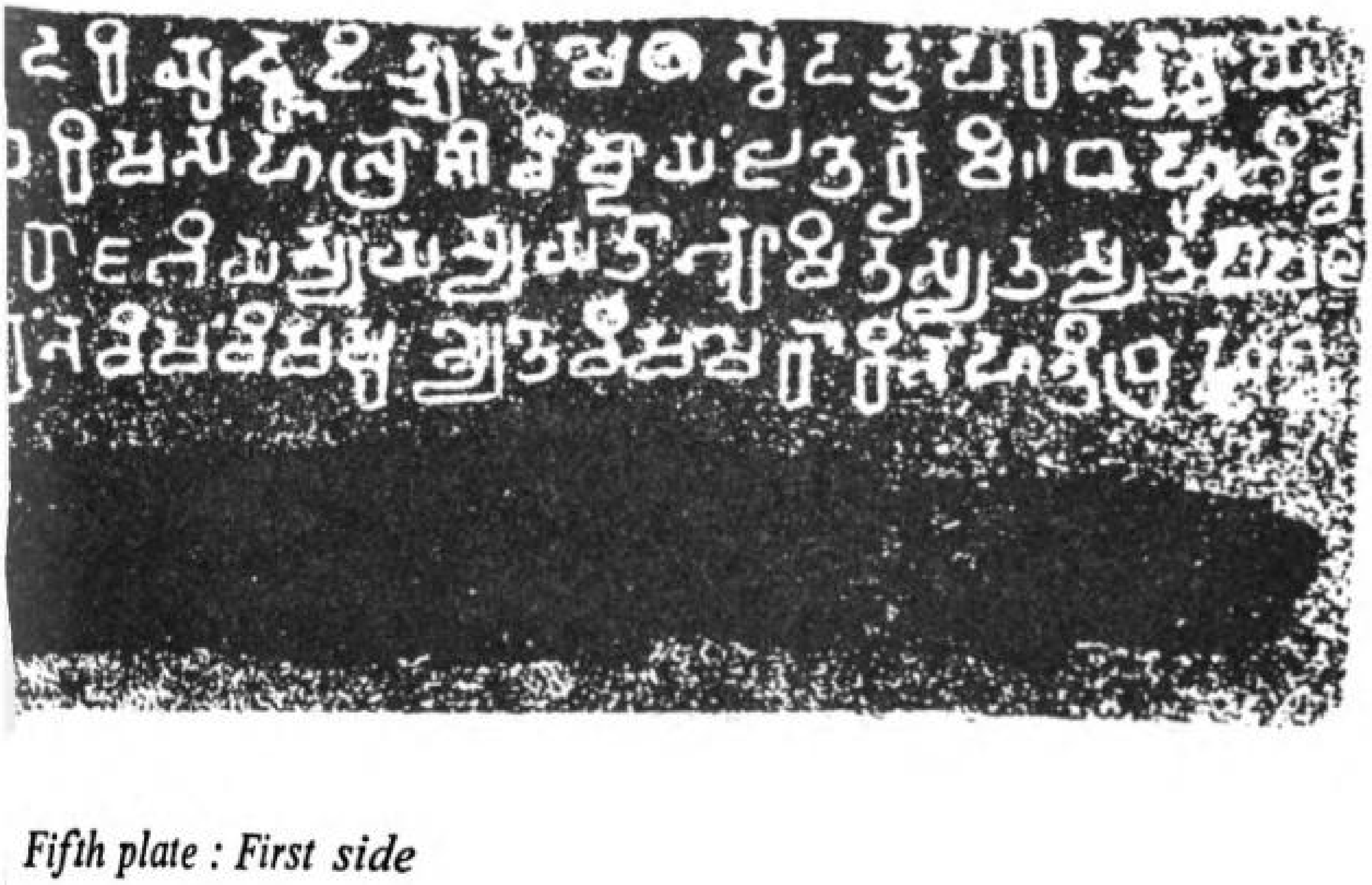
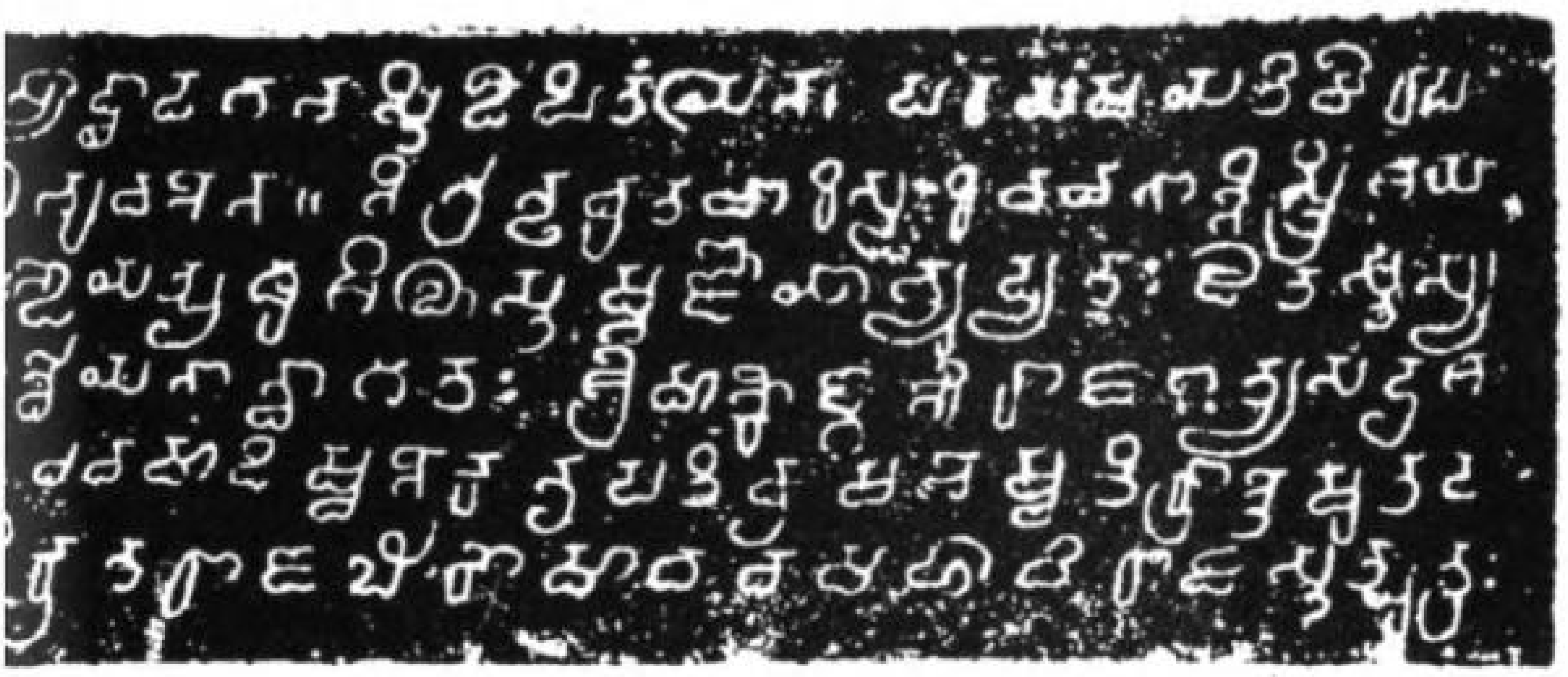
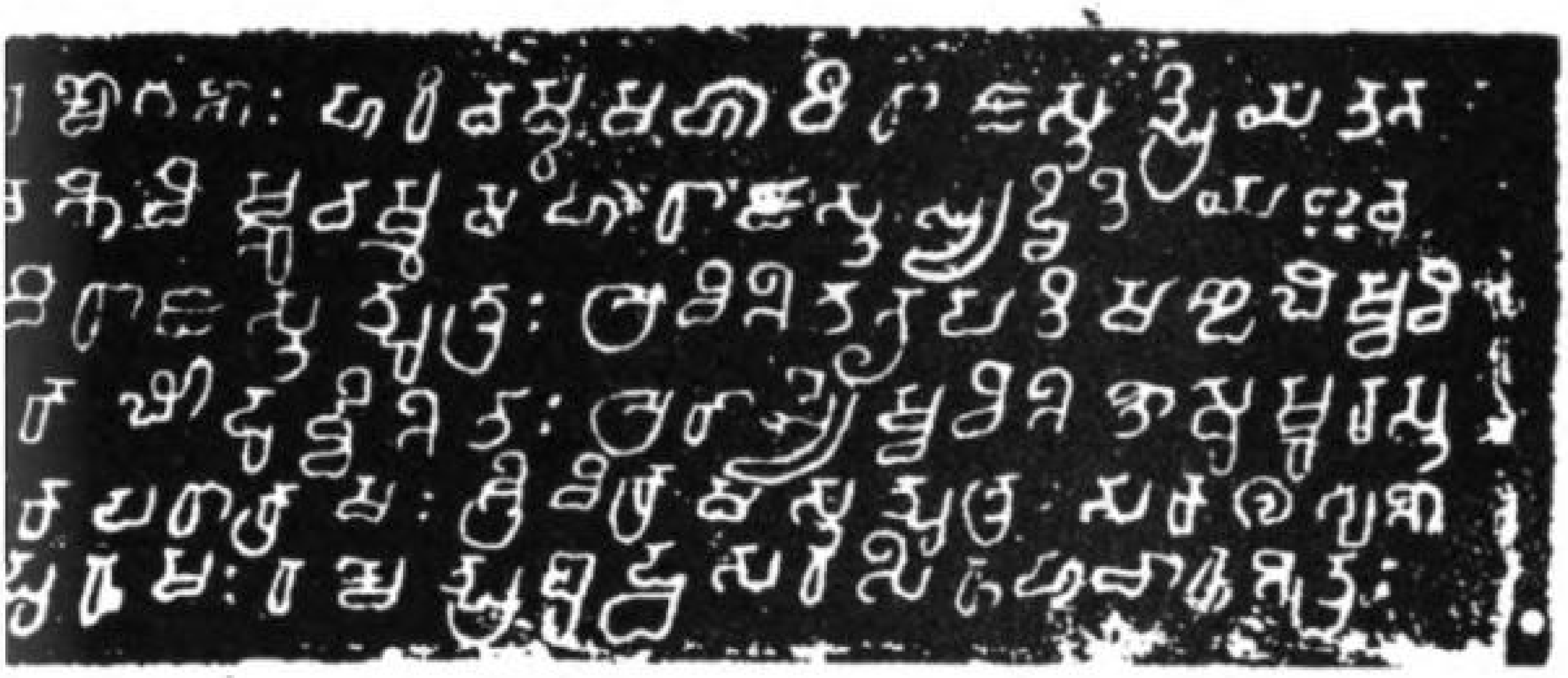


Fifth plate : First side

URA PLATES OF ŚRĪPURUṢA



rst plate



late : First side

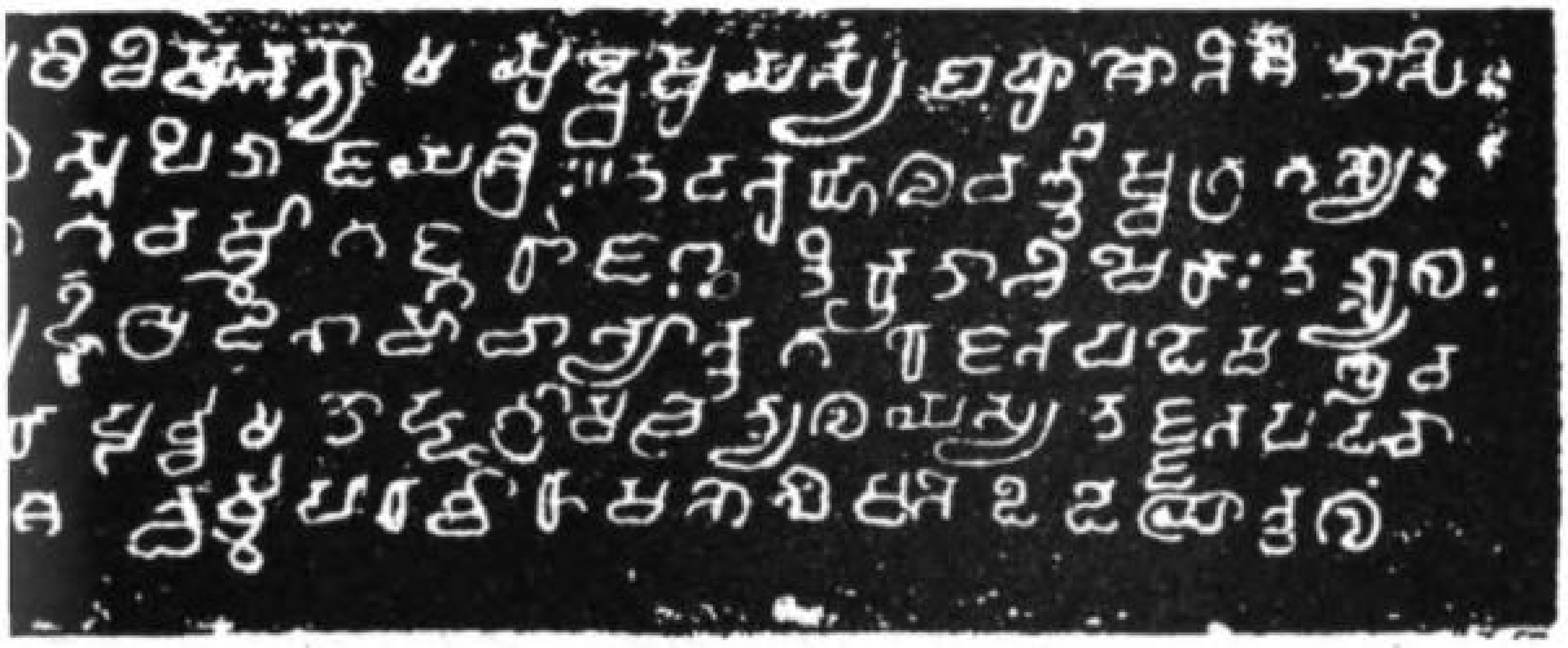
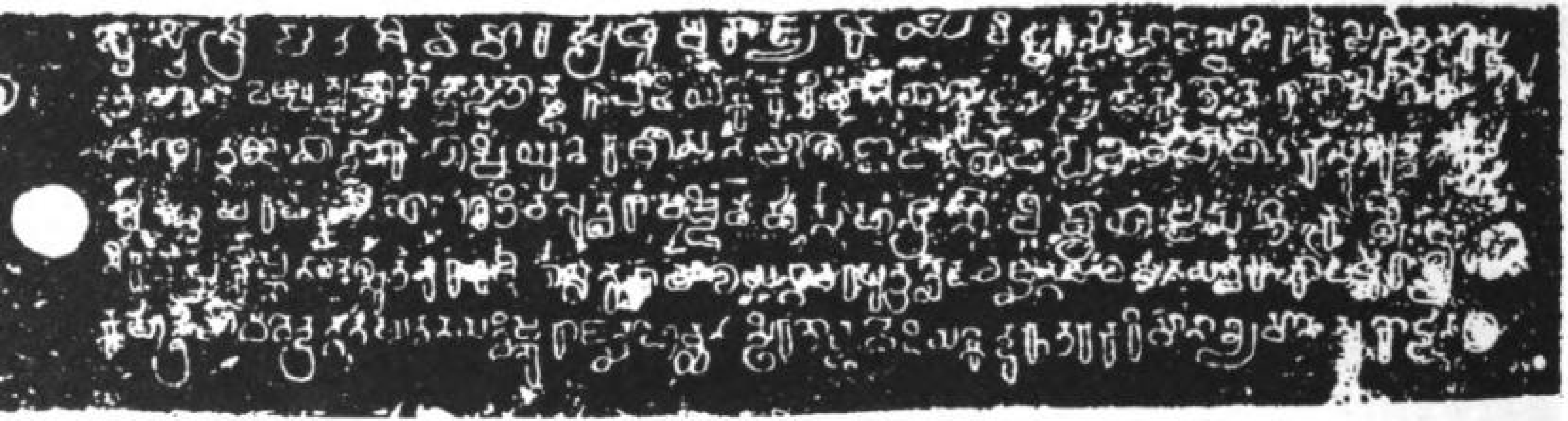


plate : Second side

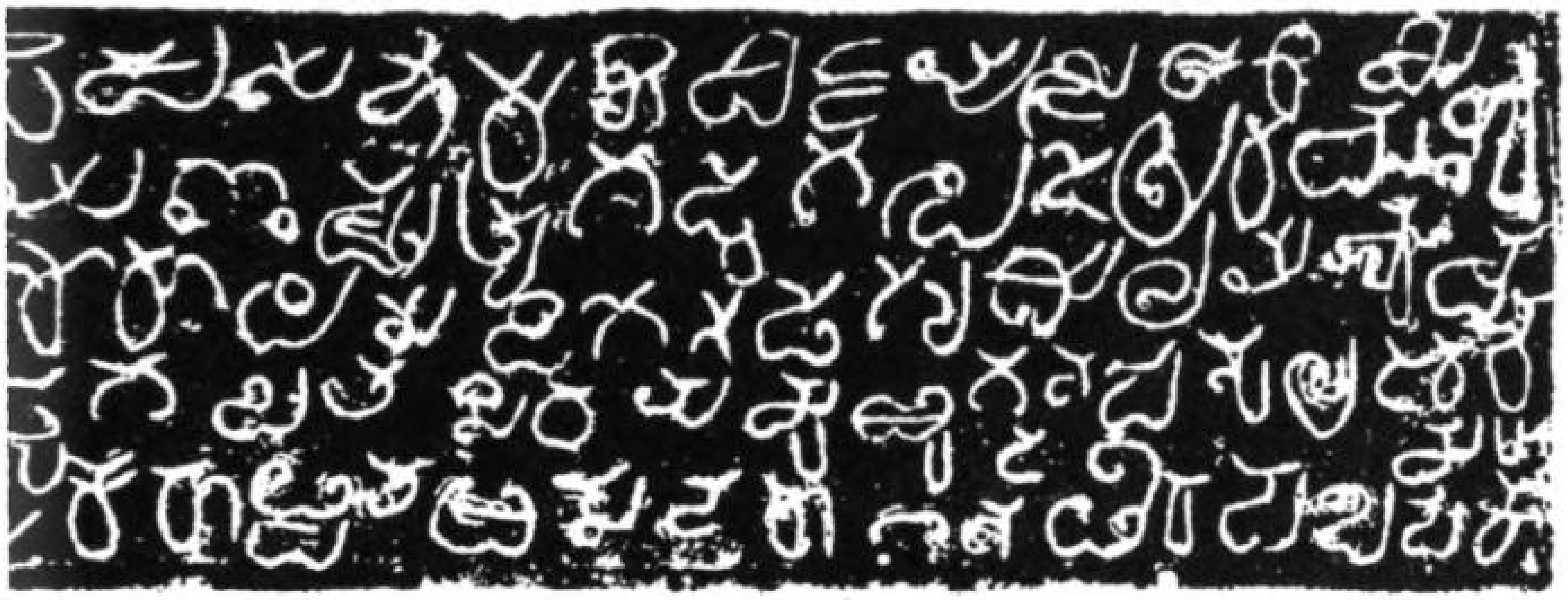
Third plate : First side

No. 85. NARASIMHARĀJAPURA PLATE OF ŚIVAMĀRA

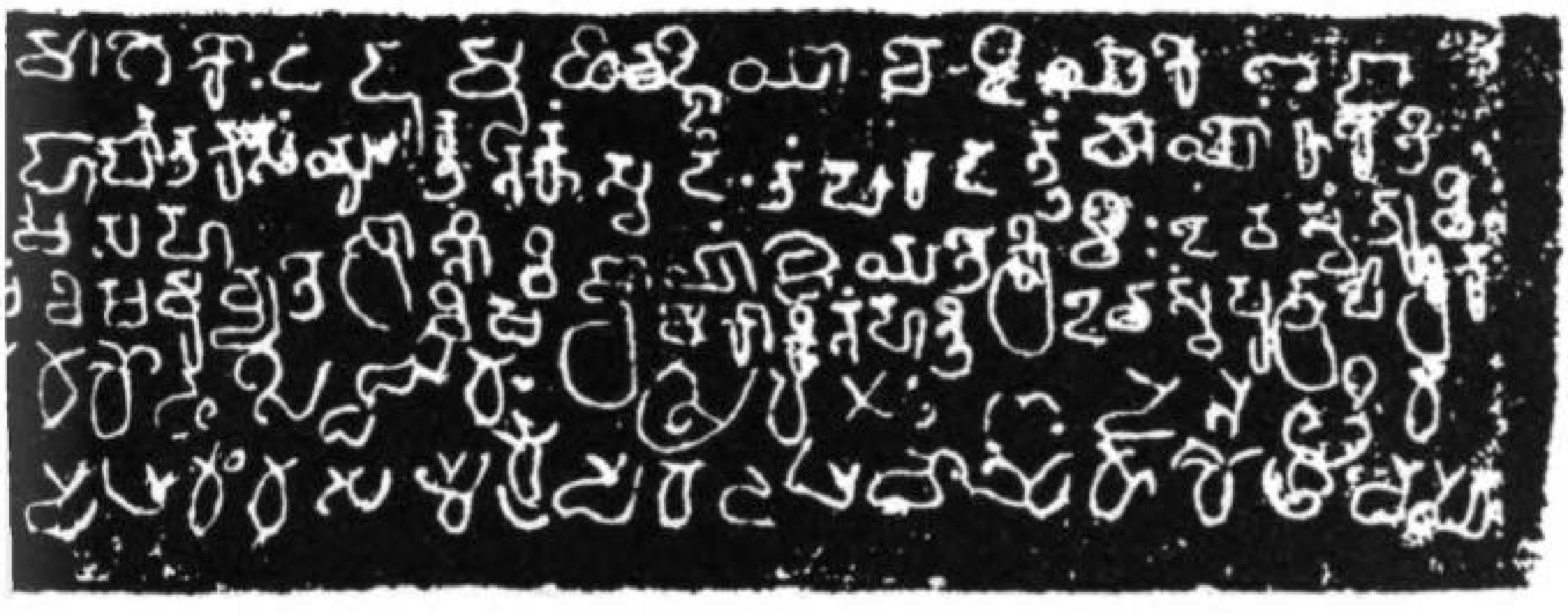


Second plate : Second side

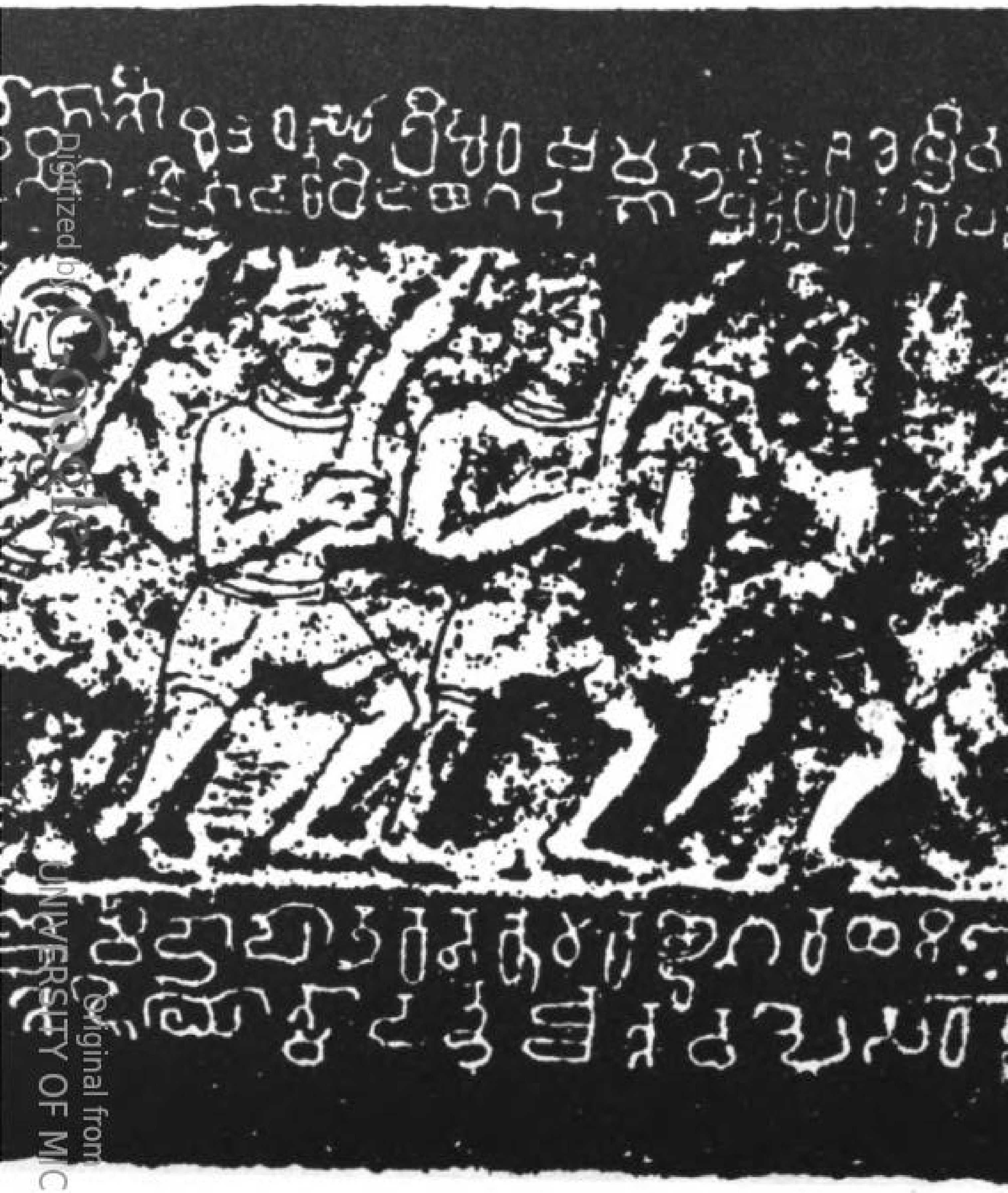
No. 86. NARASIMHARĀJAPURA PLATES OF ŚIVAMĀRA

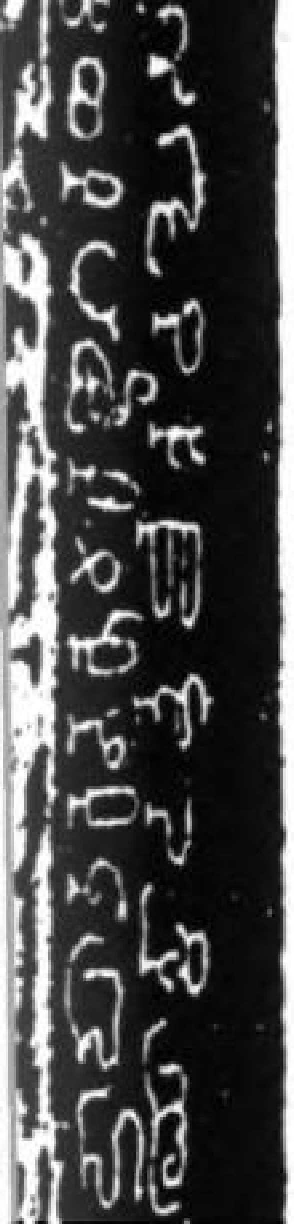


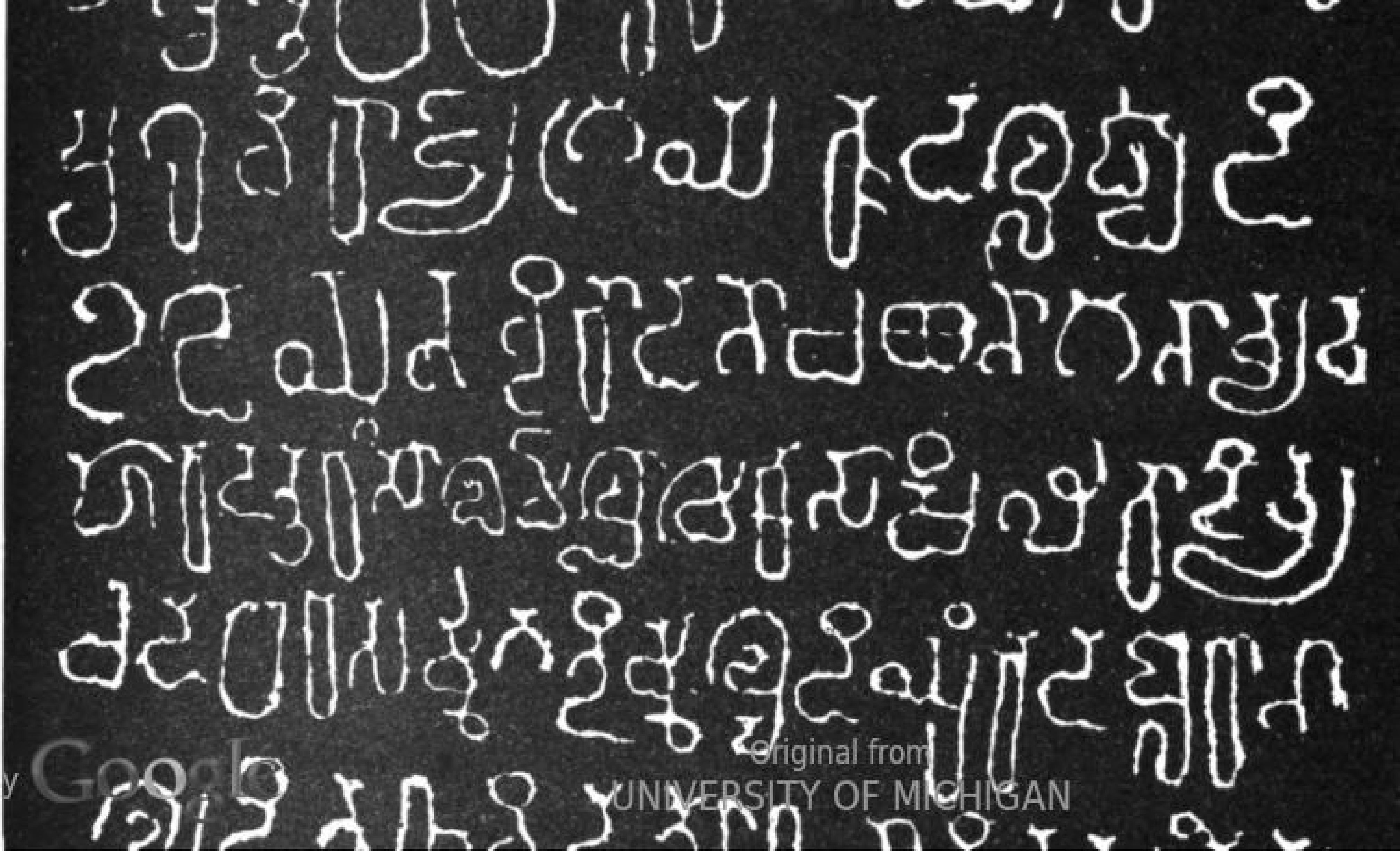
Fourth plate : Second side

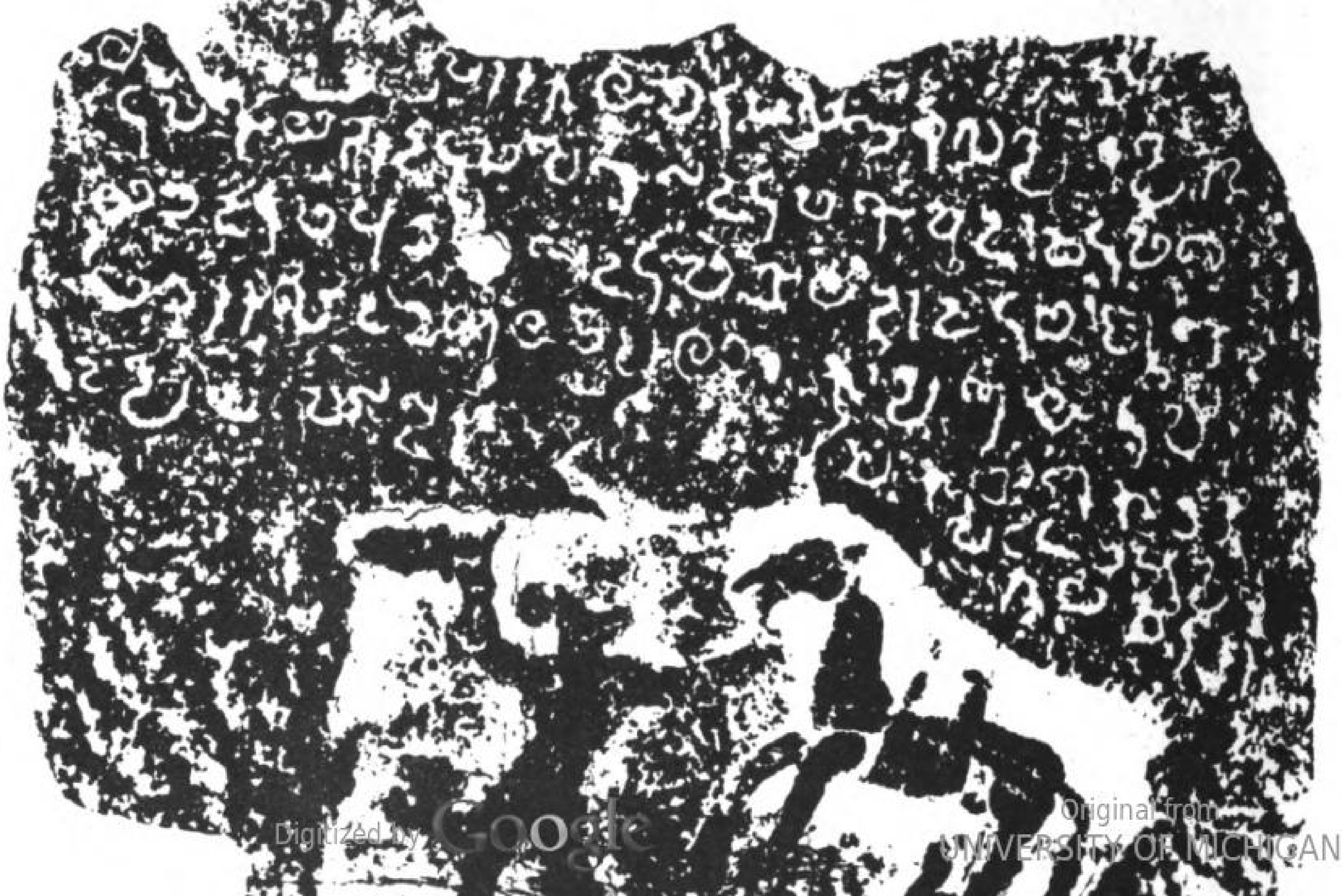


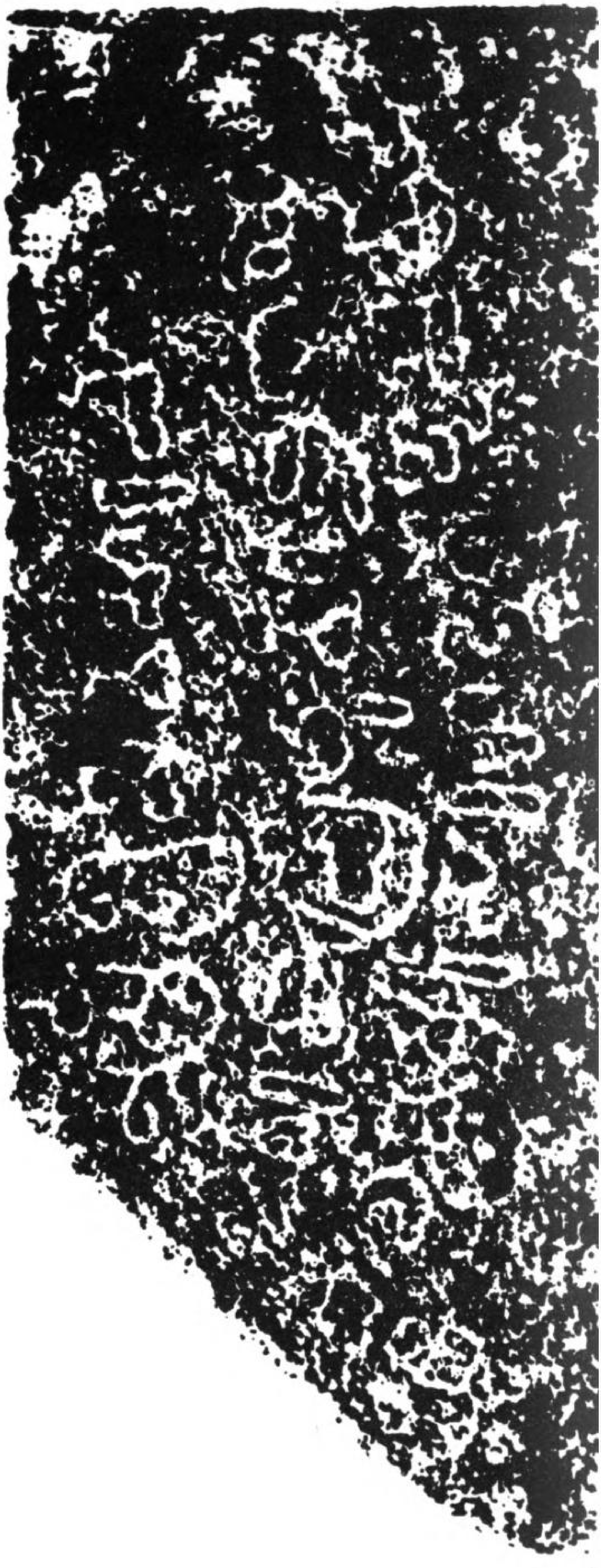
No. 74. ŚIVĀRA INSCRIPTION OF ŚRĪPURUṢA





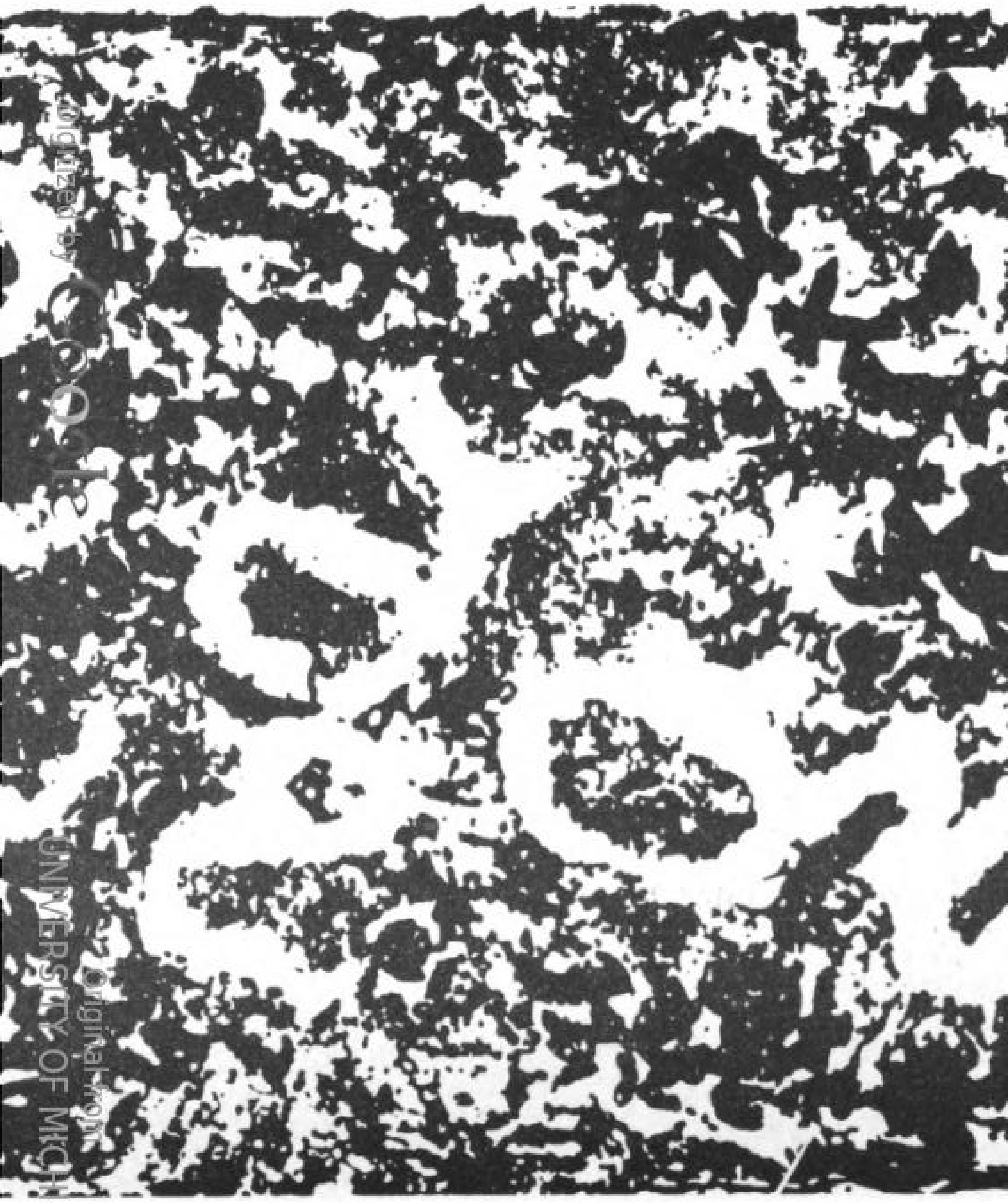


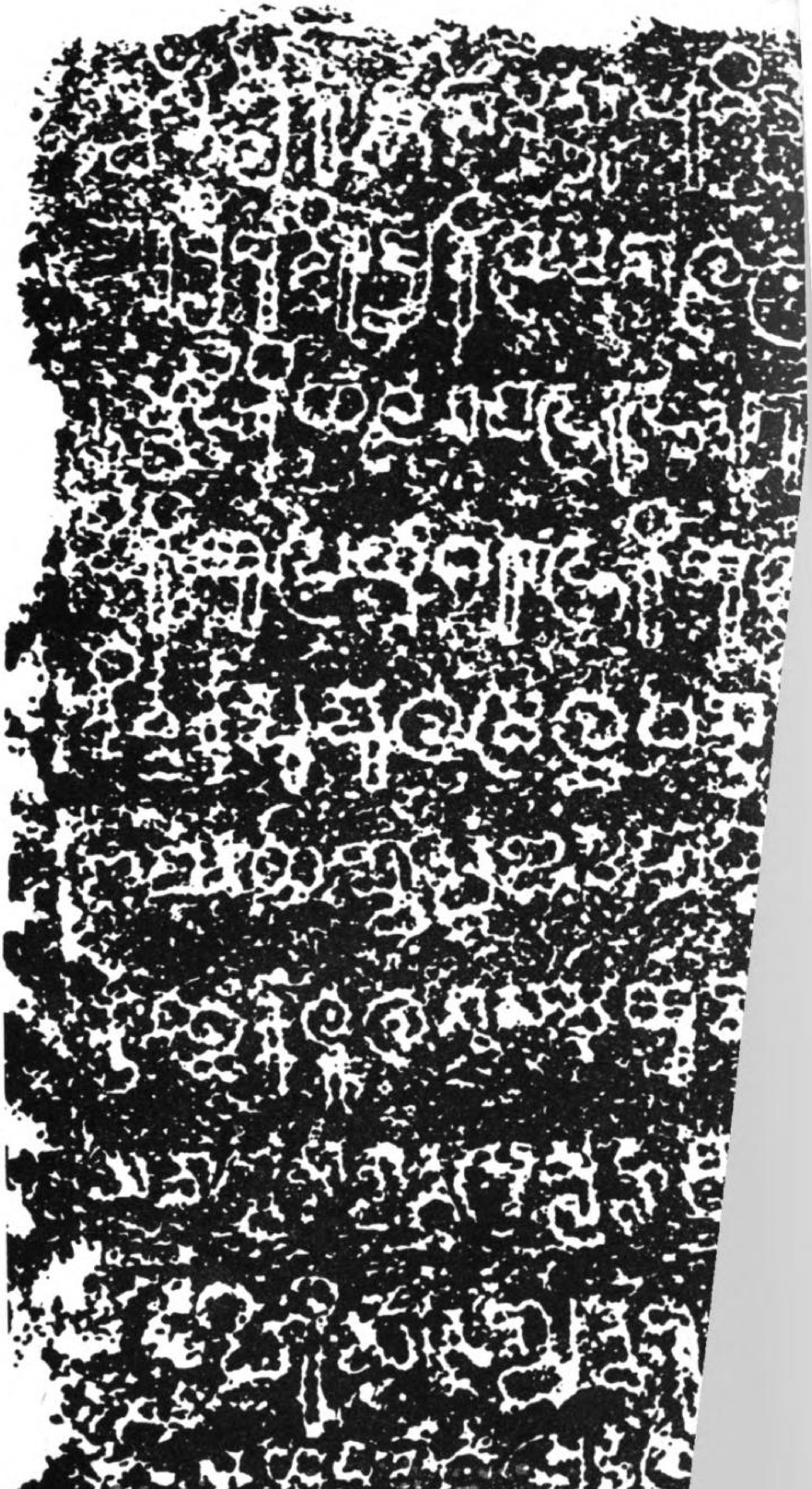


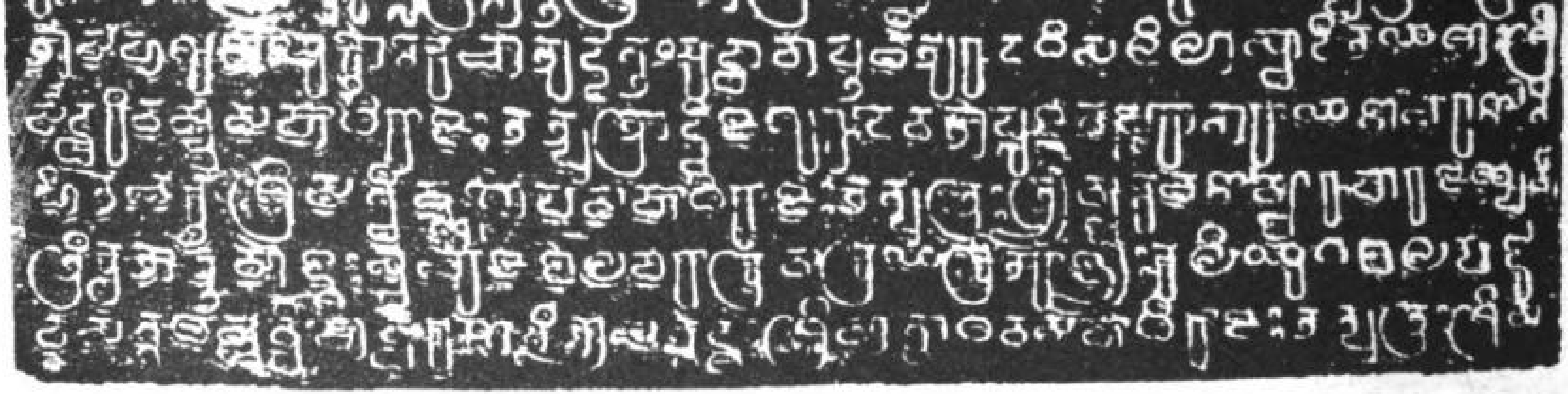


No. 87. SAṄKĒNHAḶḶI INSCRIPTION OF ŚIVAMĀRA

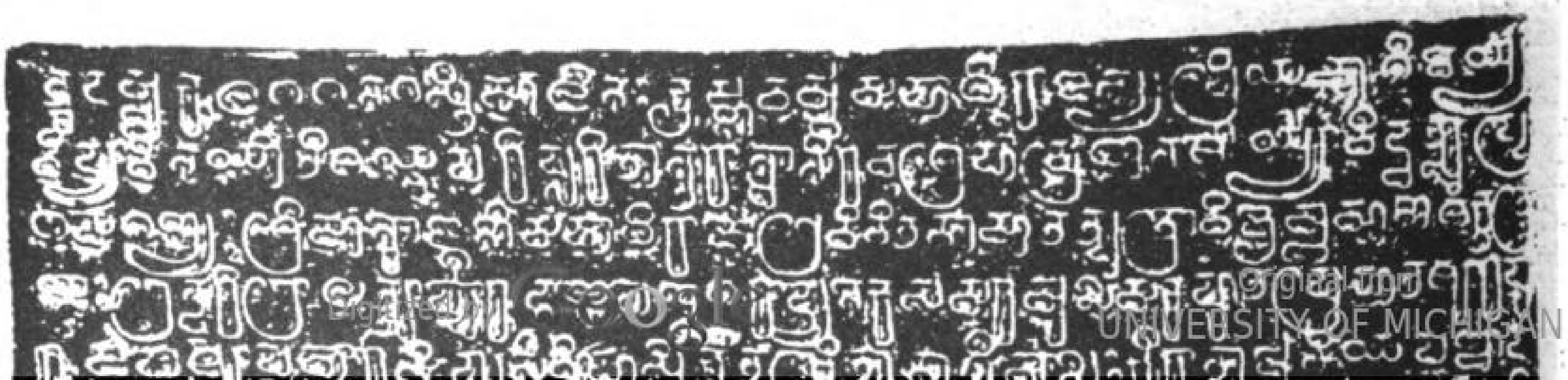
VAṆABEḶGOḶA ROCK INSCRIPTION OF ŚIVAMĀRA

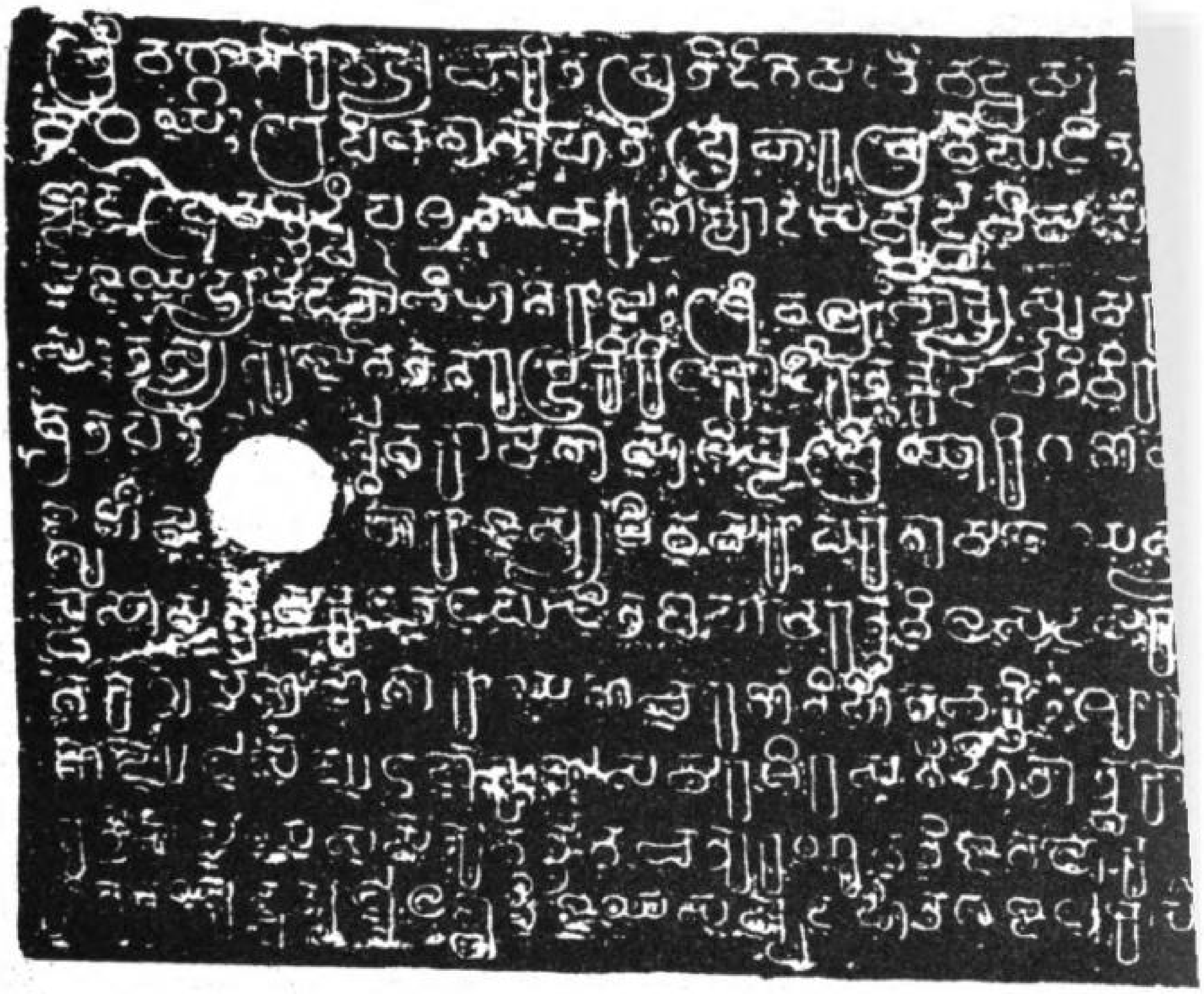




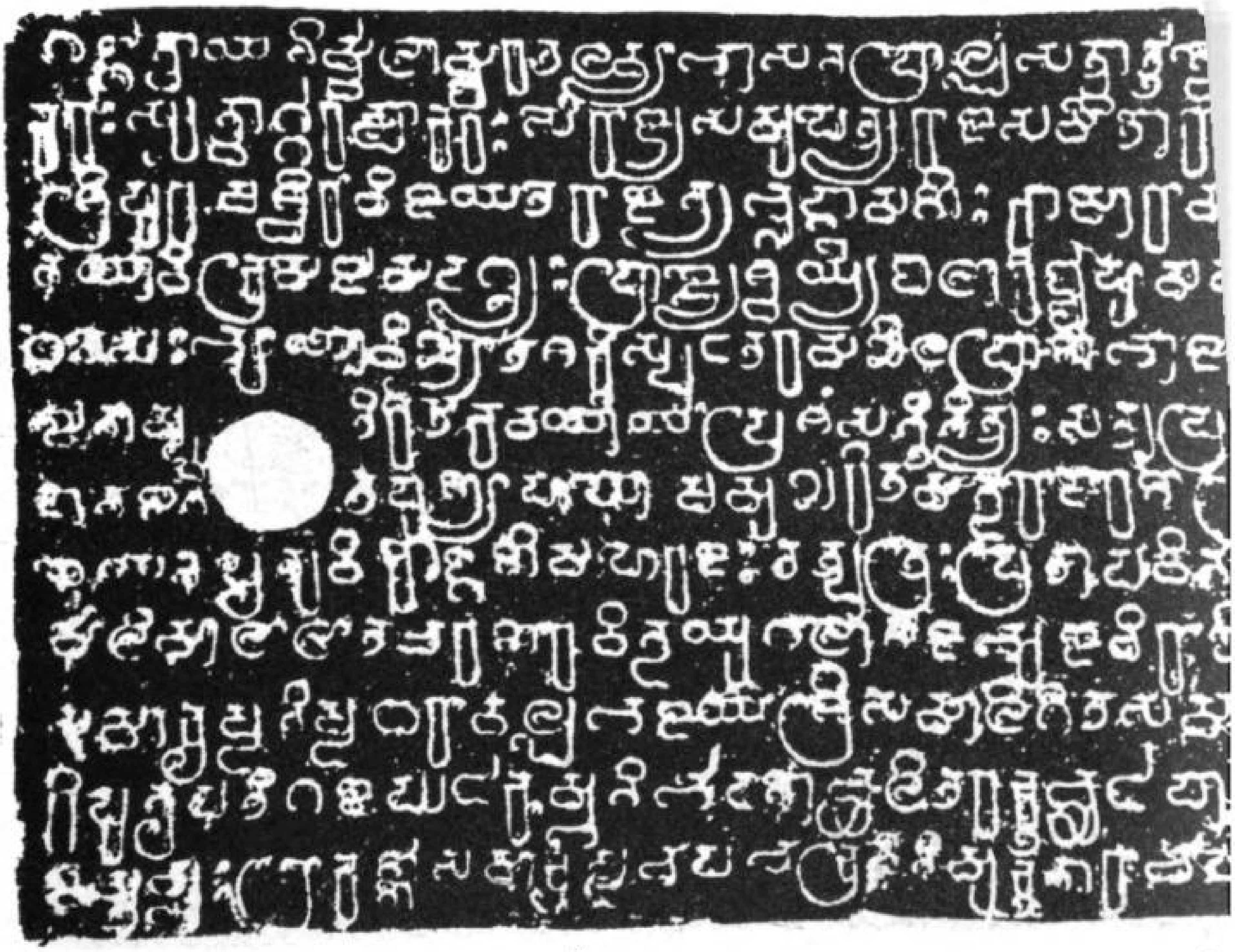


First plate

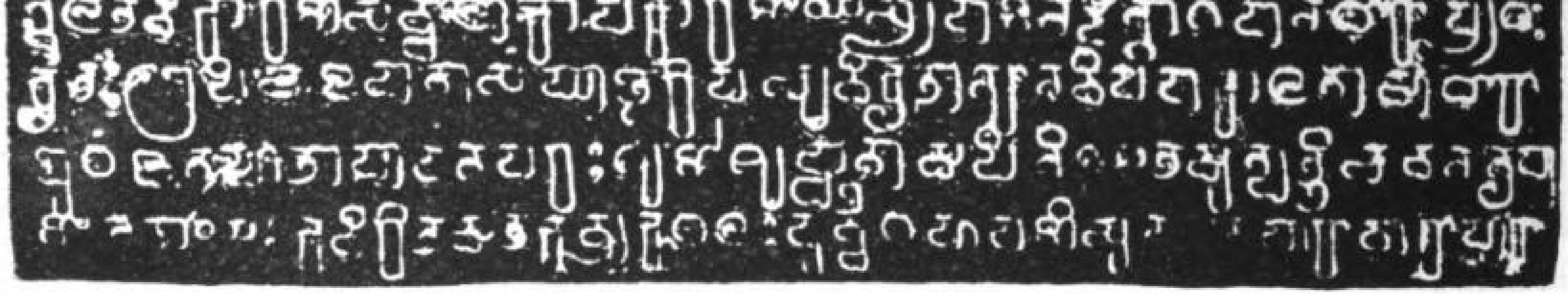




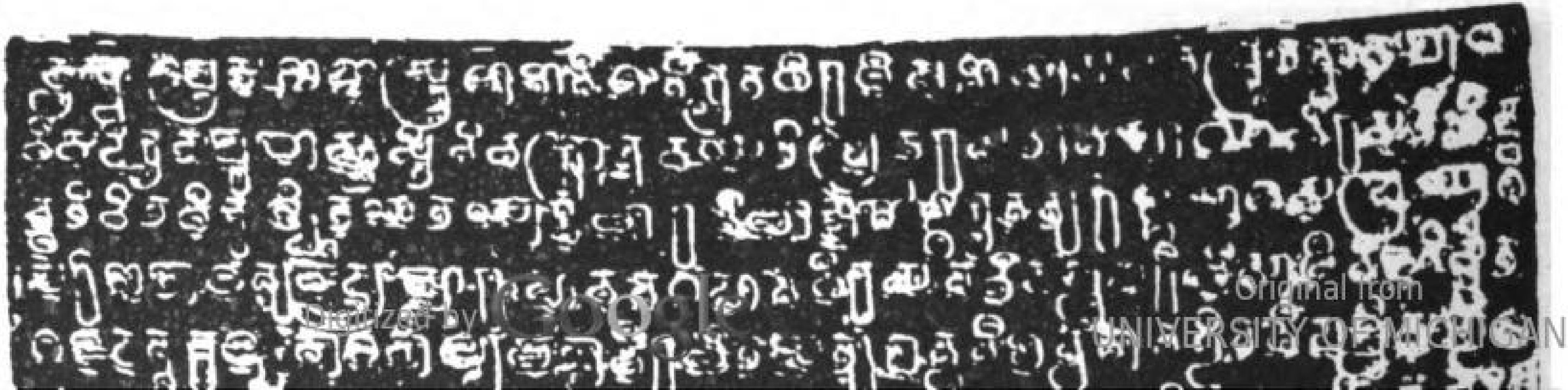
Second plate : Second side

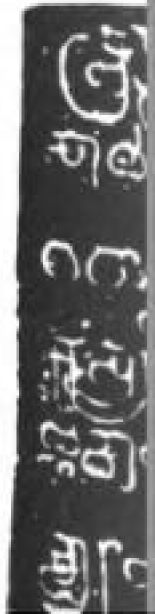


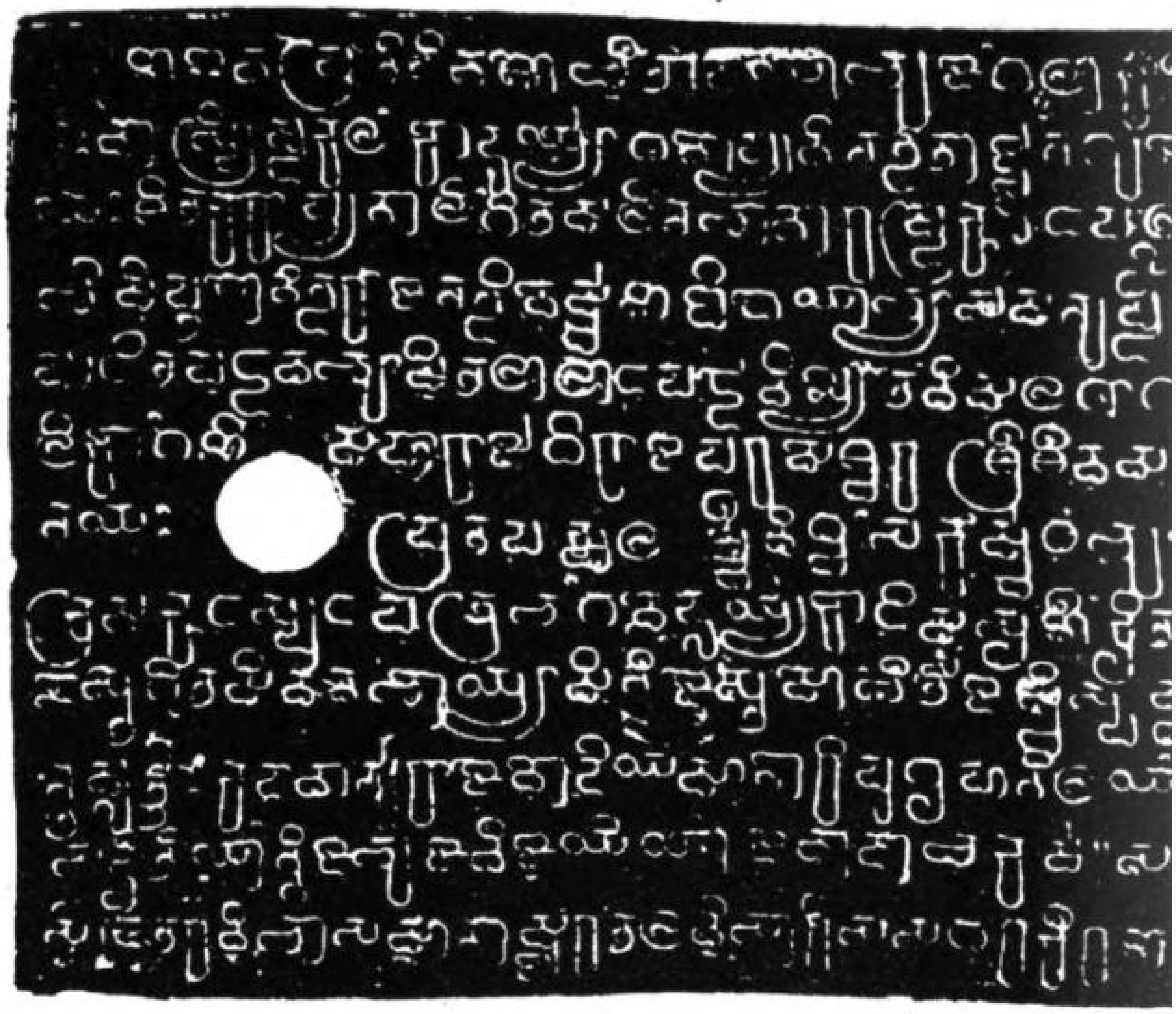
Third plate : First side



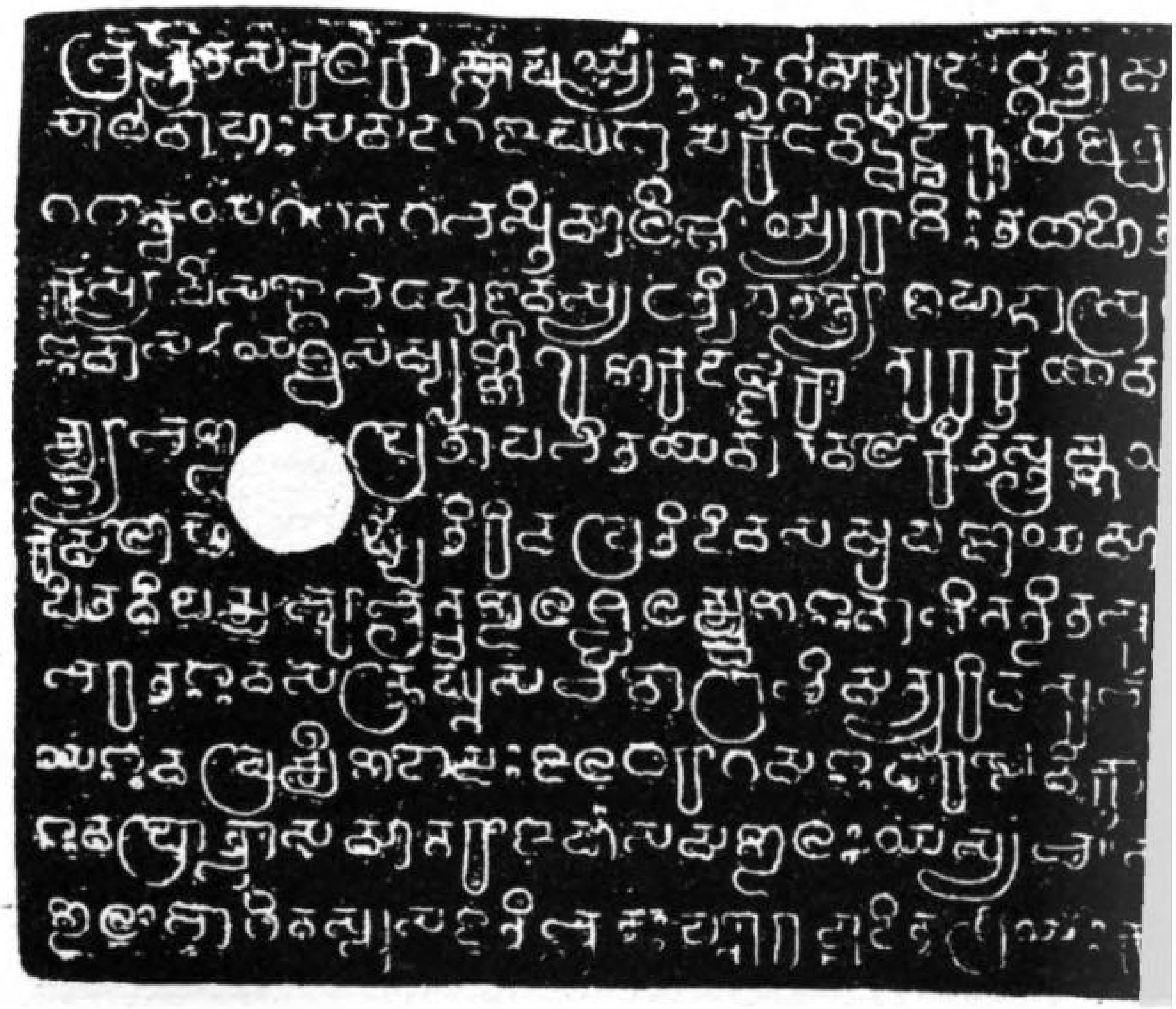
Third plate : Second side



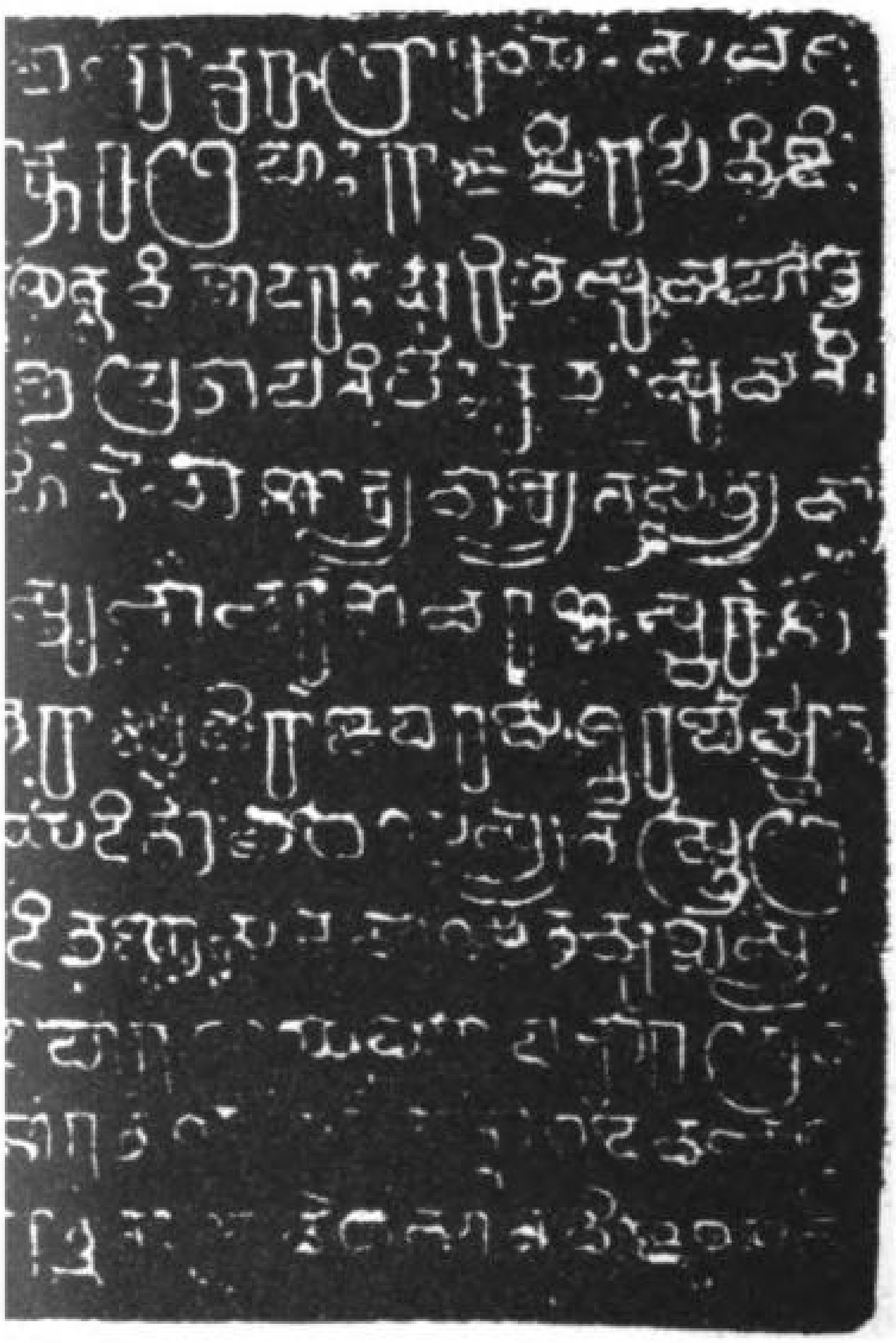


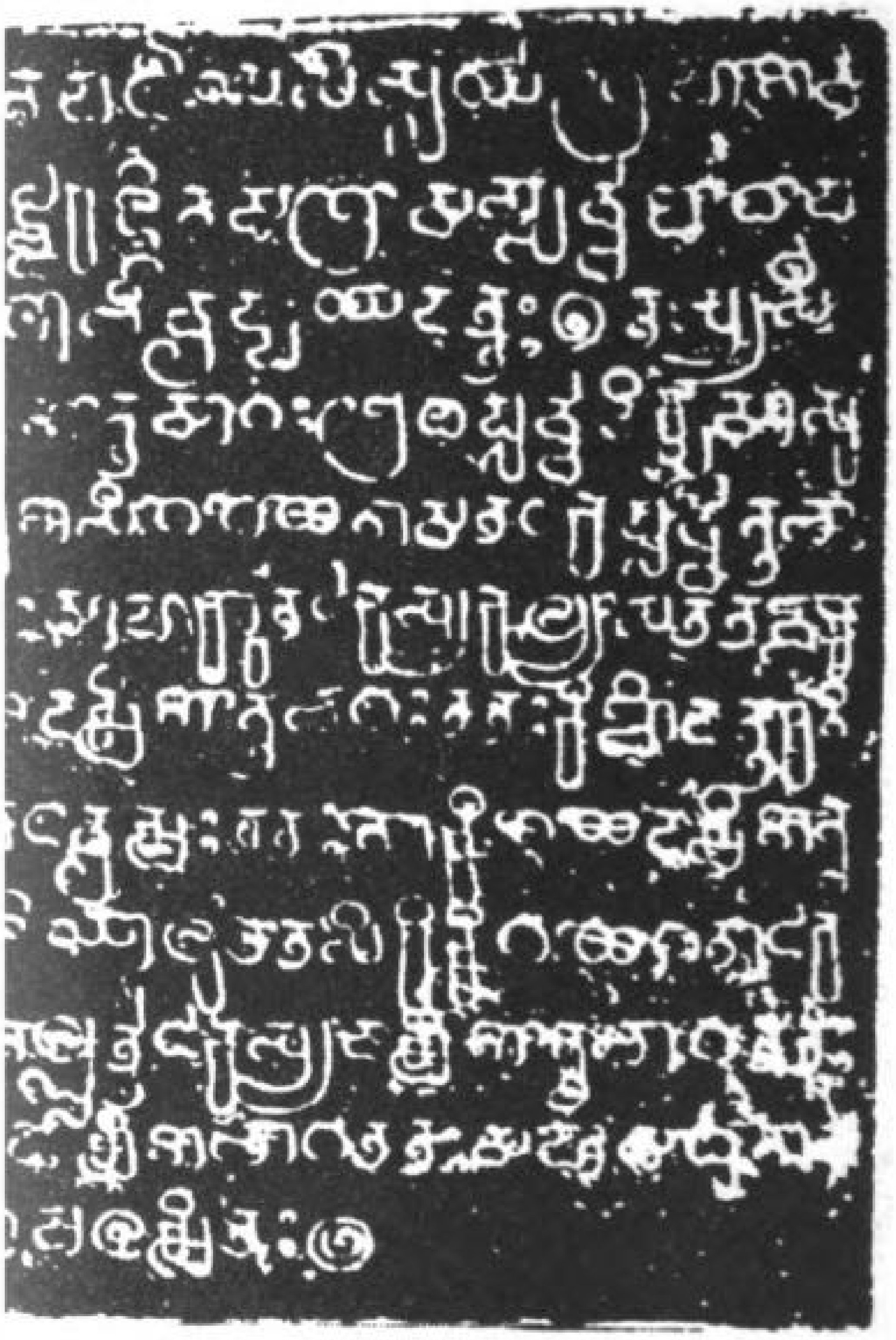


Fourth plate : Second side



Fifth plate : First side





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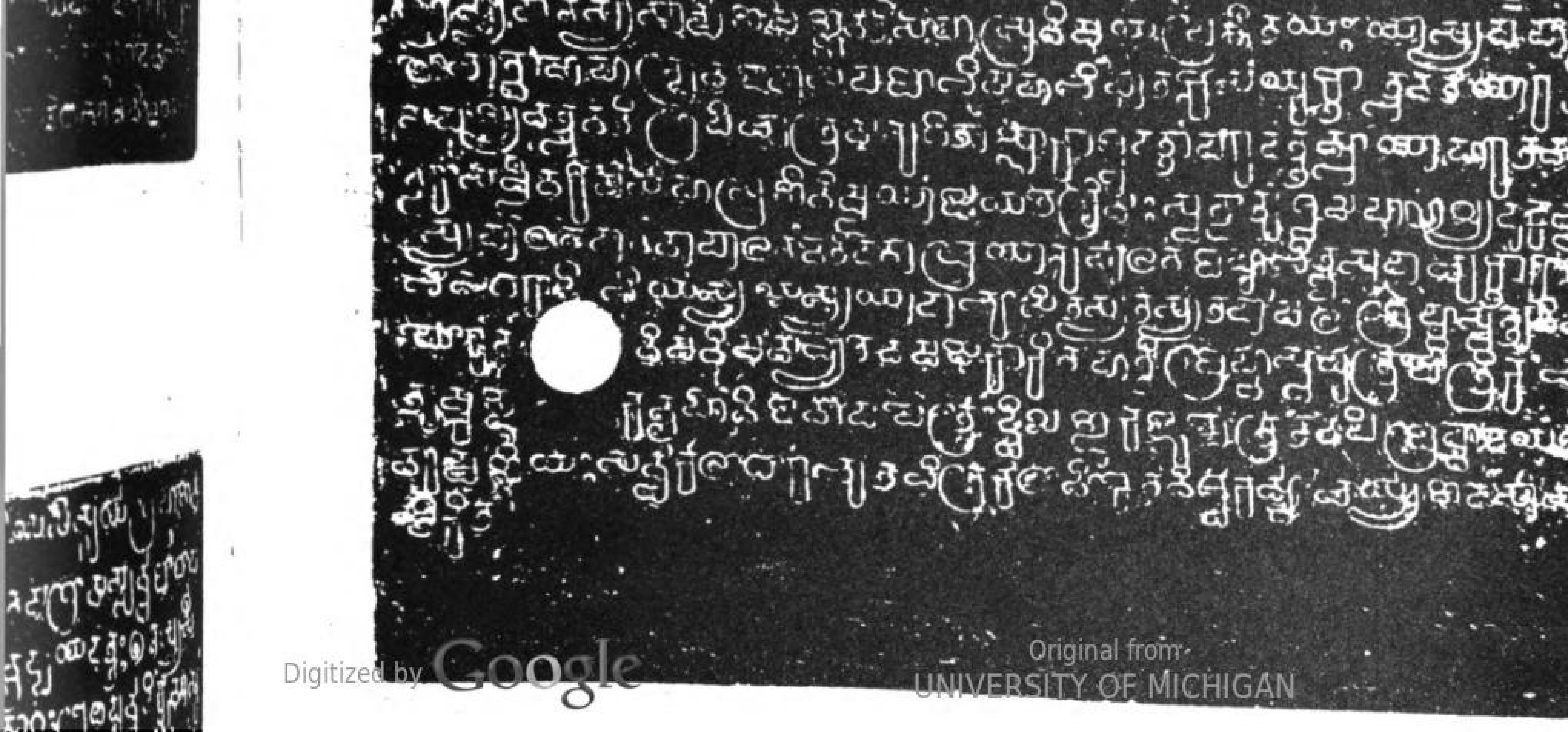
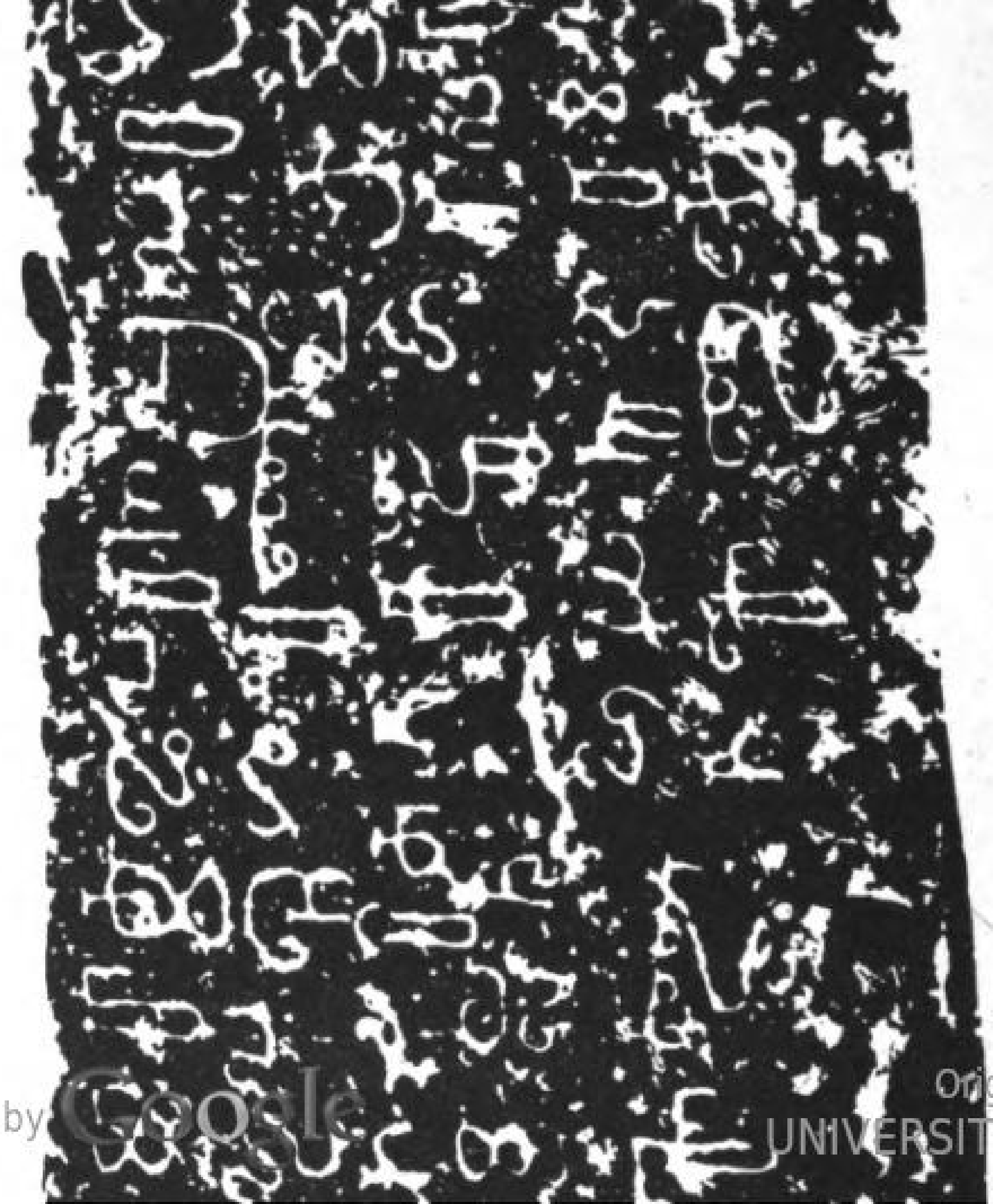
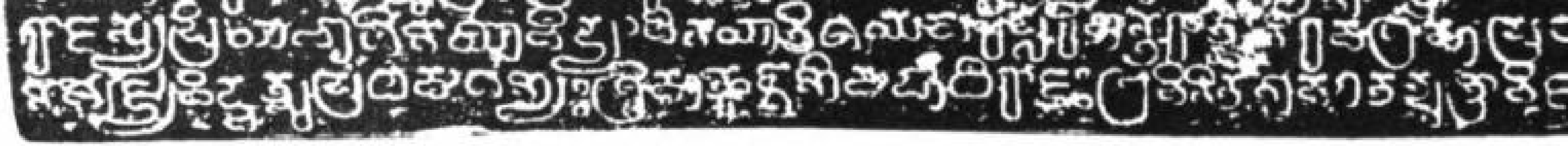
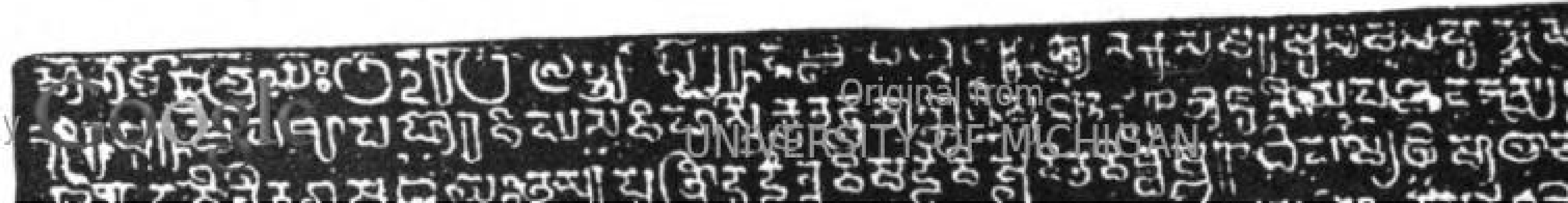


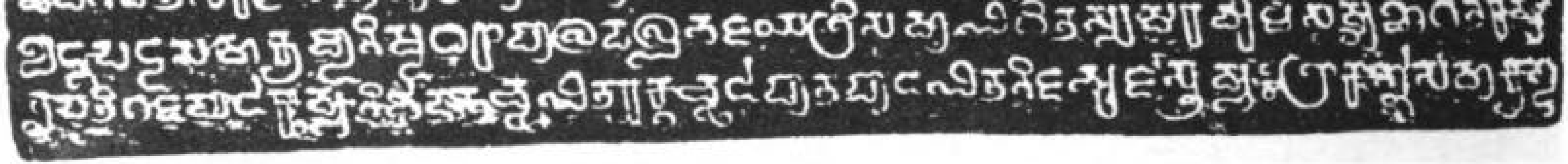


VALLIMALAI INSCRIPTION OF RĀJAMALLA I

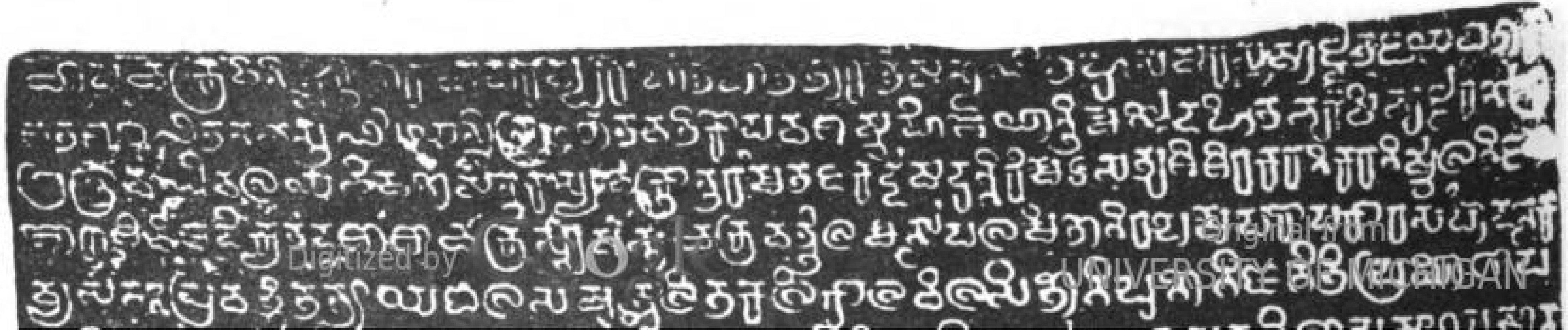


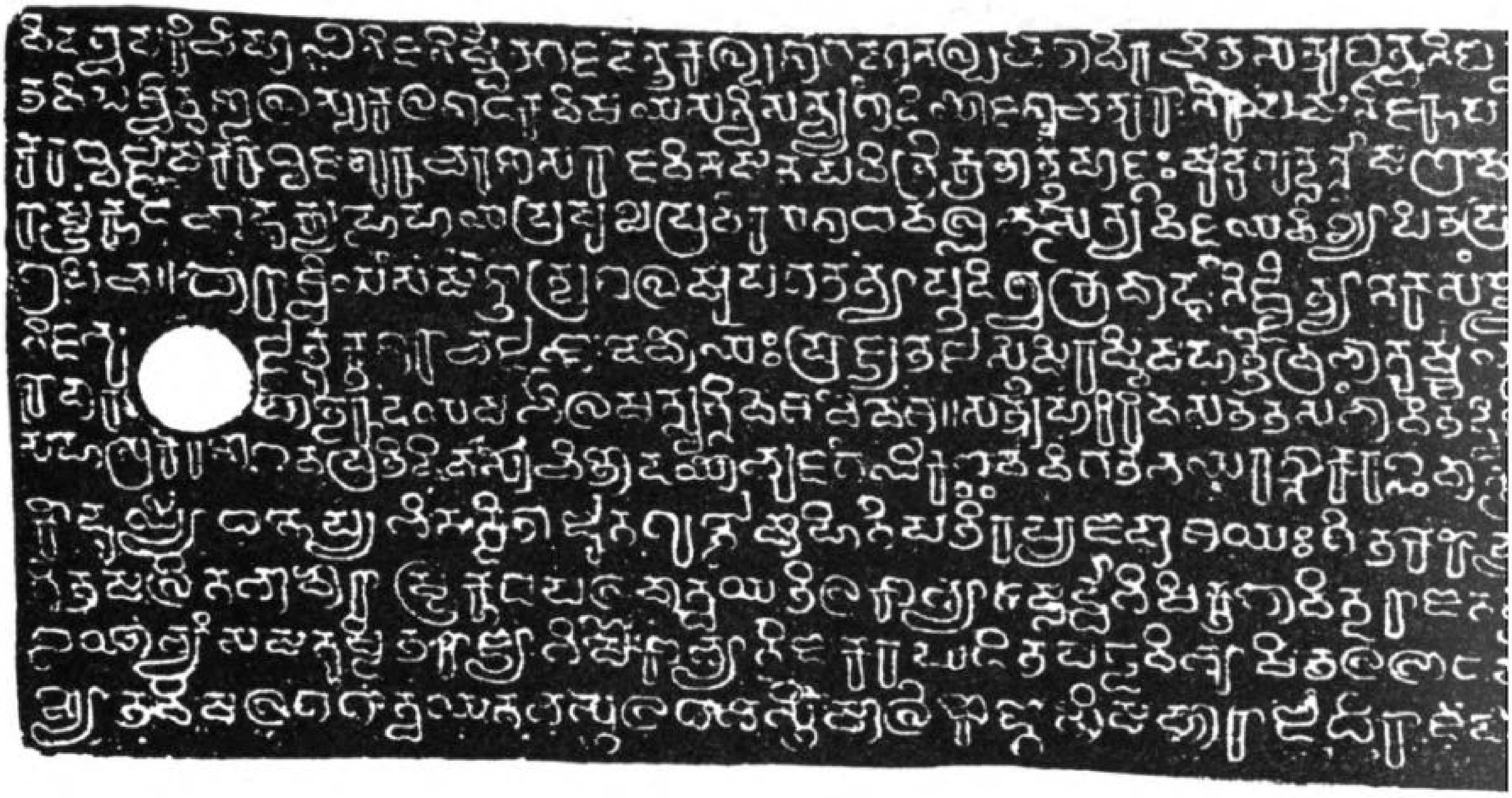
First plate





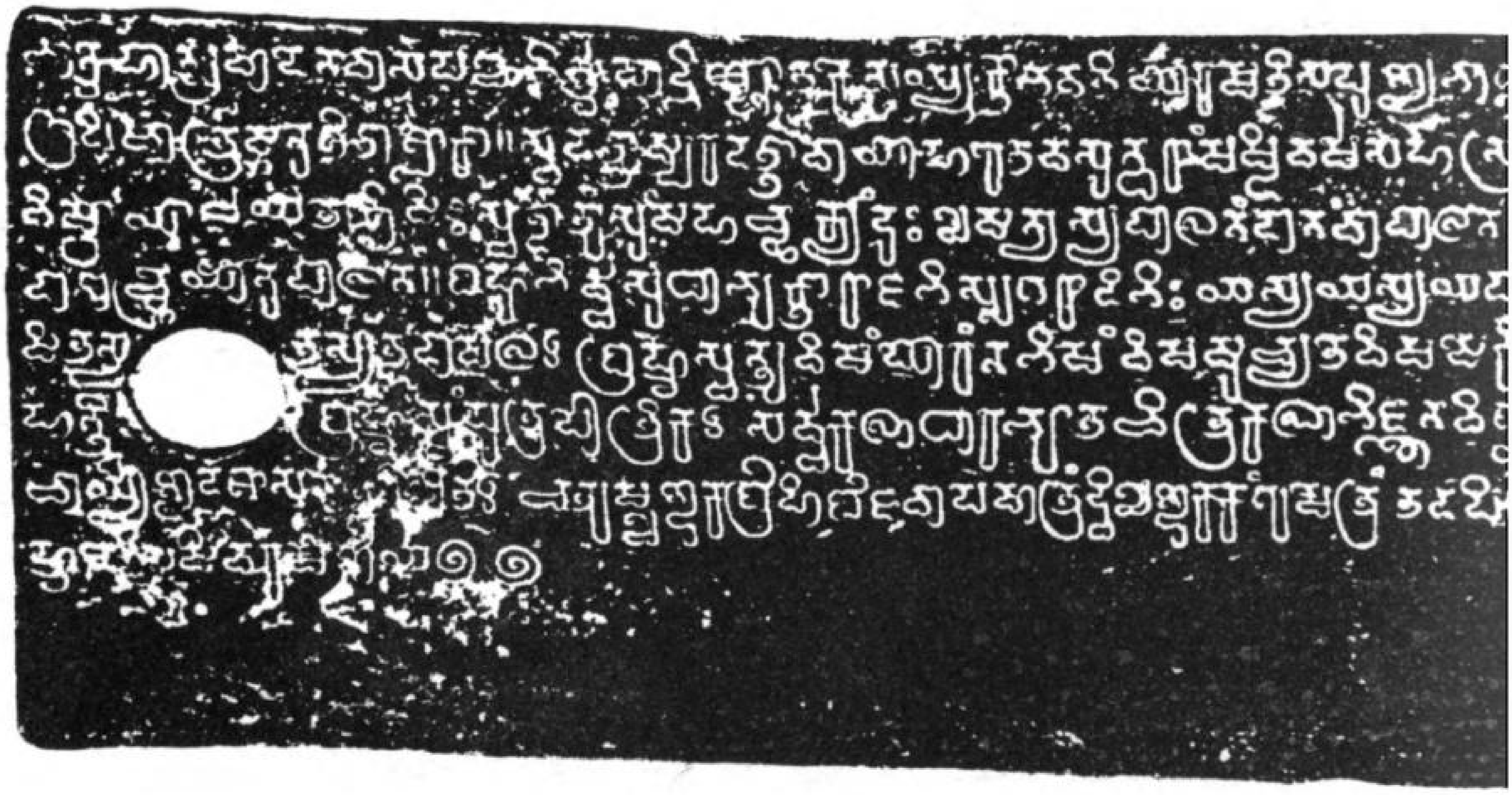
Second plate : Second side





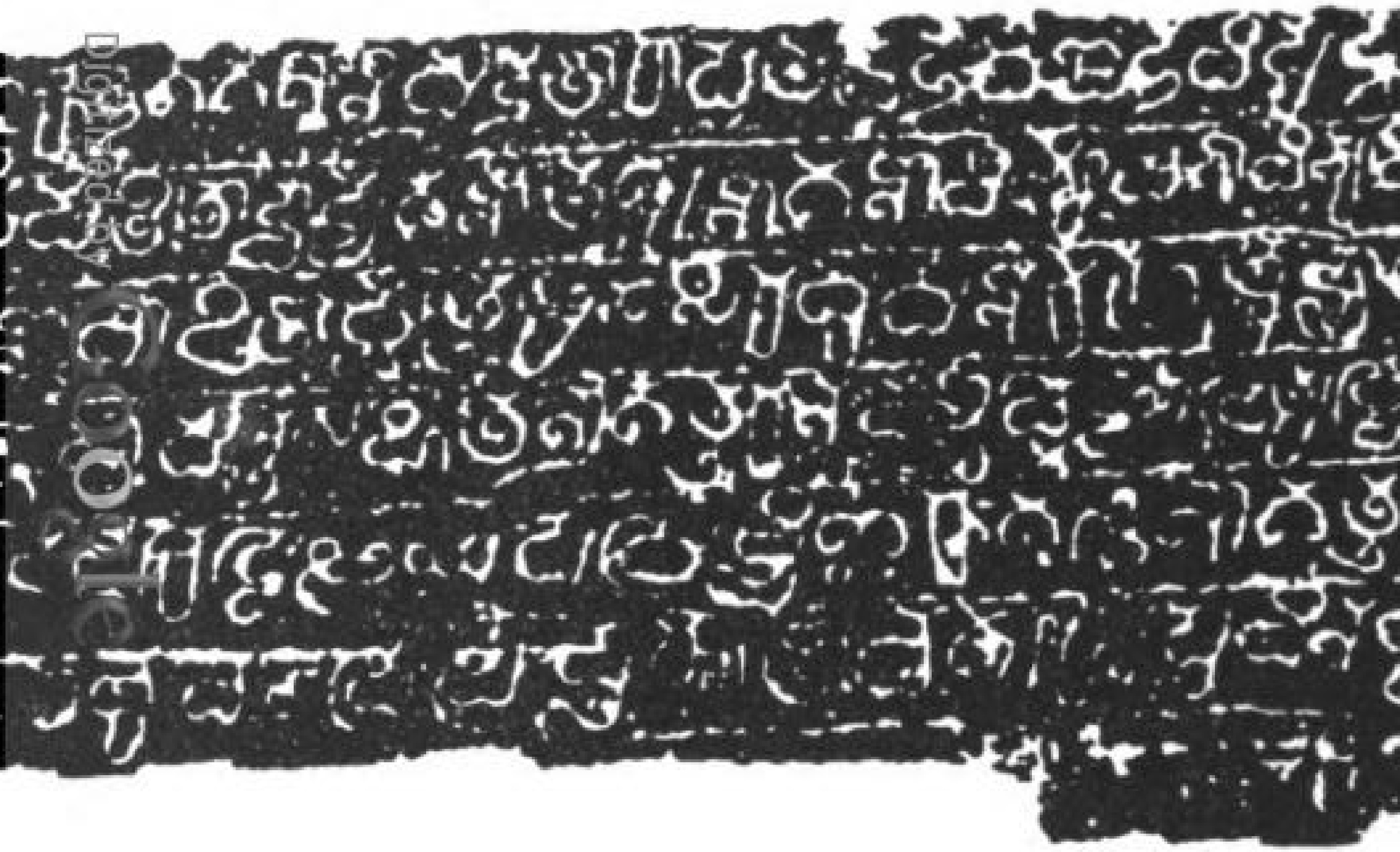
Third plate : Second side

[Fourth plate missing]

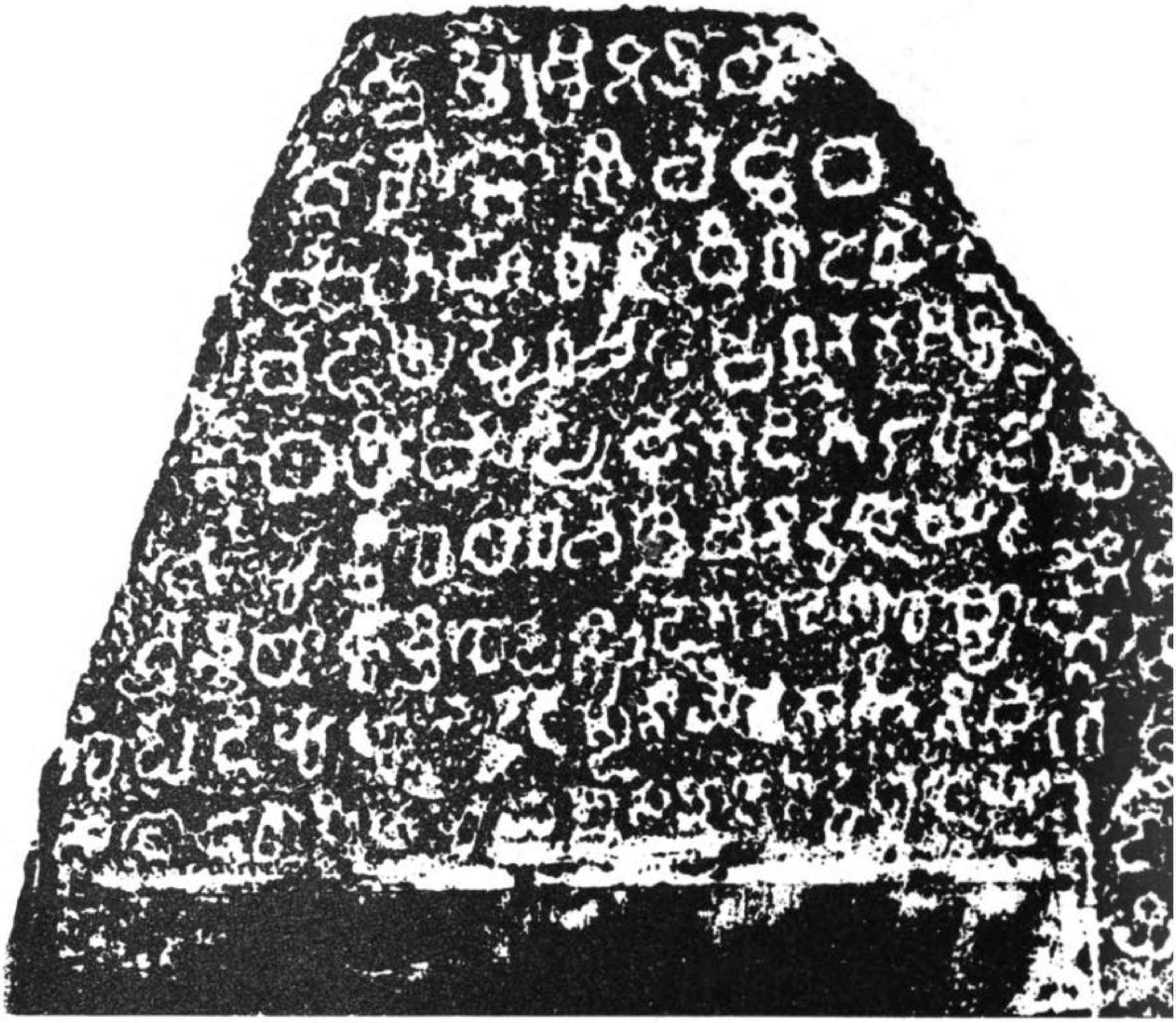


Fifth plate

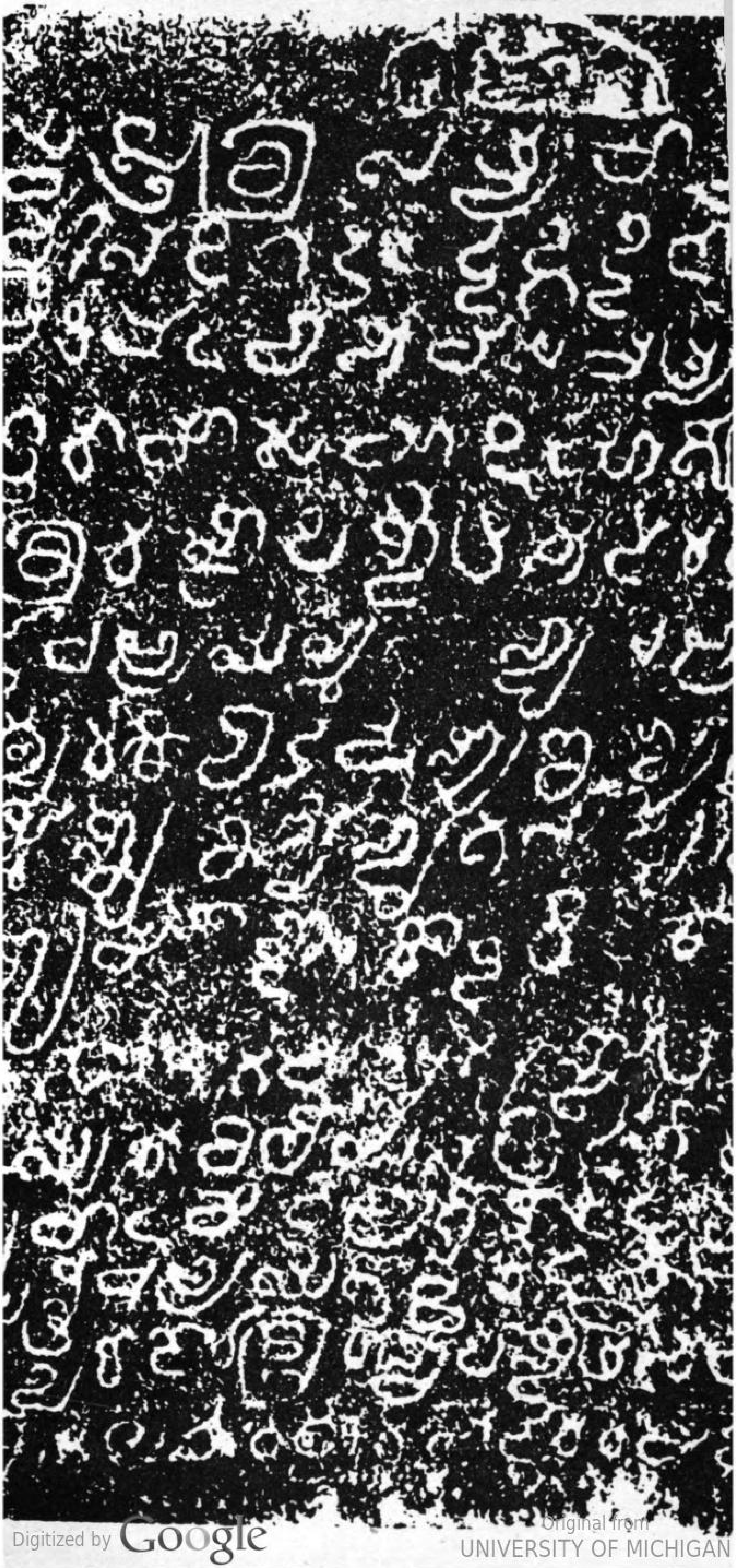
5. BĒGŪR INSCRIPTION OF ẸṚEYAPPARASA

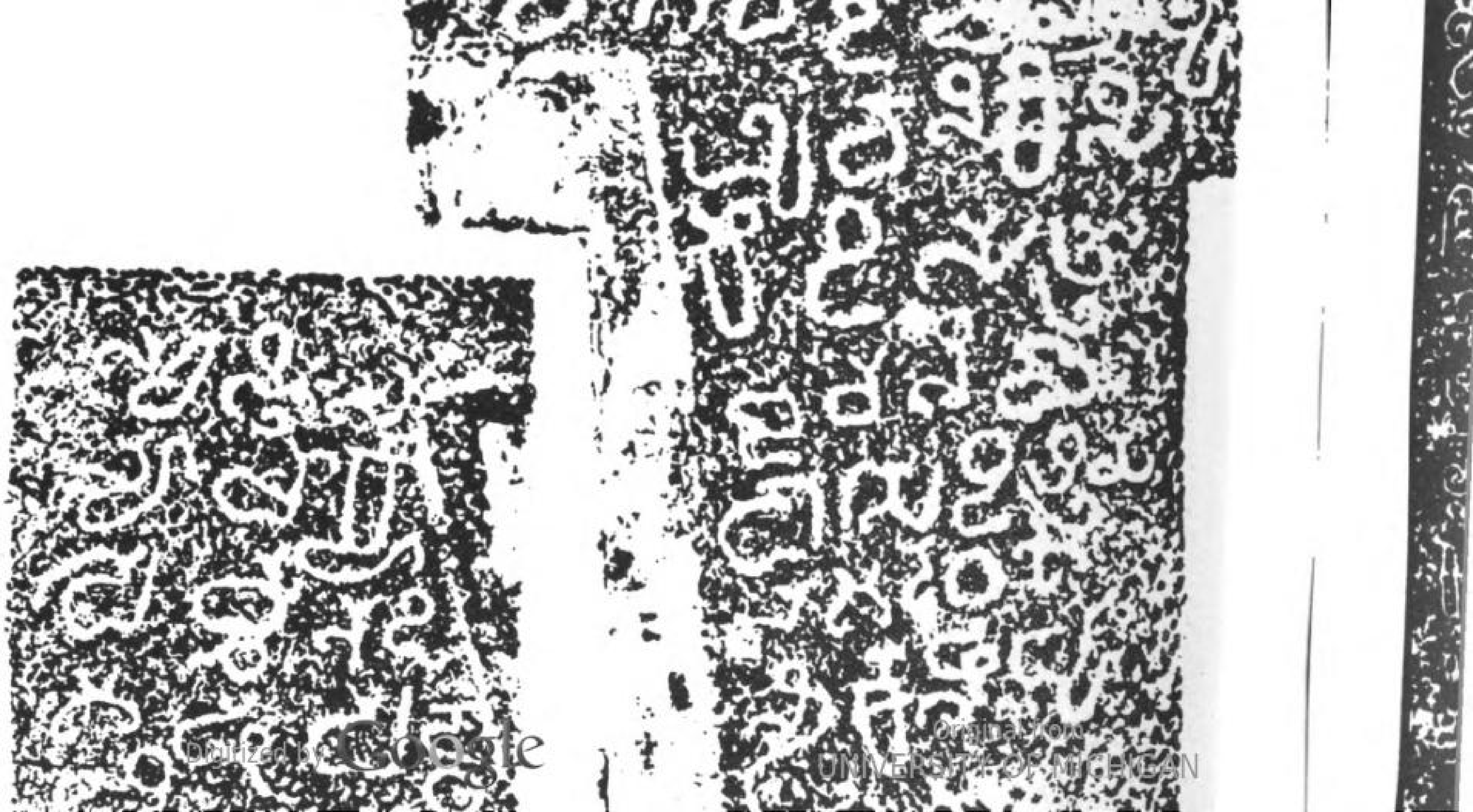


No. 99. KĀRBAIL INSCRIPTION OF NĪTIMĀRGA

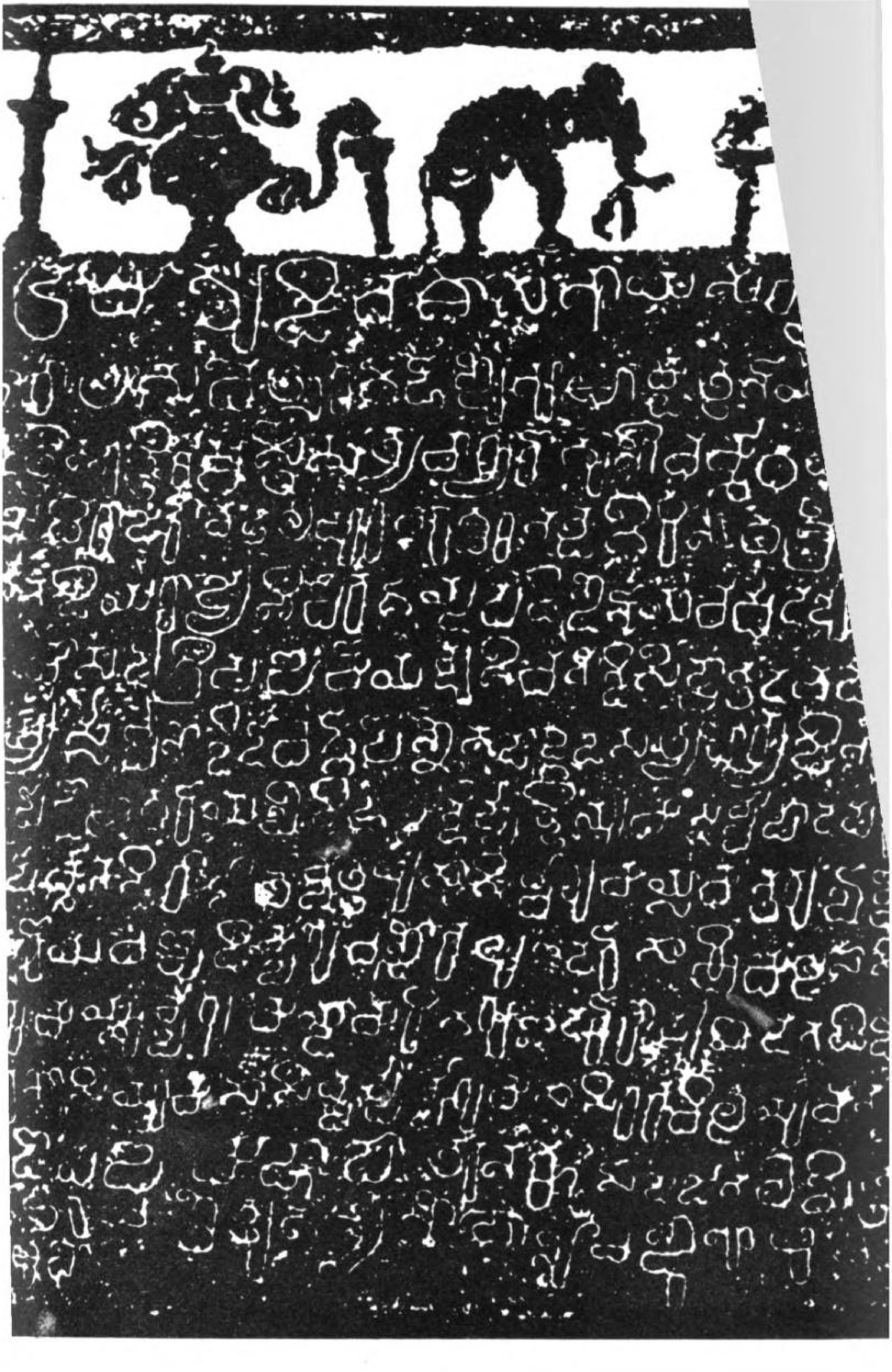


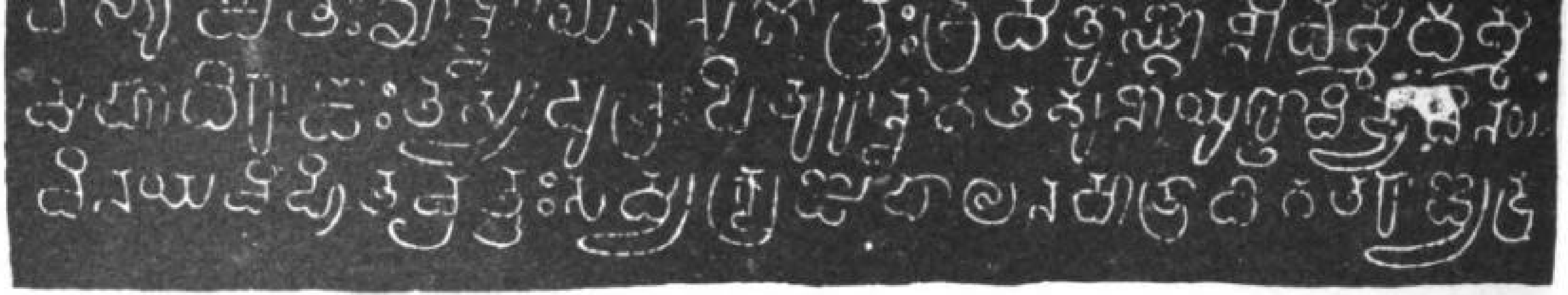
No. 104. BASAVANAHALLI INSCRIPTION OF SATYAVĀKY
YEAR 6



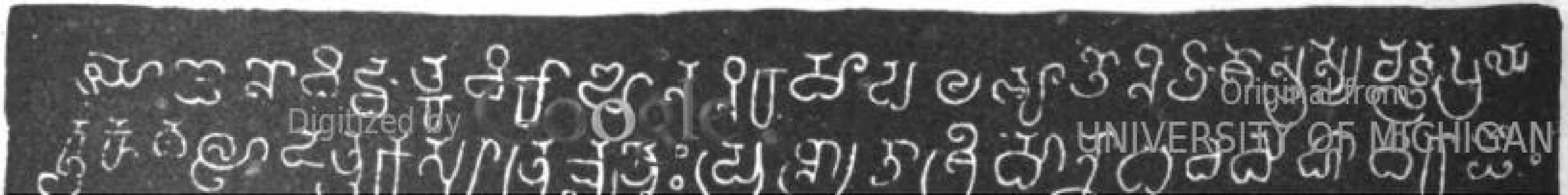


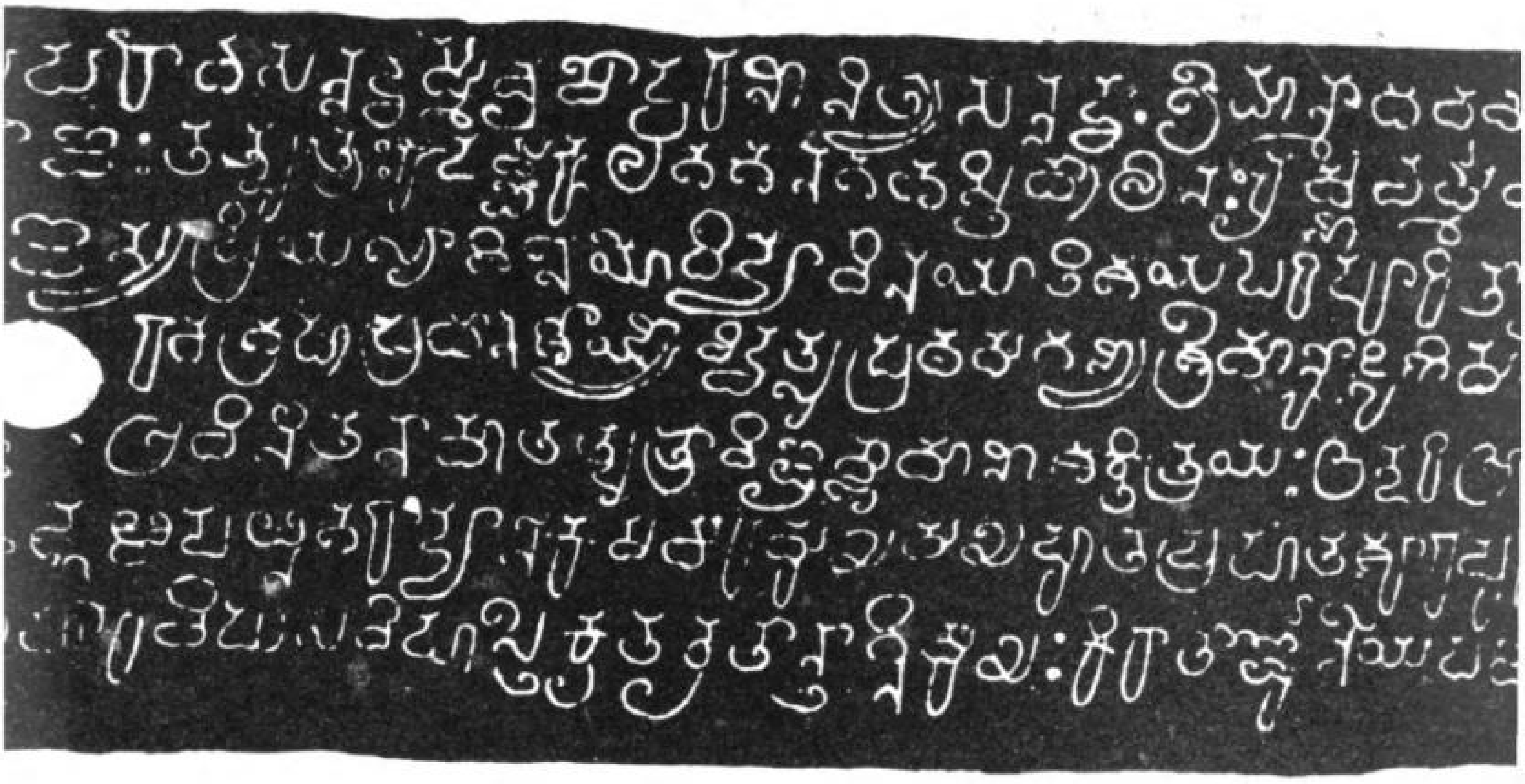
ILIYŪRU INSCRIPTION OF SATYAVĀKYA-PERMĀNAḌI,
ŚAKA 809, YEAR 18



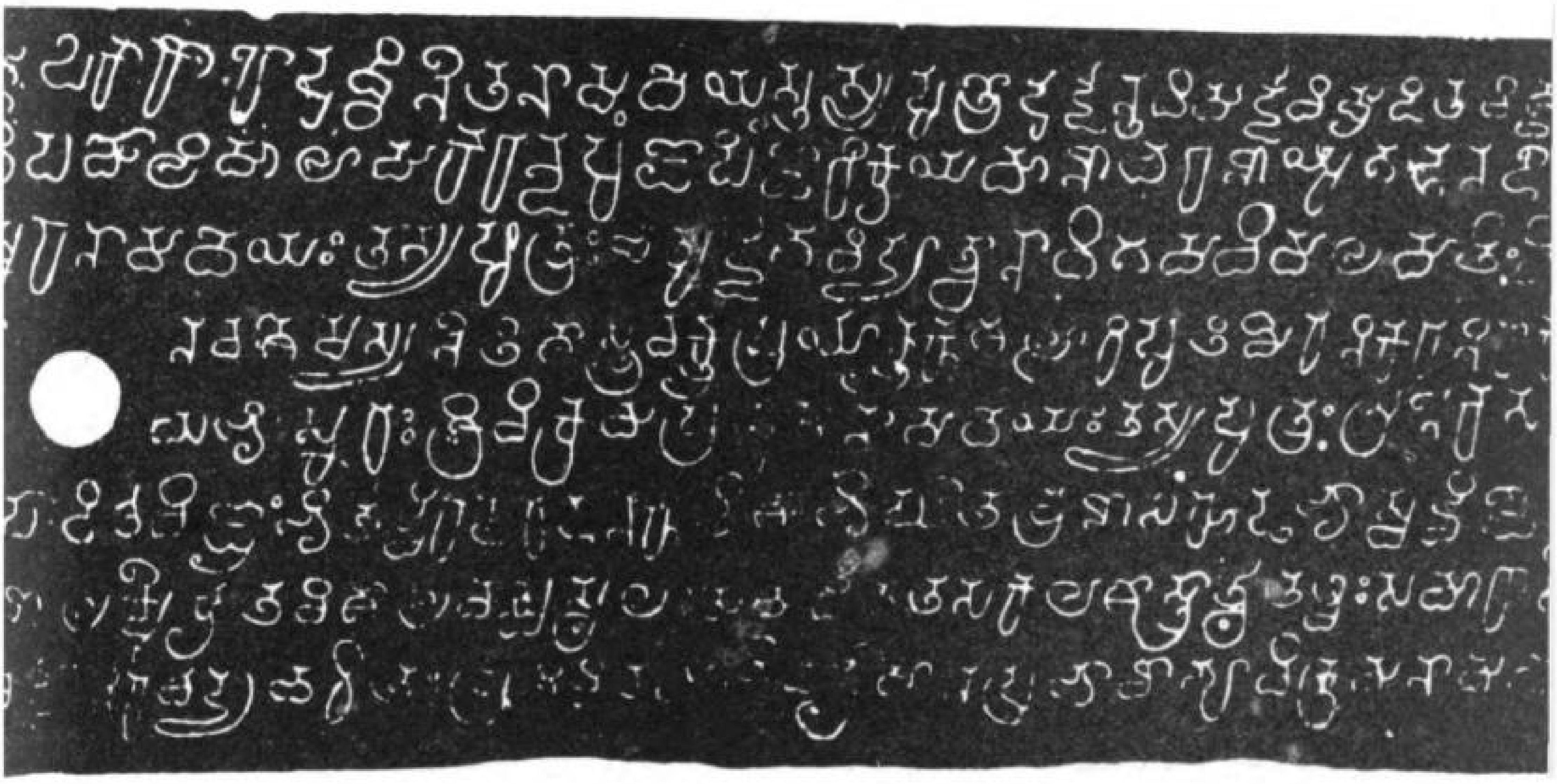


First plate



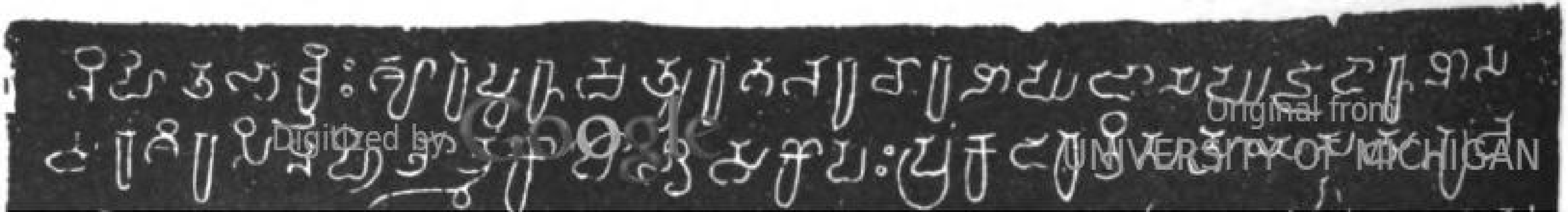


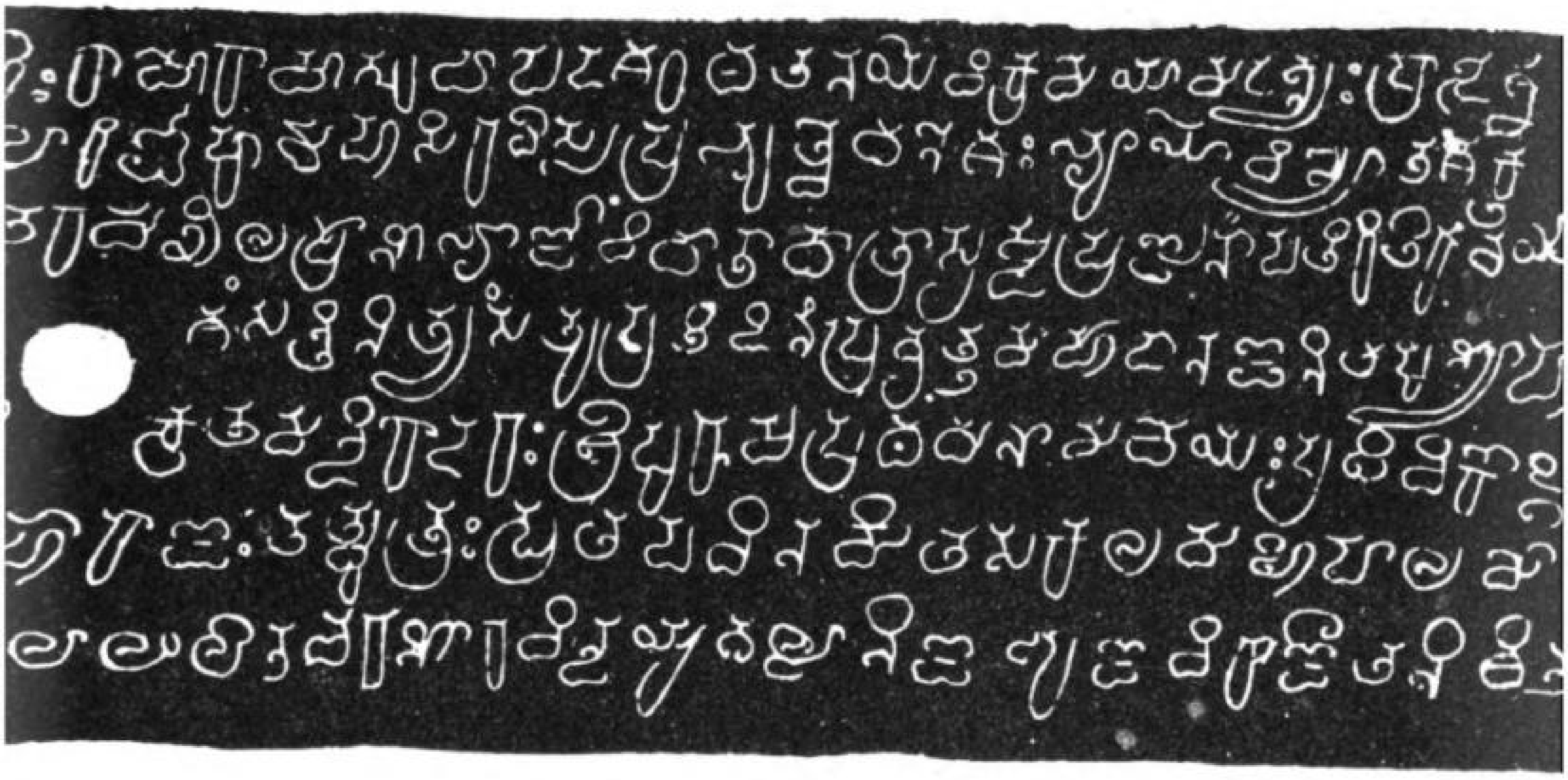
Second plate : Second side



Third plate : First side

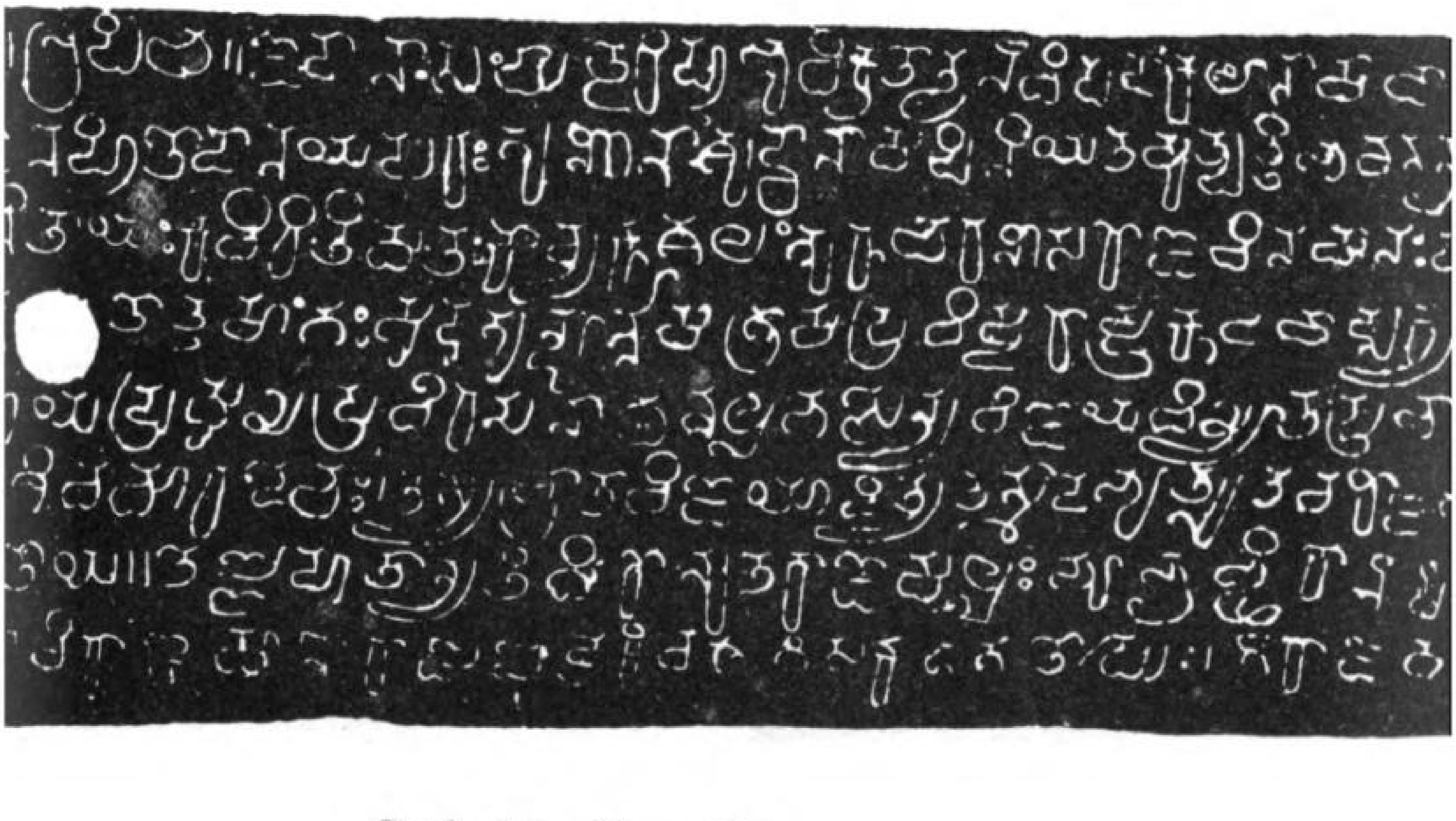
Third plate : Second side



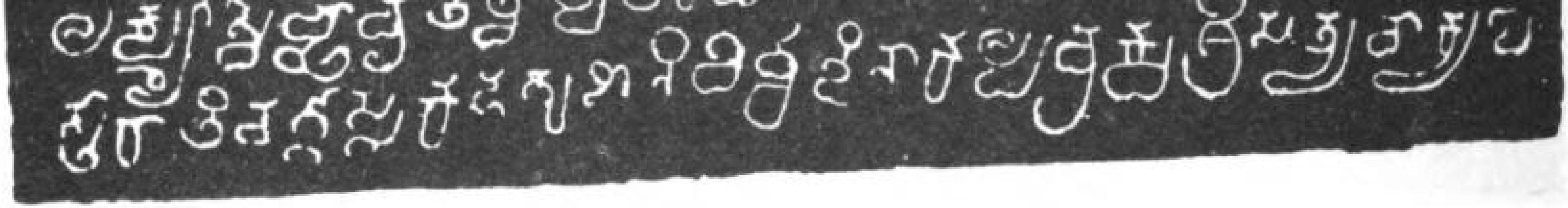


Fourth plate : Second side

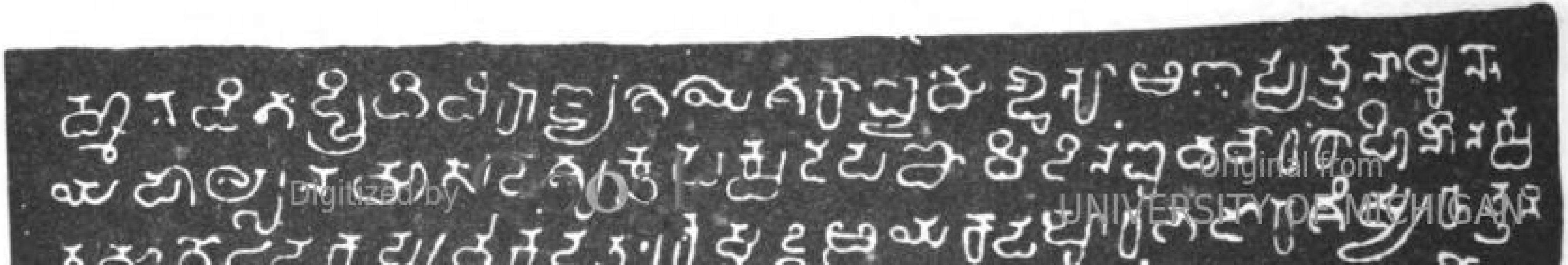
(The fifth plate is lost.)

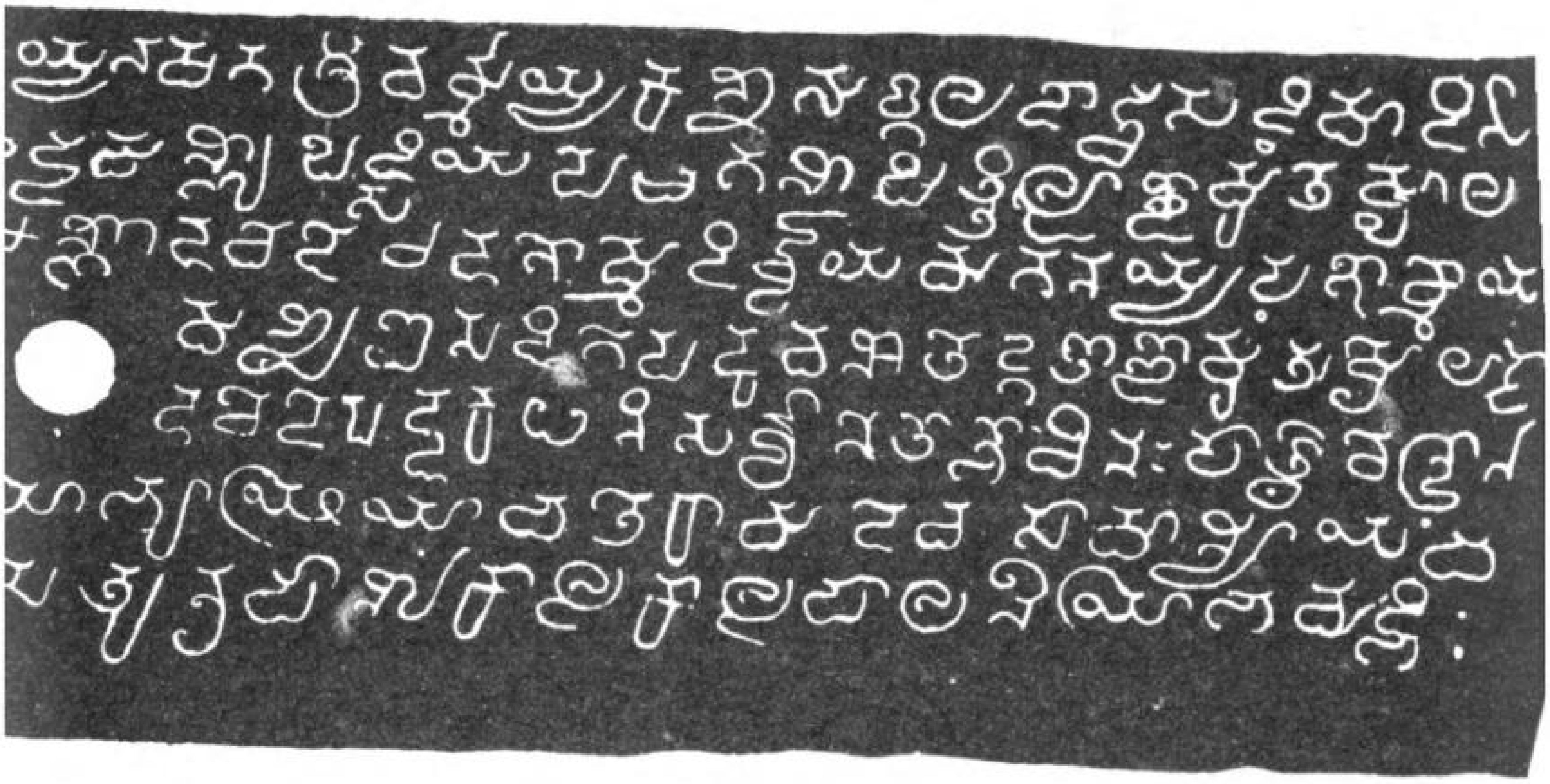


Sixth plate : First side



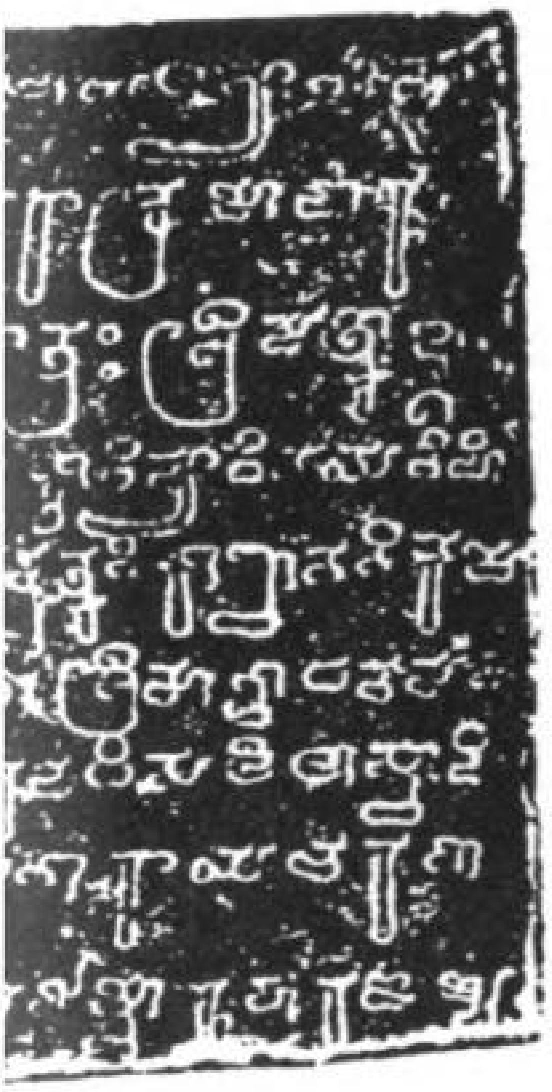
Sixth plate : Second side

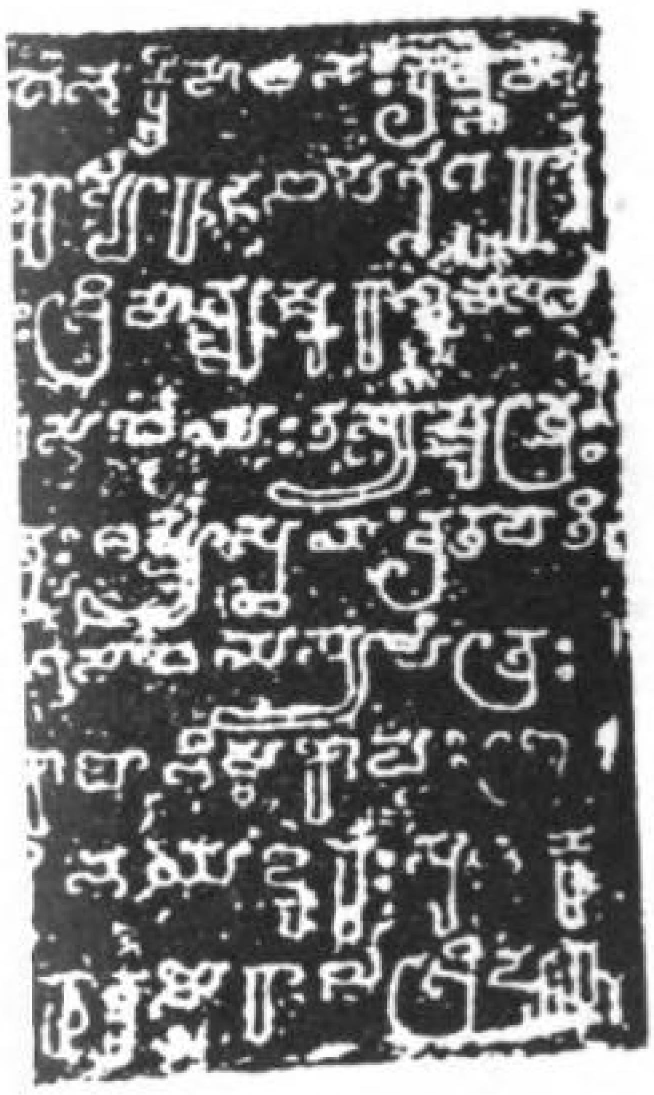


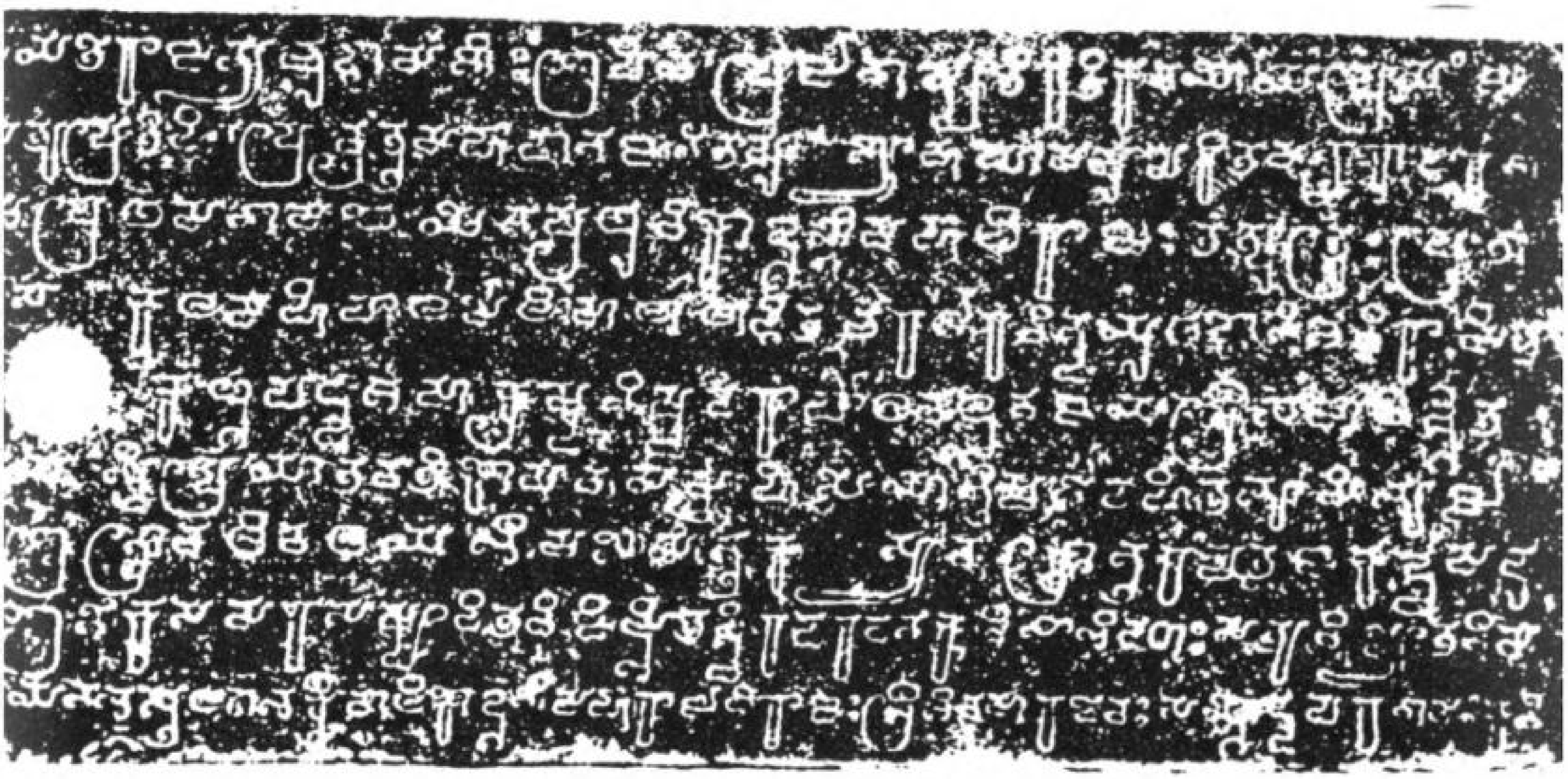


Seventh plate : Second side

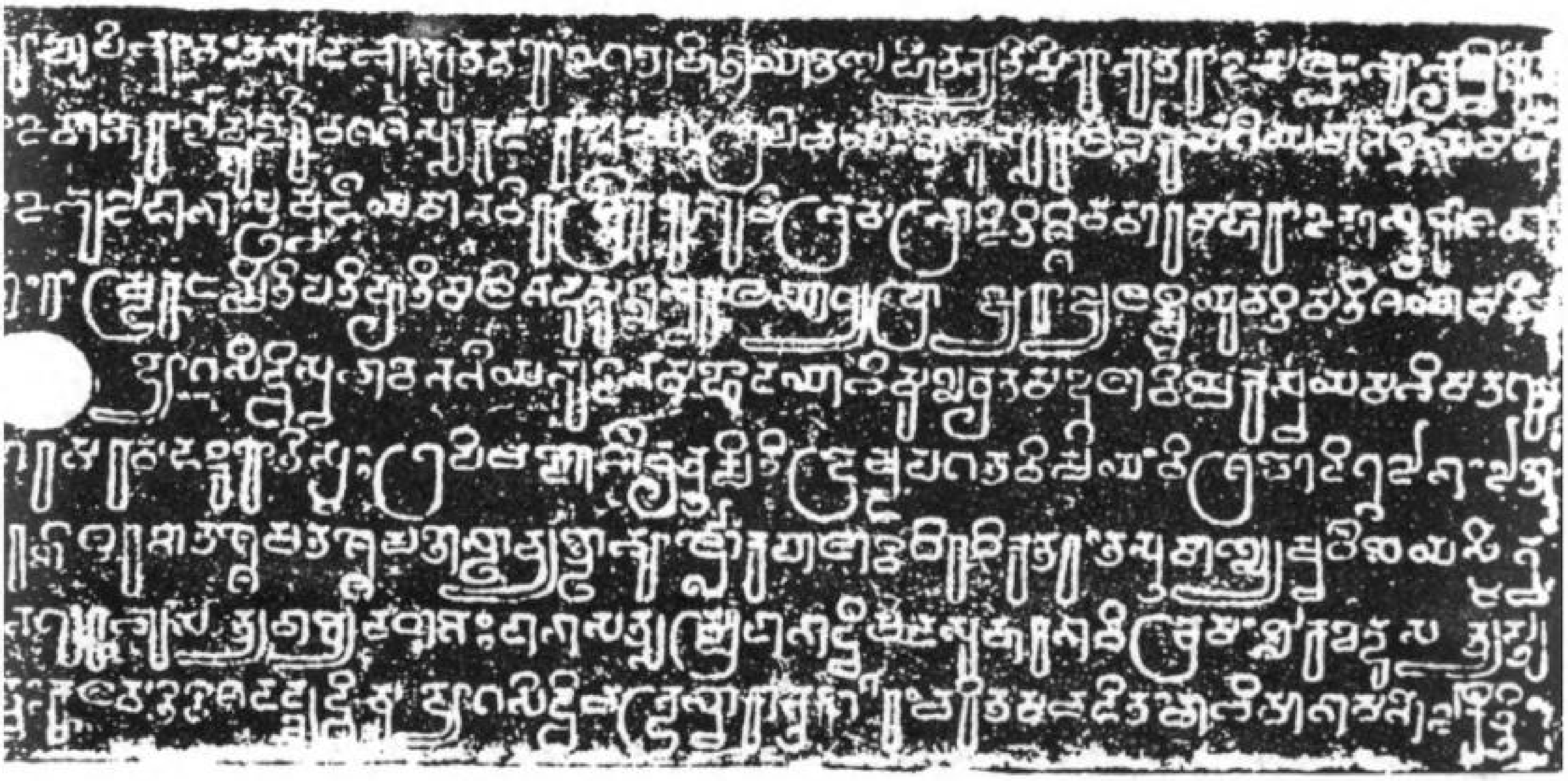
ALLA



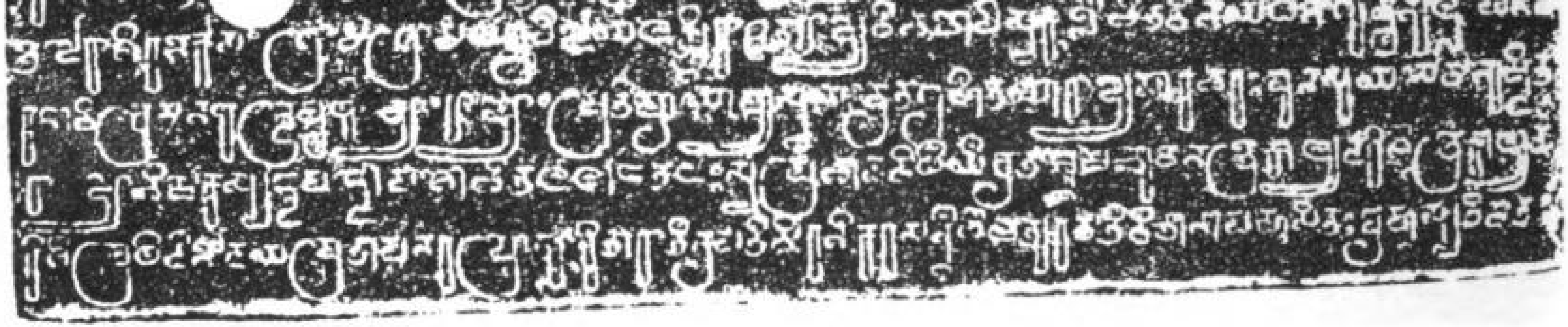




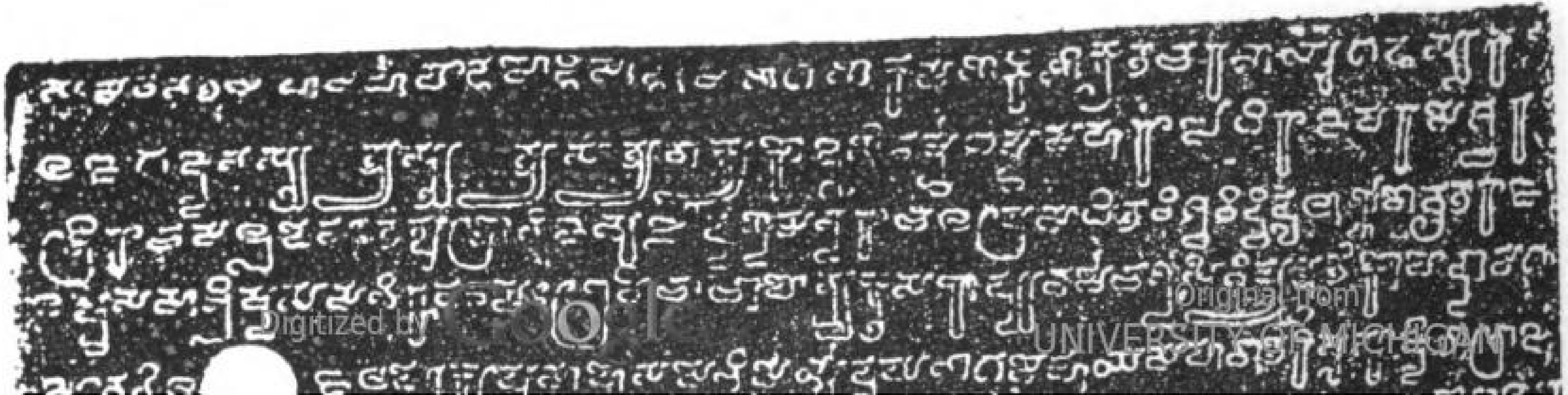
Second plate : Second side

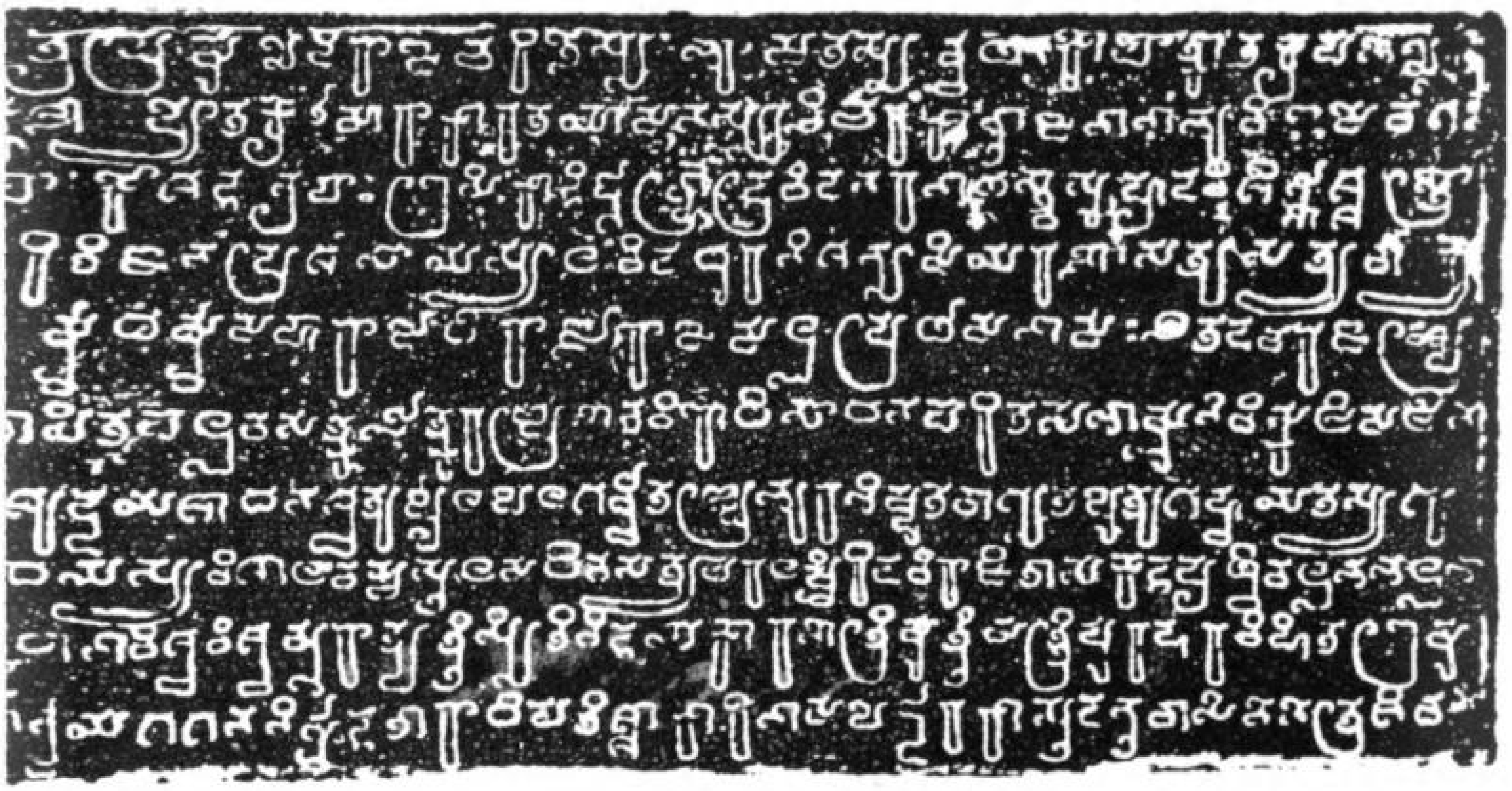


Third plate : First side

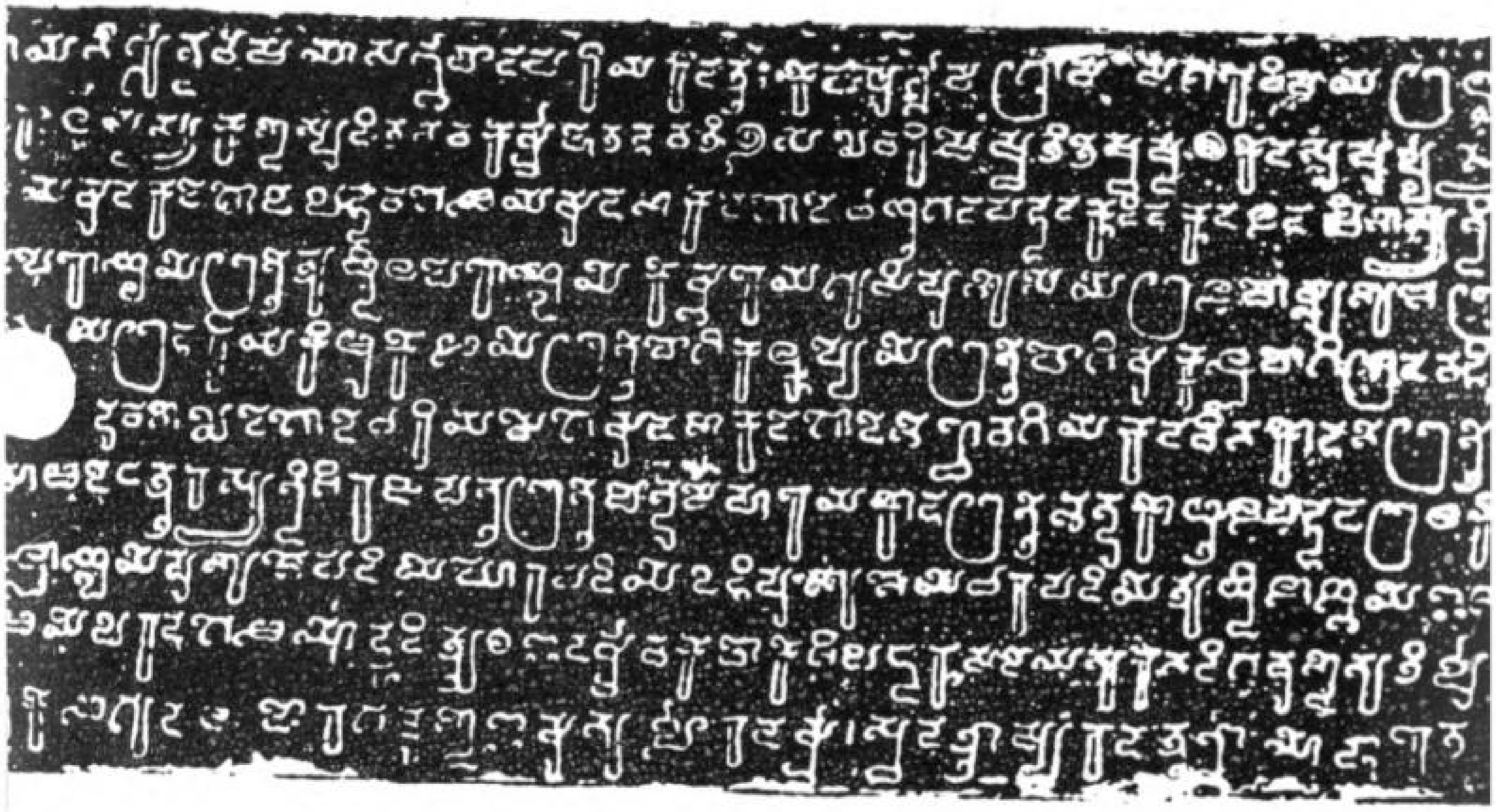


Third plate : Second side

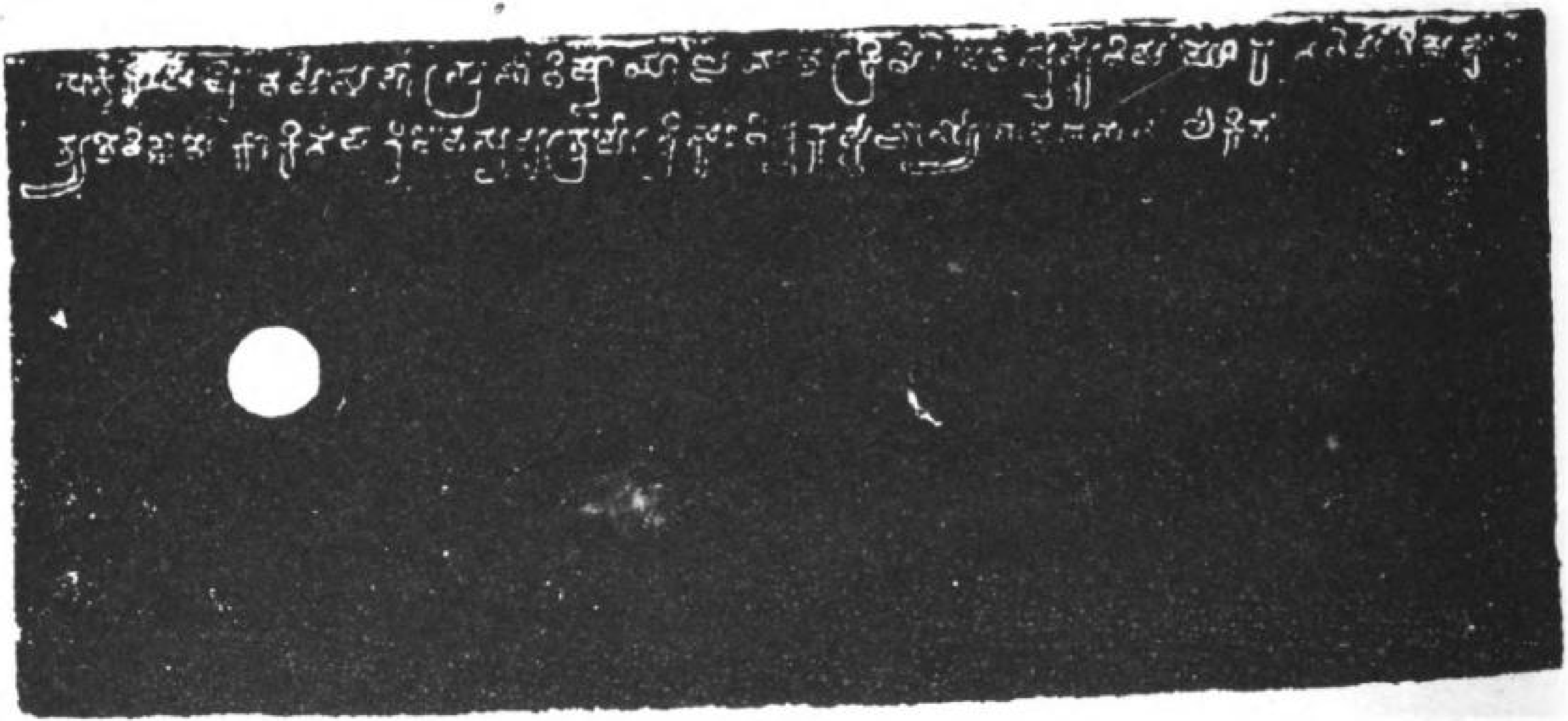




Fourth plate : Second side

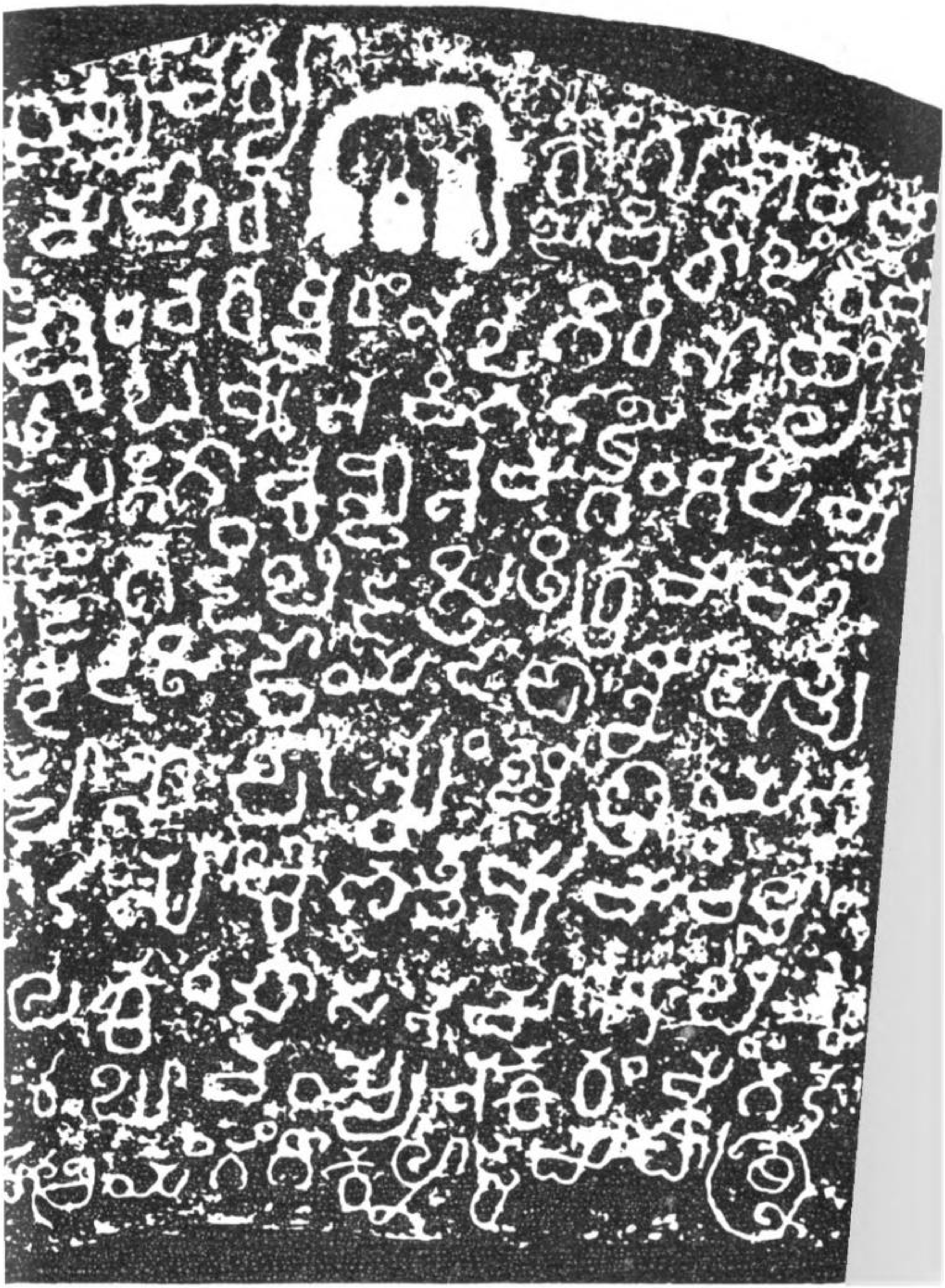


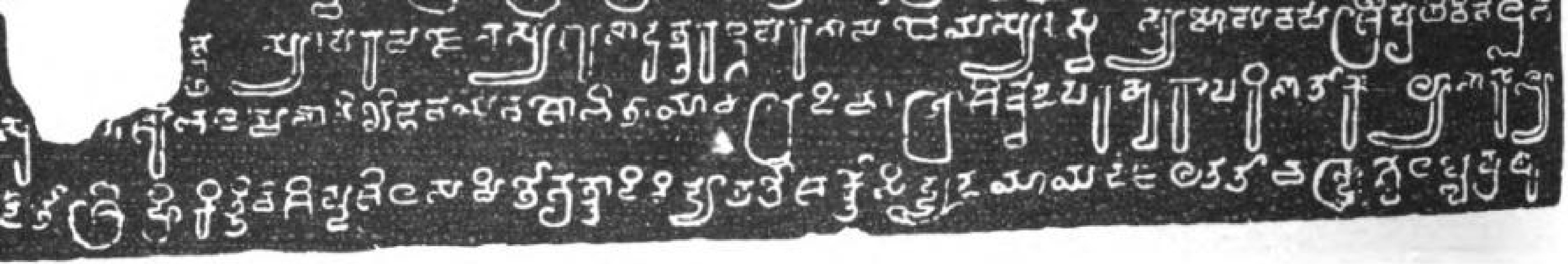
Fifth plate : First side



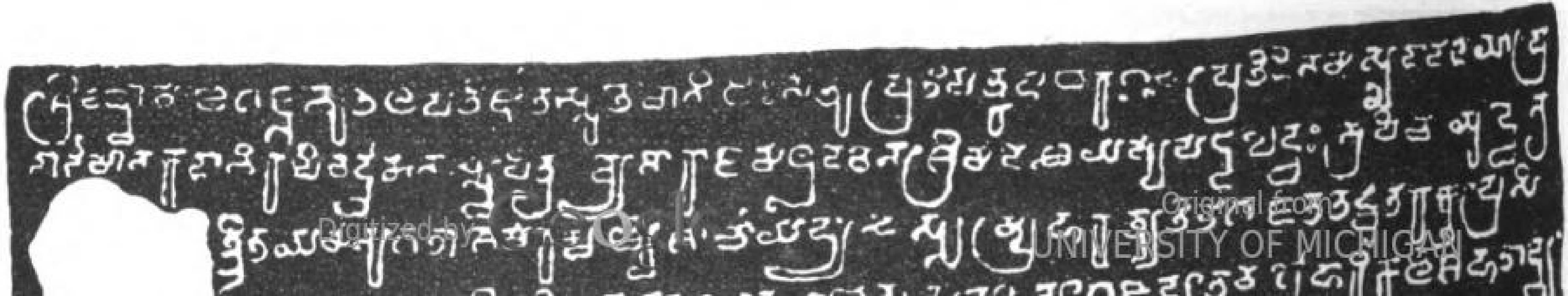
Fifth plate : Second side

RU INSCRIPTION OF SATYAVĀKYA-PERMMĀNAḌI

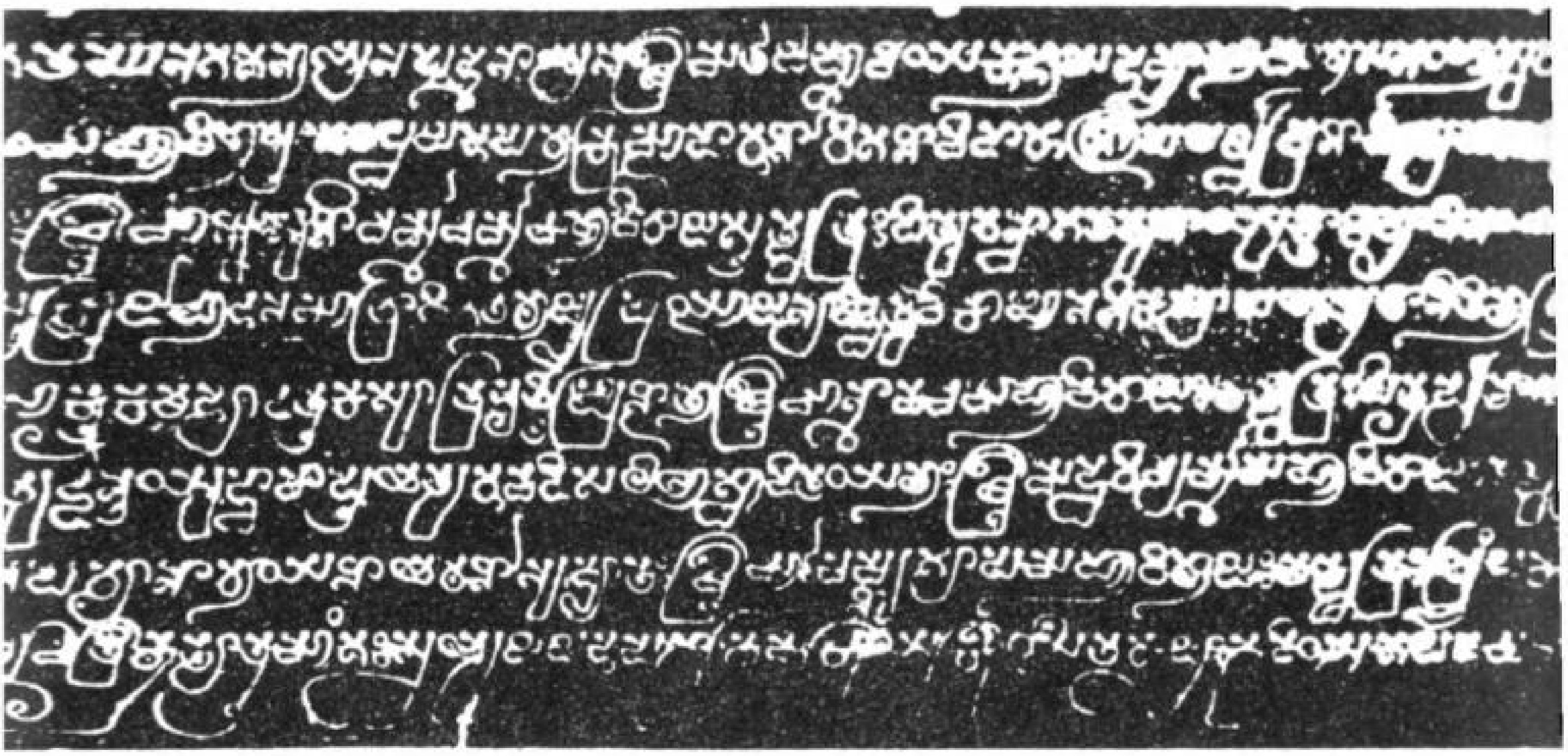




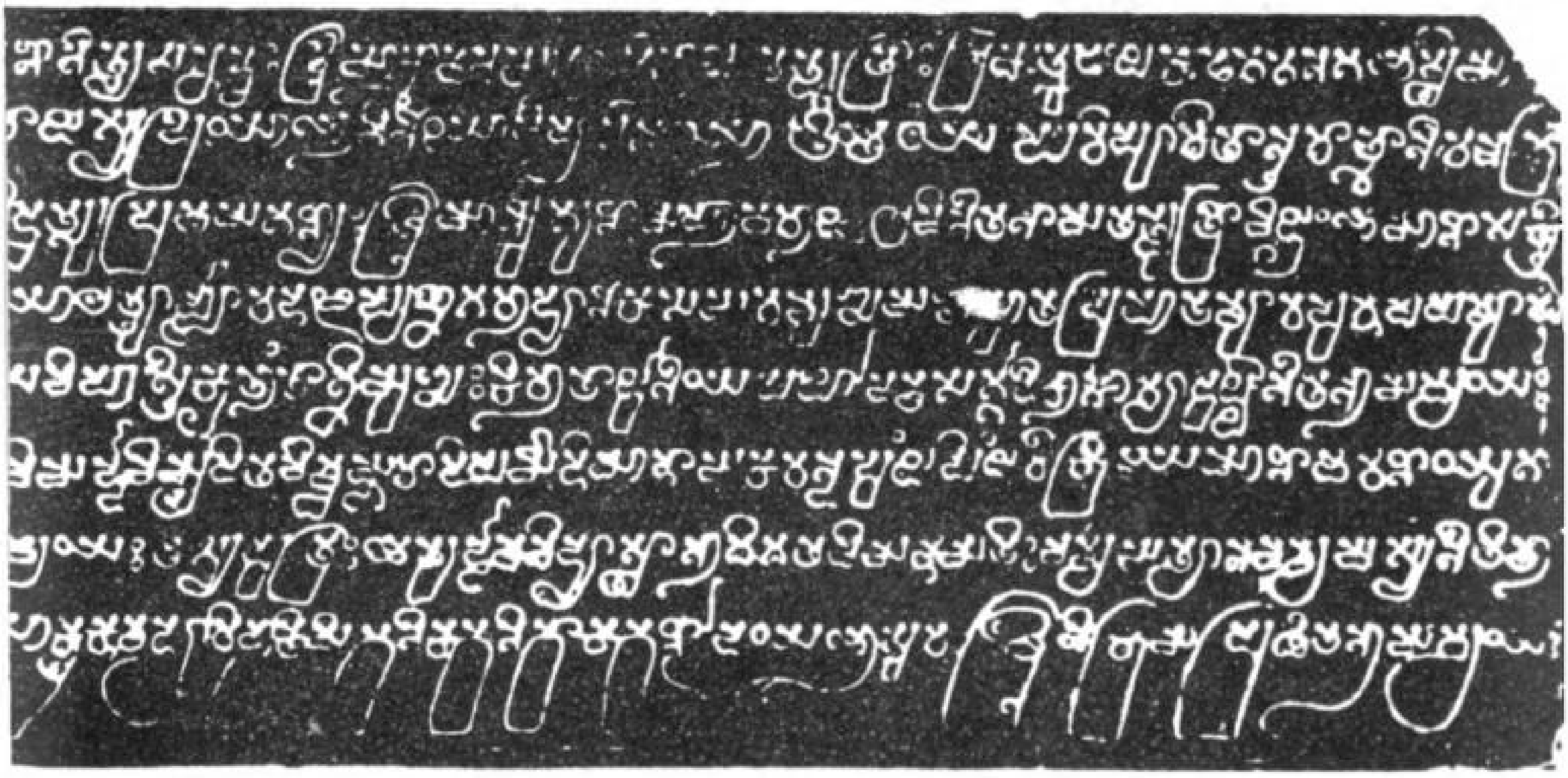
Sixth plate : First side



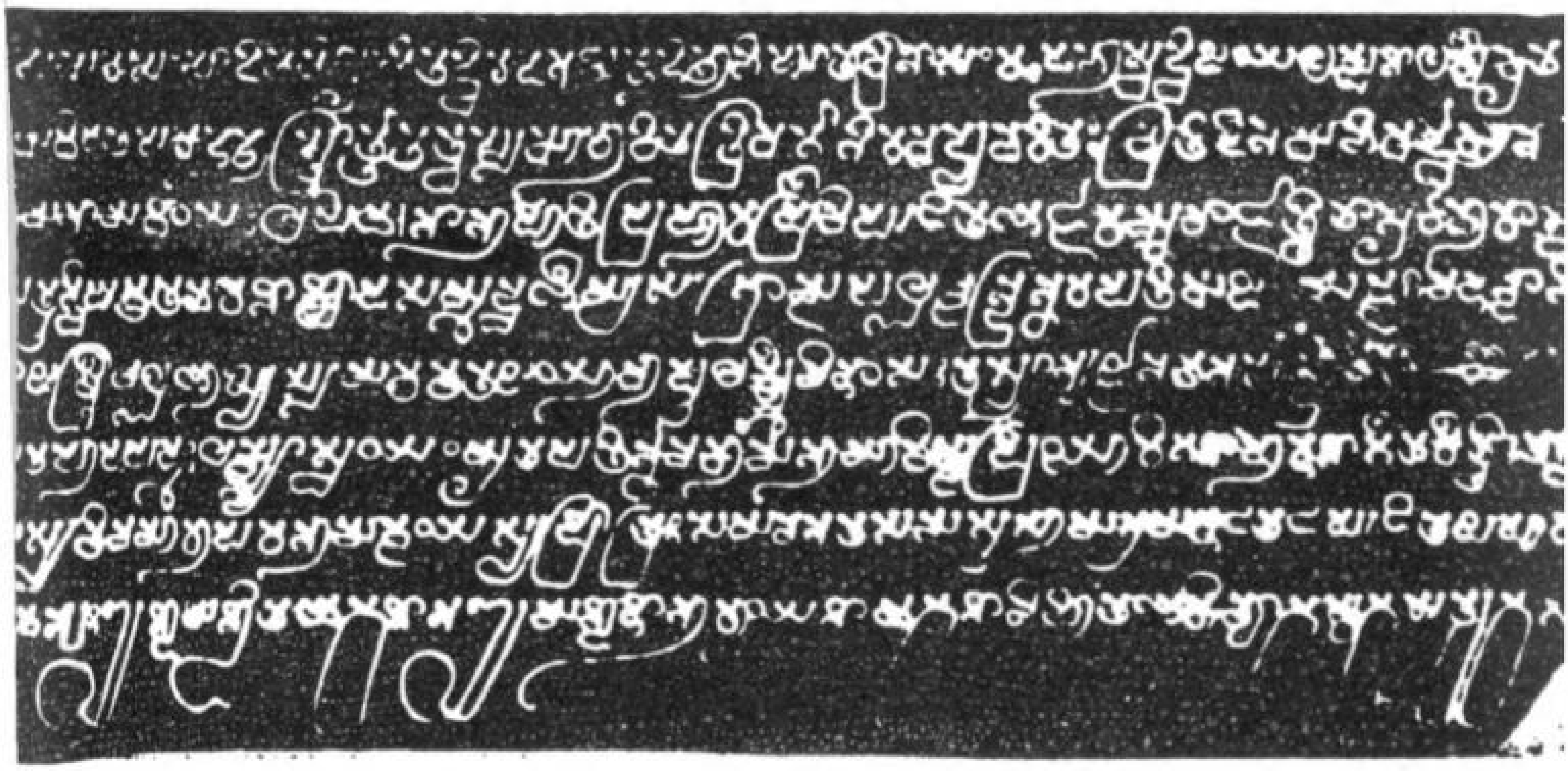
HAḶḶI PLATES OF NĪTIMĀRGA EREGAṄGA, ŚAKA 827



First plate

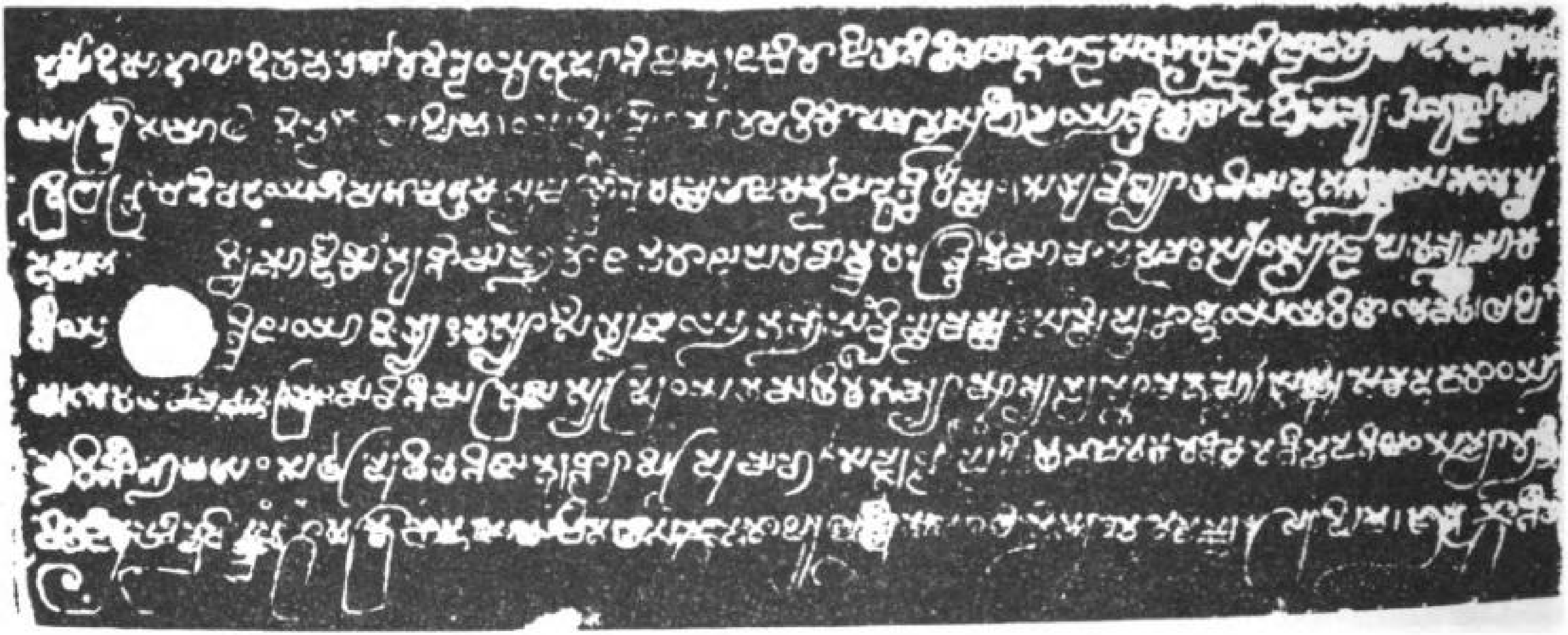


Second plate : First side

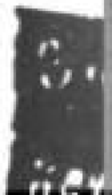


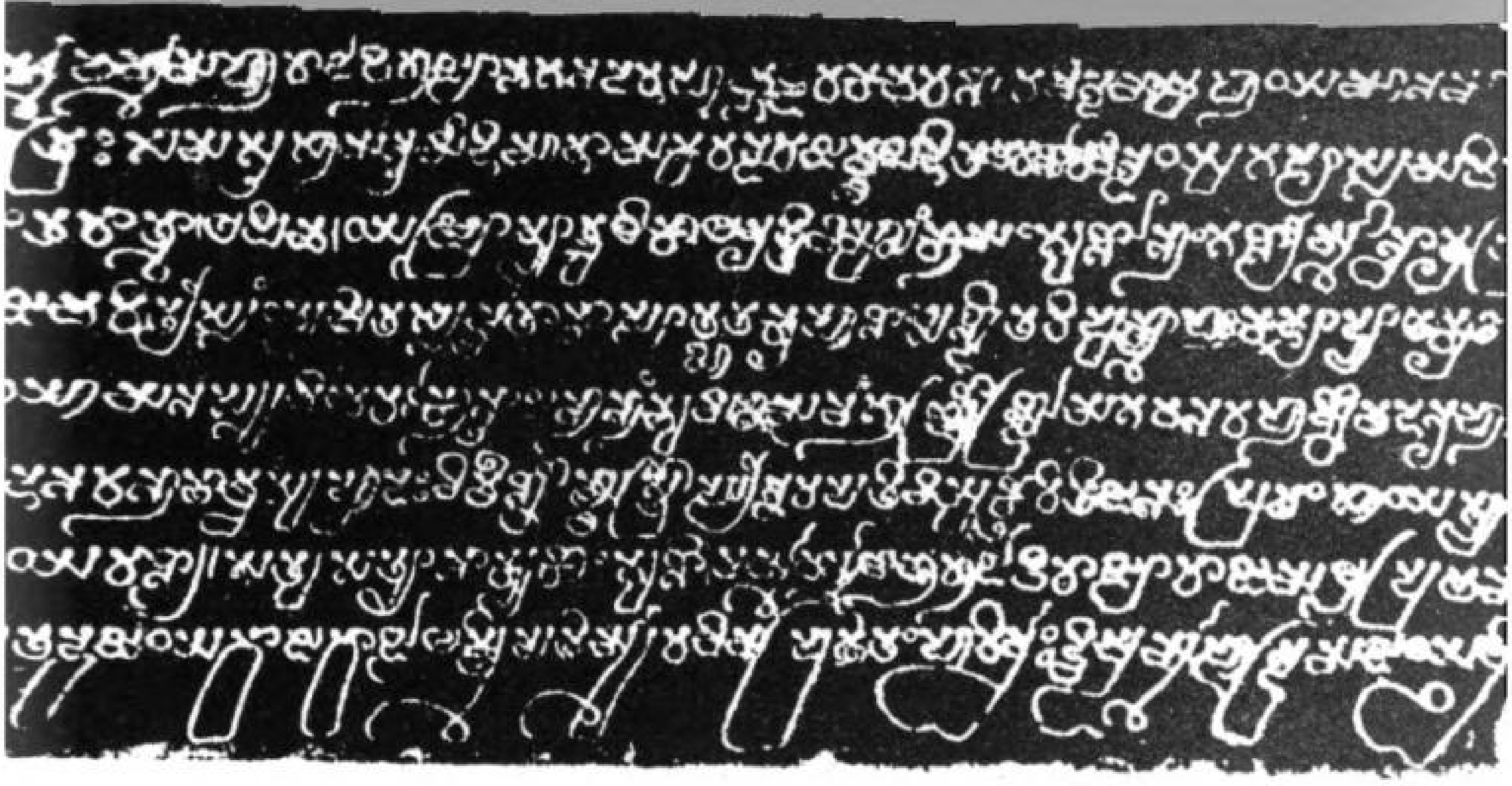
Second plate : Second side

Third plate : First side

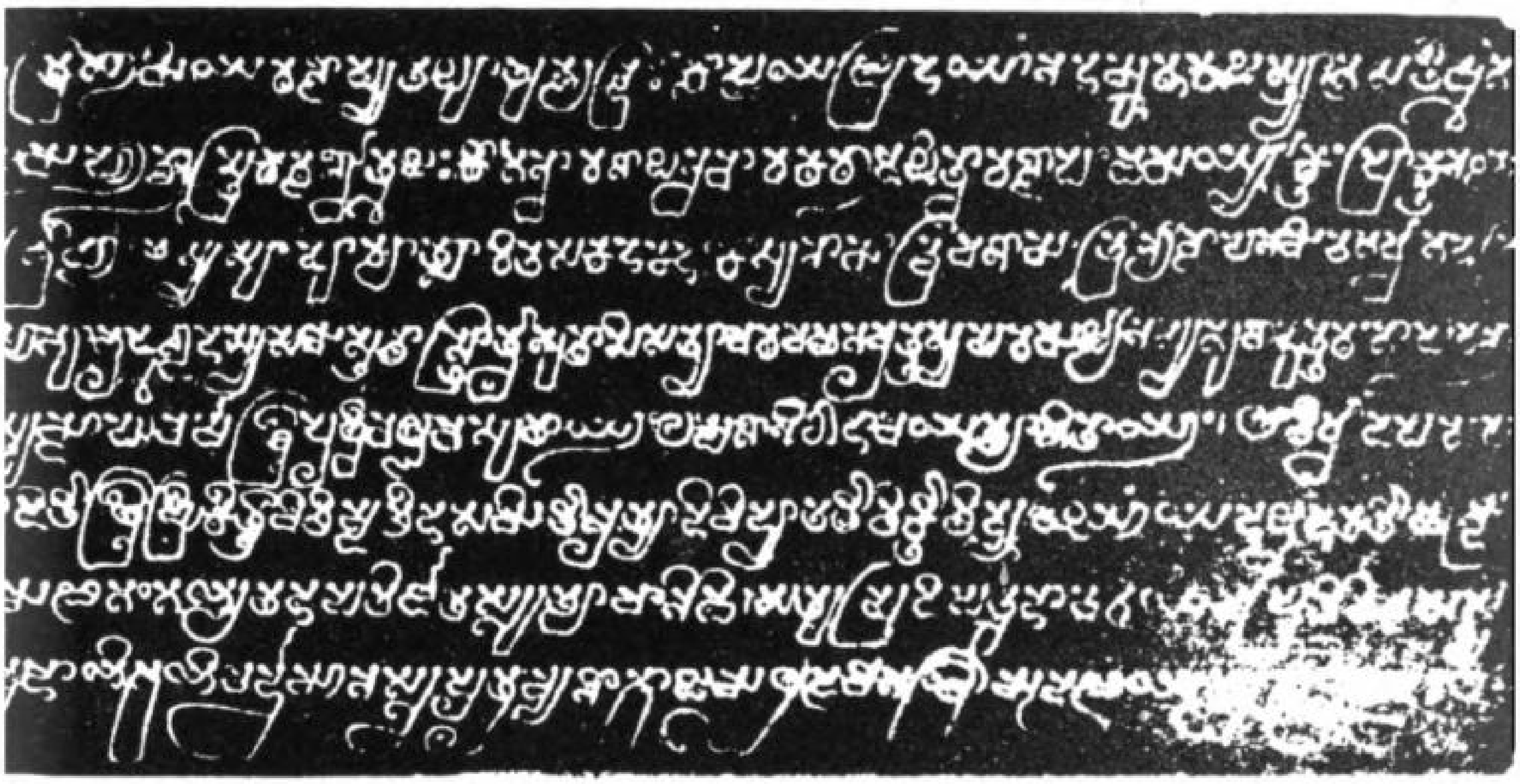


Third plate : Second side

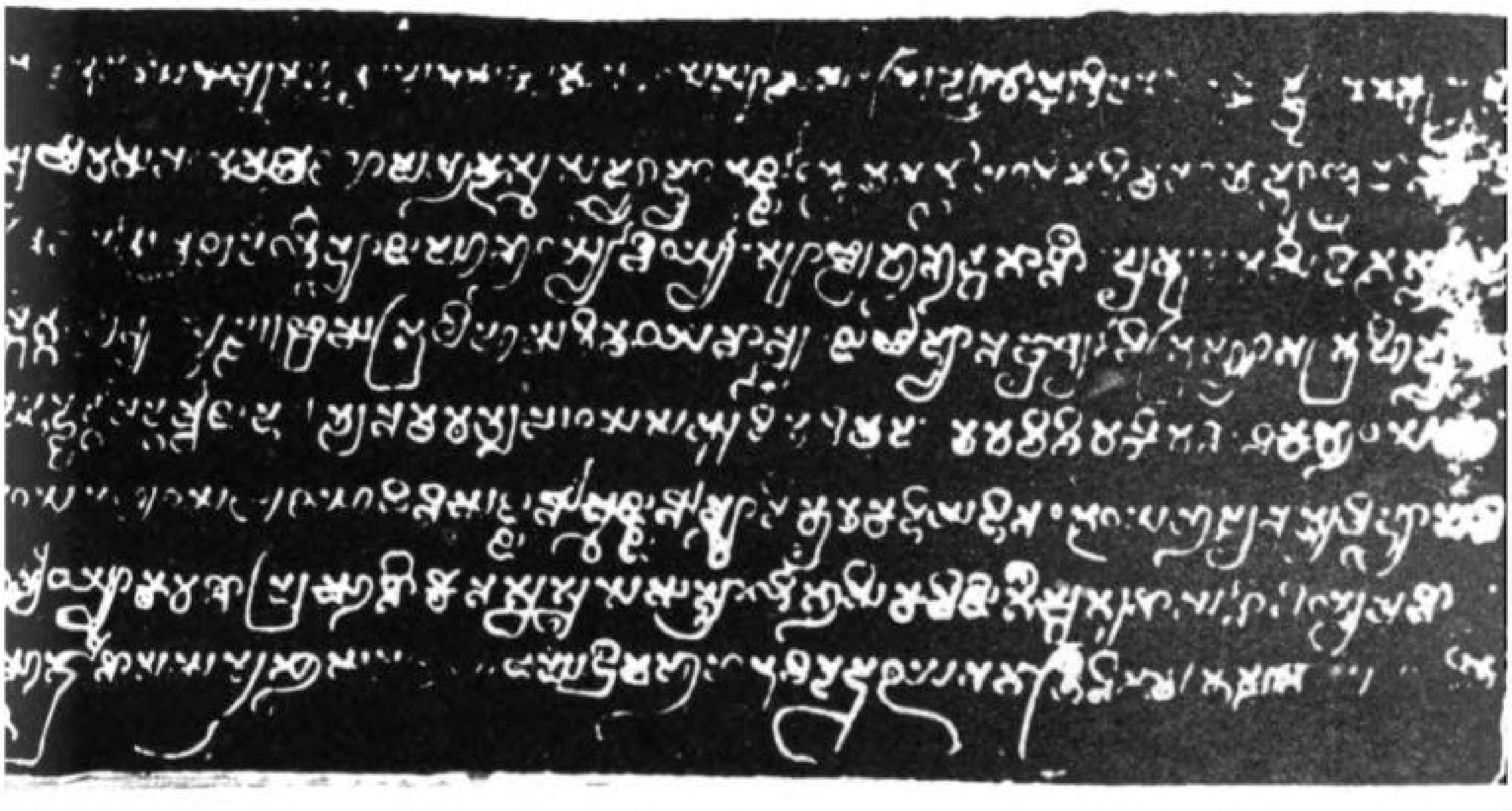




Fourth plate : Second side

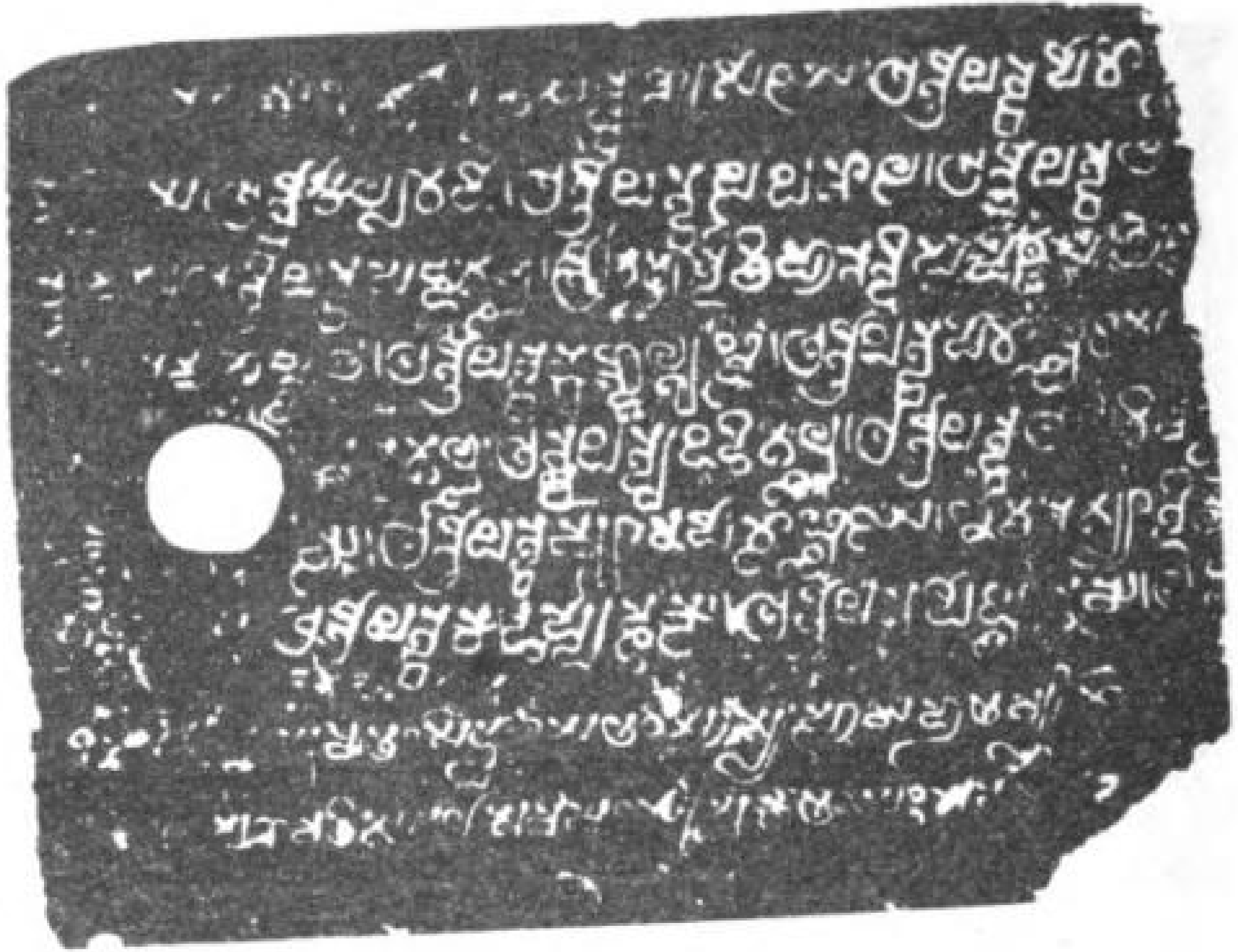


Fifth plate : First side



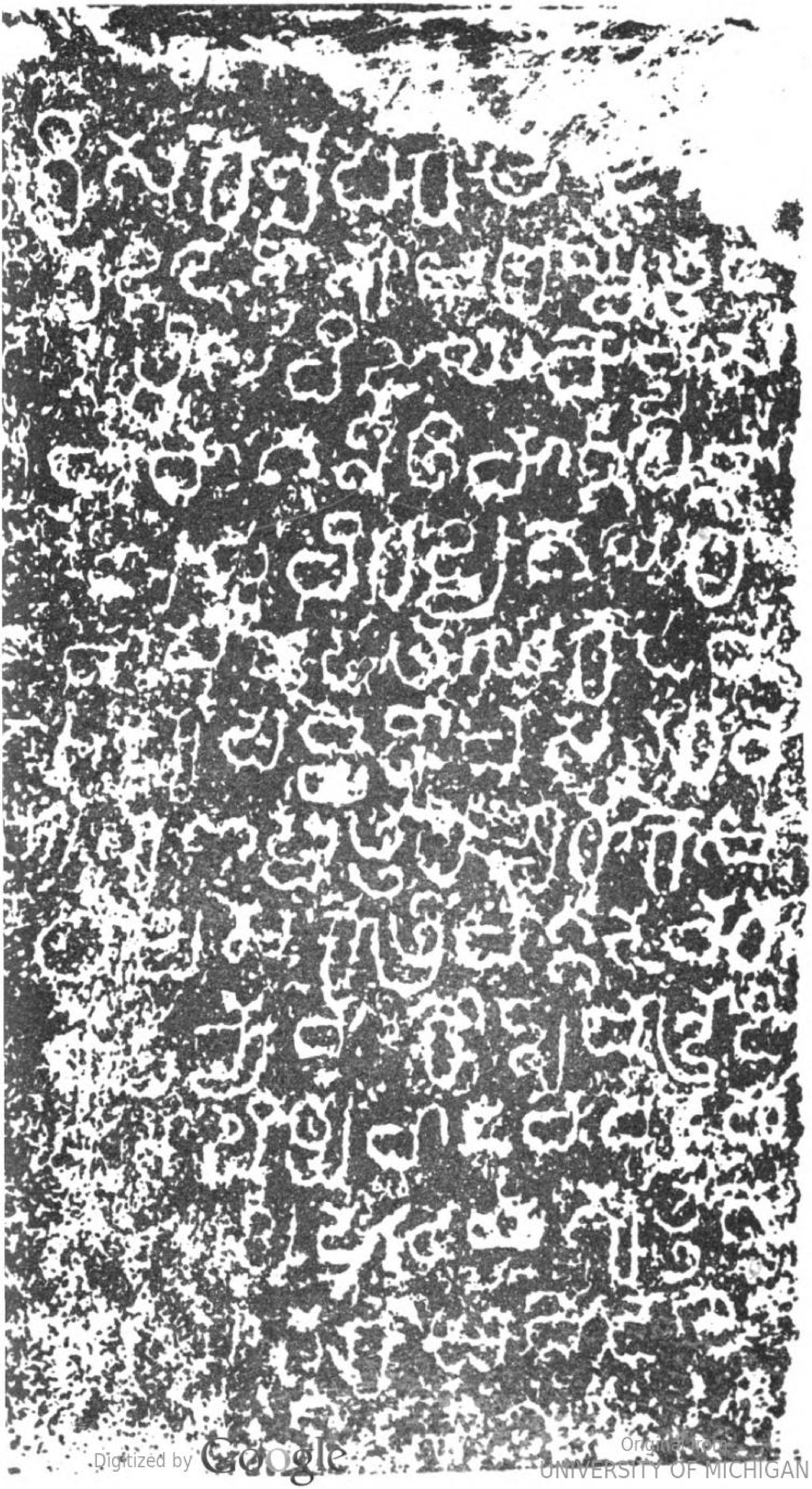
Fifth plate : Second side

Sixth plate . First side

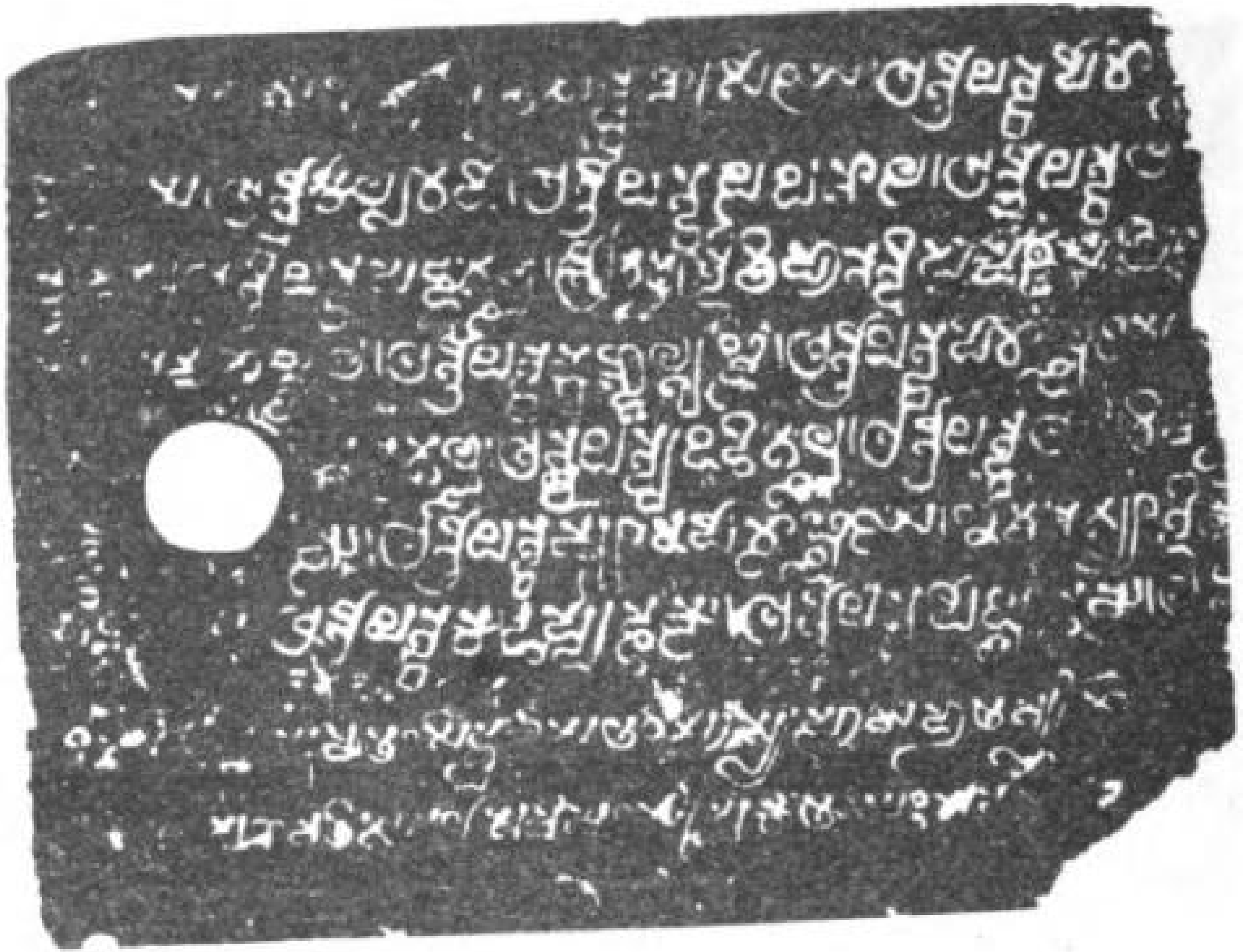


Sixth plate : Second side

LAKĀḌU INSCRIPTION OF NĪTIMĀRGA, ŚAKA 857

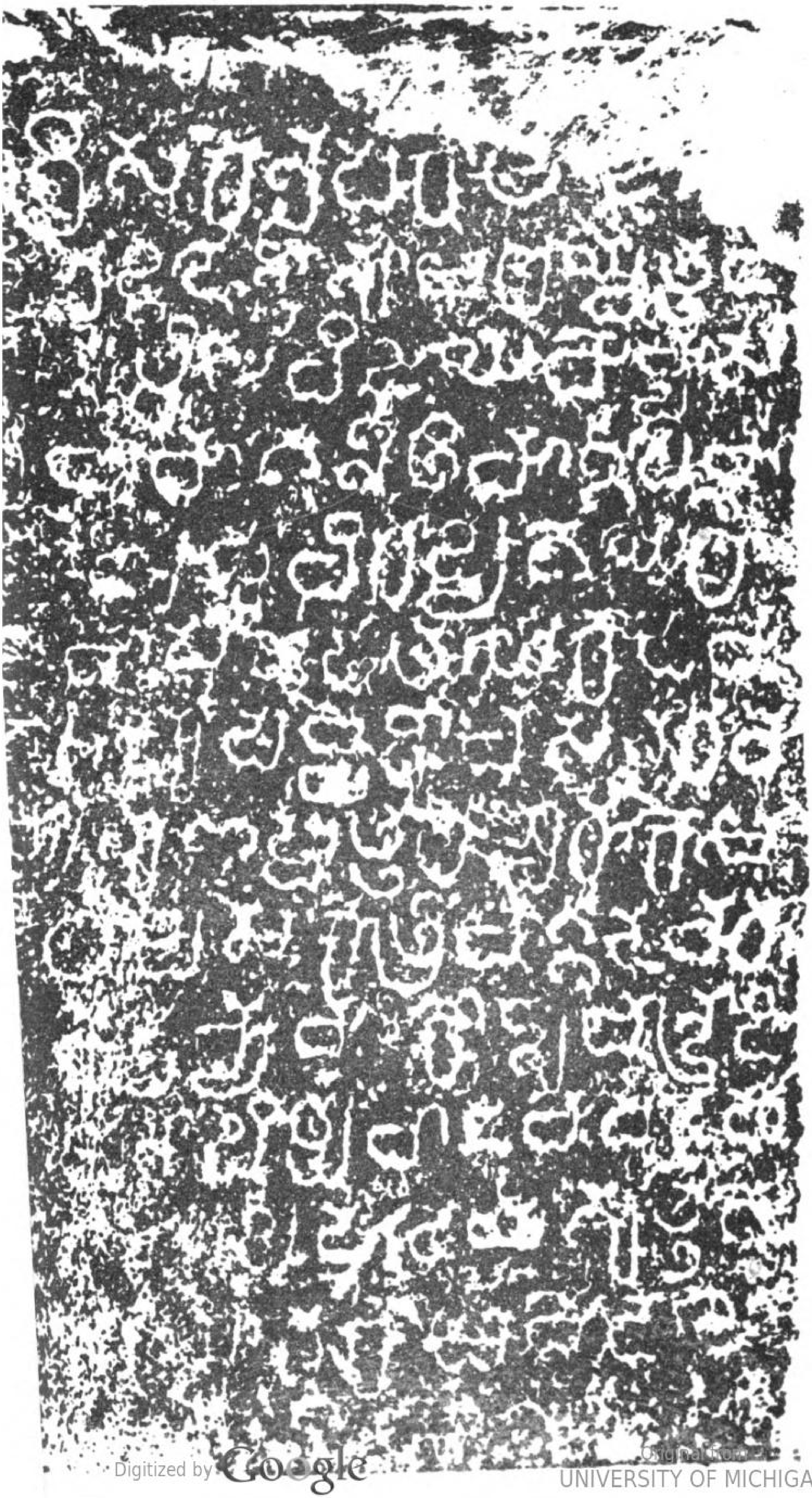


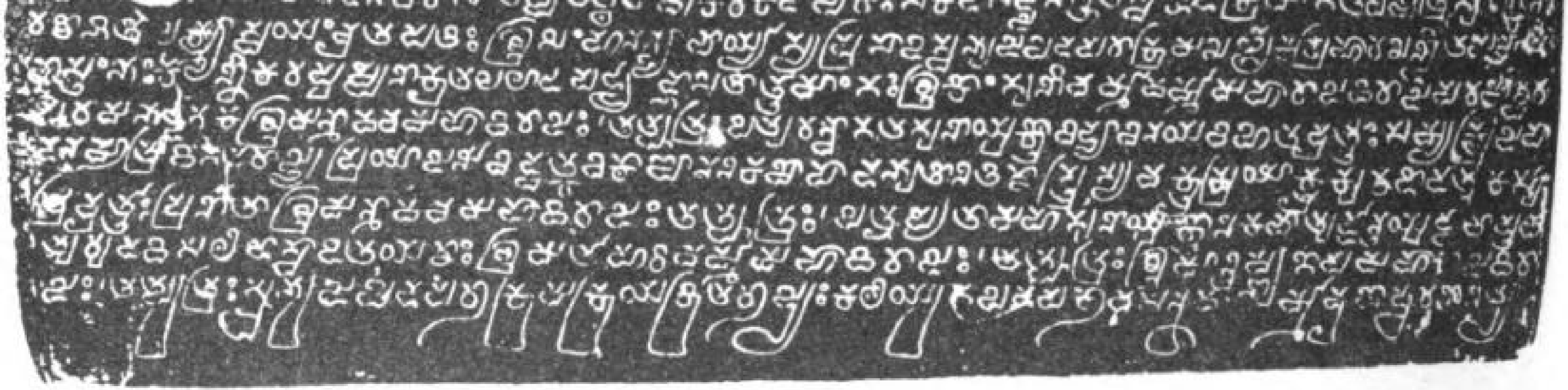
Sixth plate . First side



Sixth plate : Second side

AKĀḌU INSCRIPTION OF NĪTIMĀRGA, ŚAKA 857





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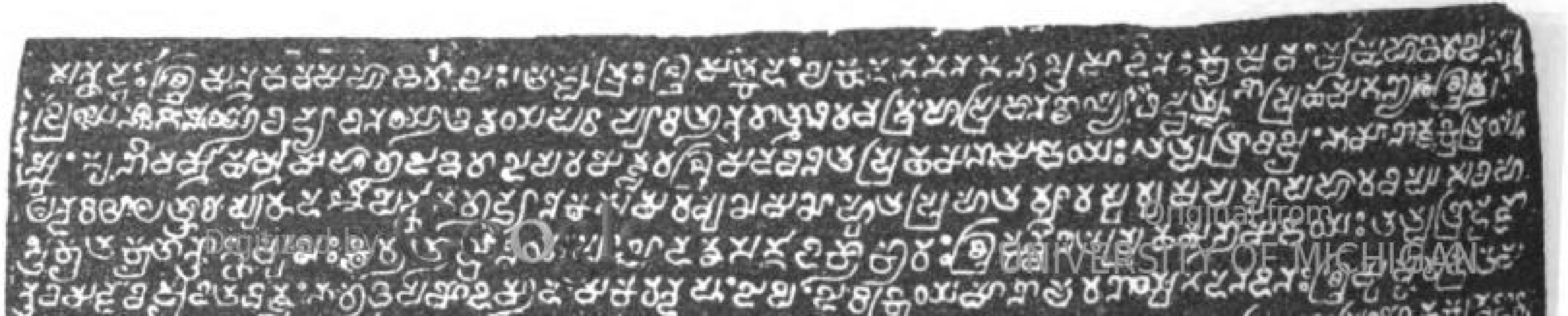

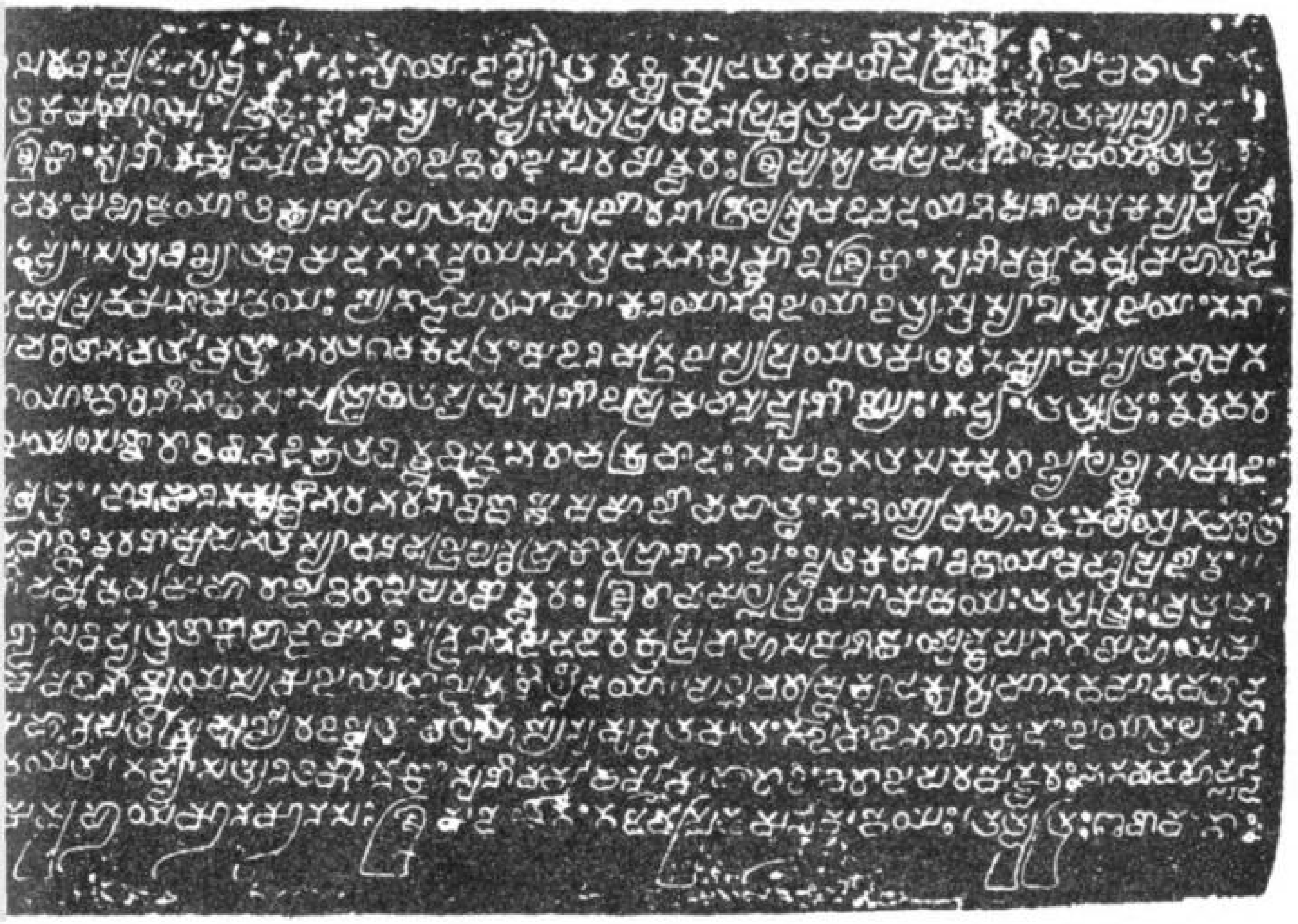

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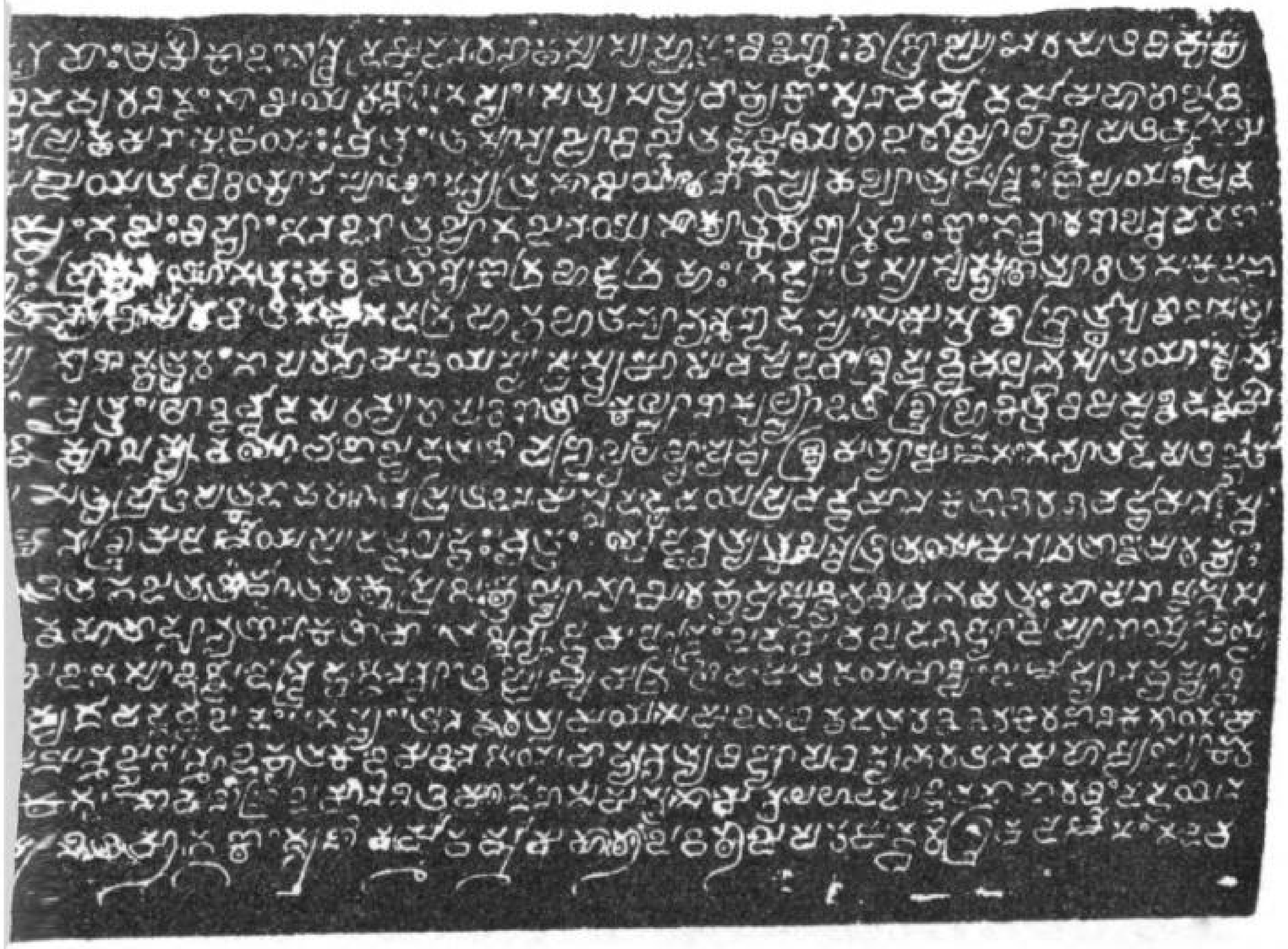

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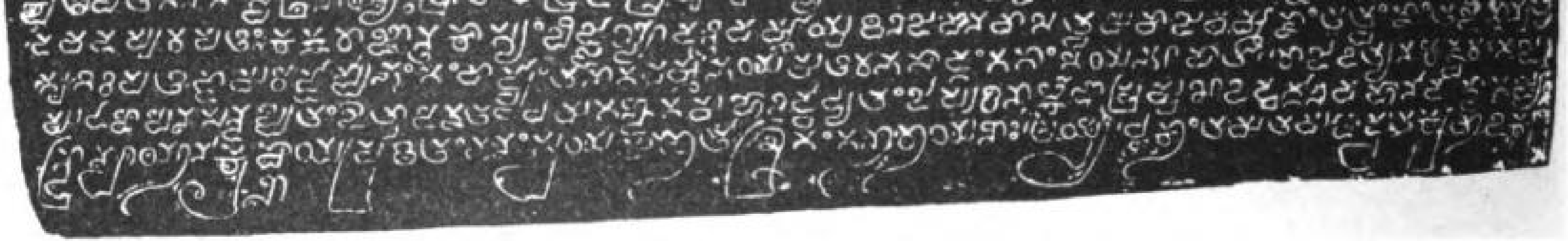

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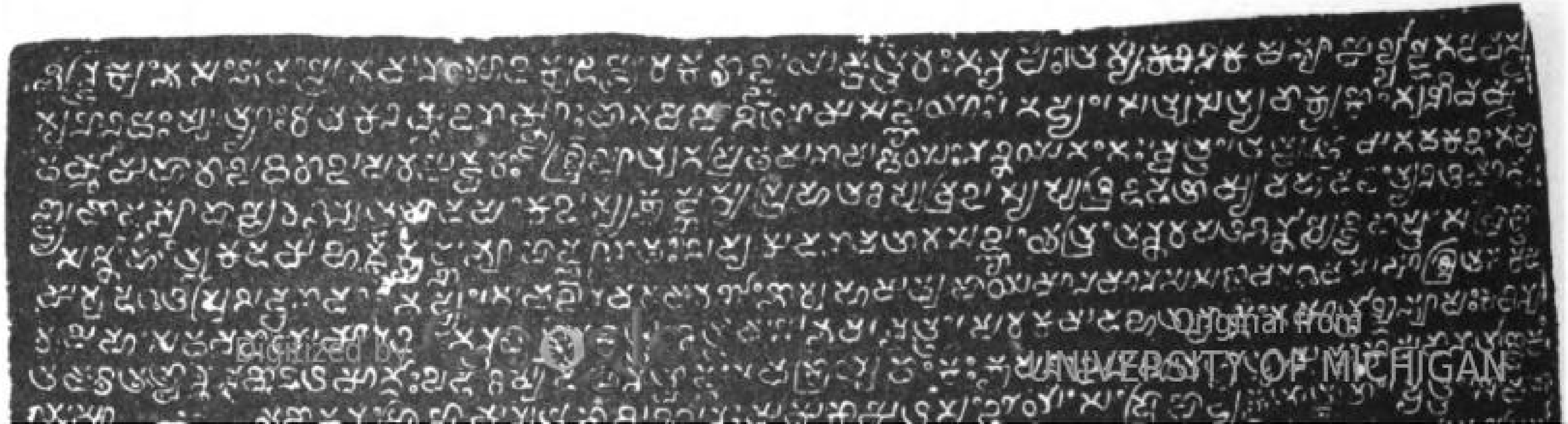
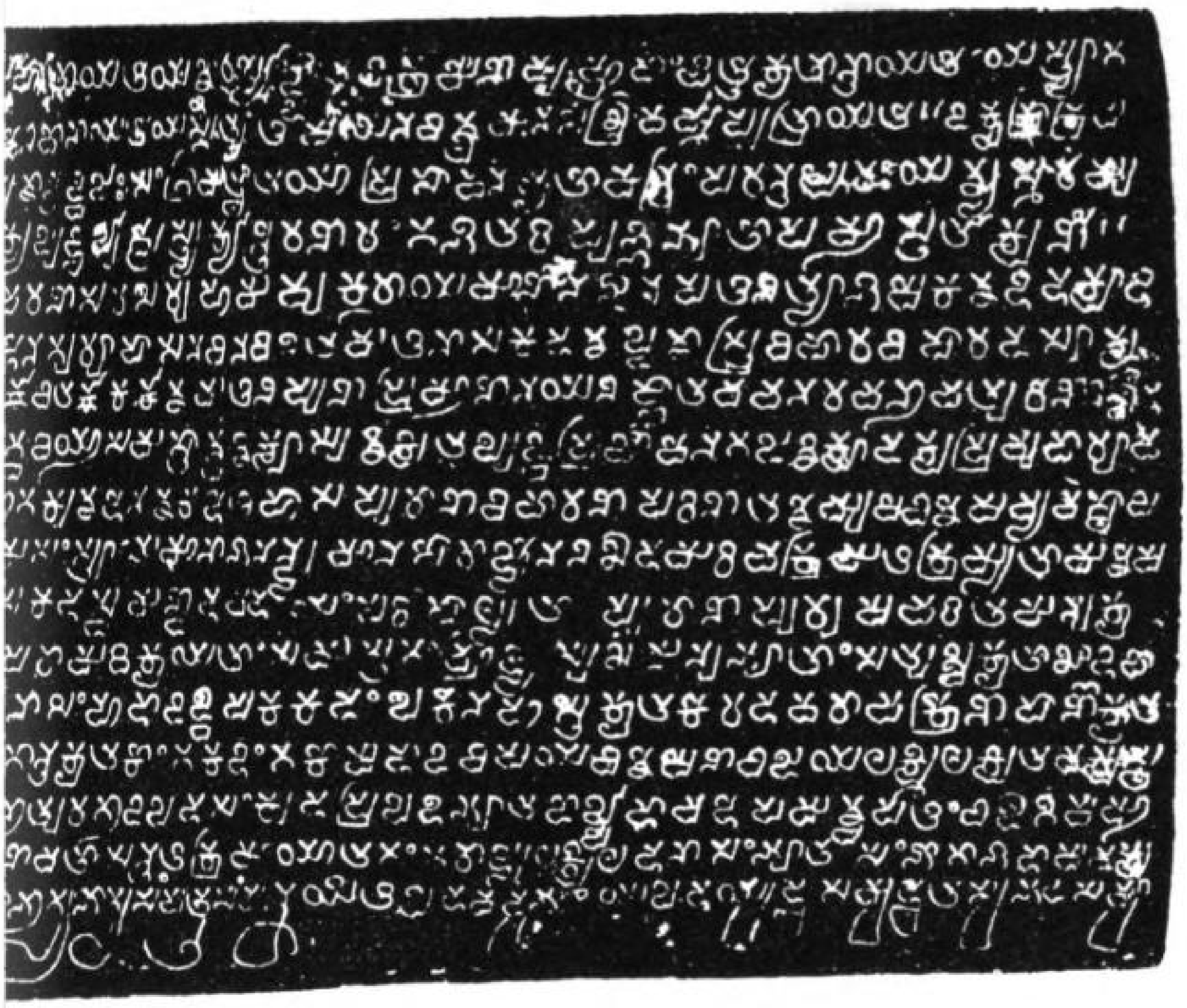
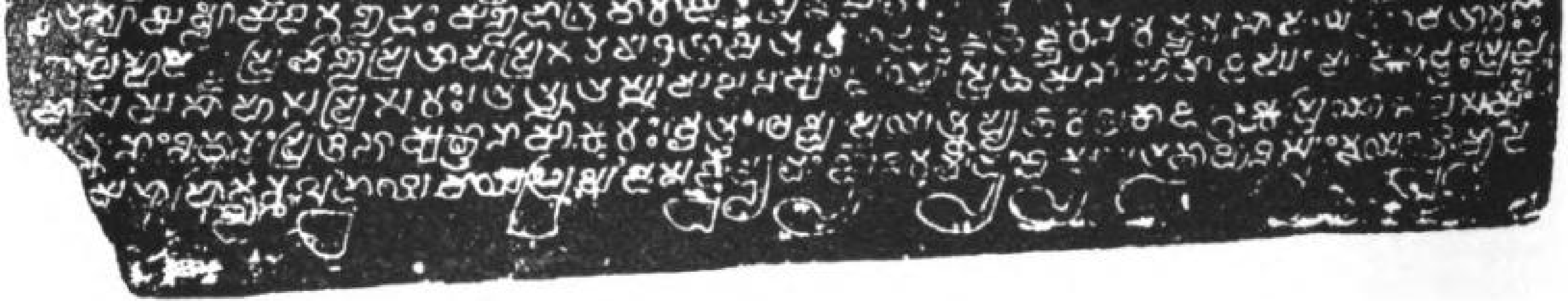


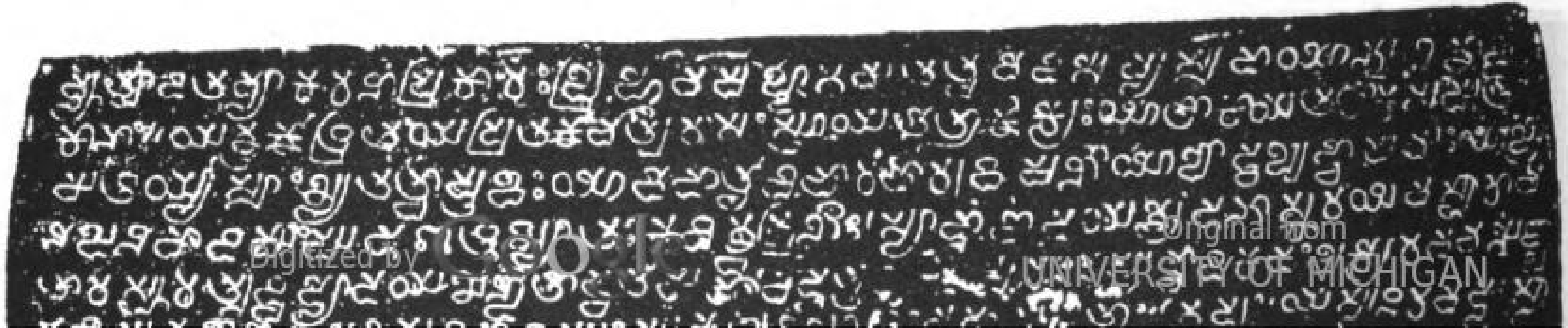


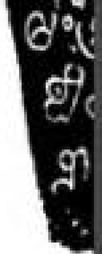
Fourth plate : *Second side*

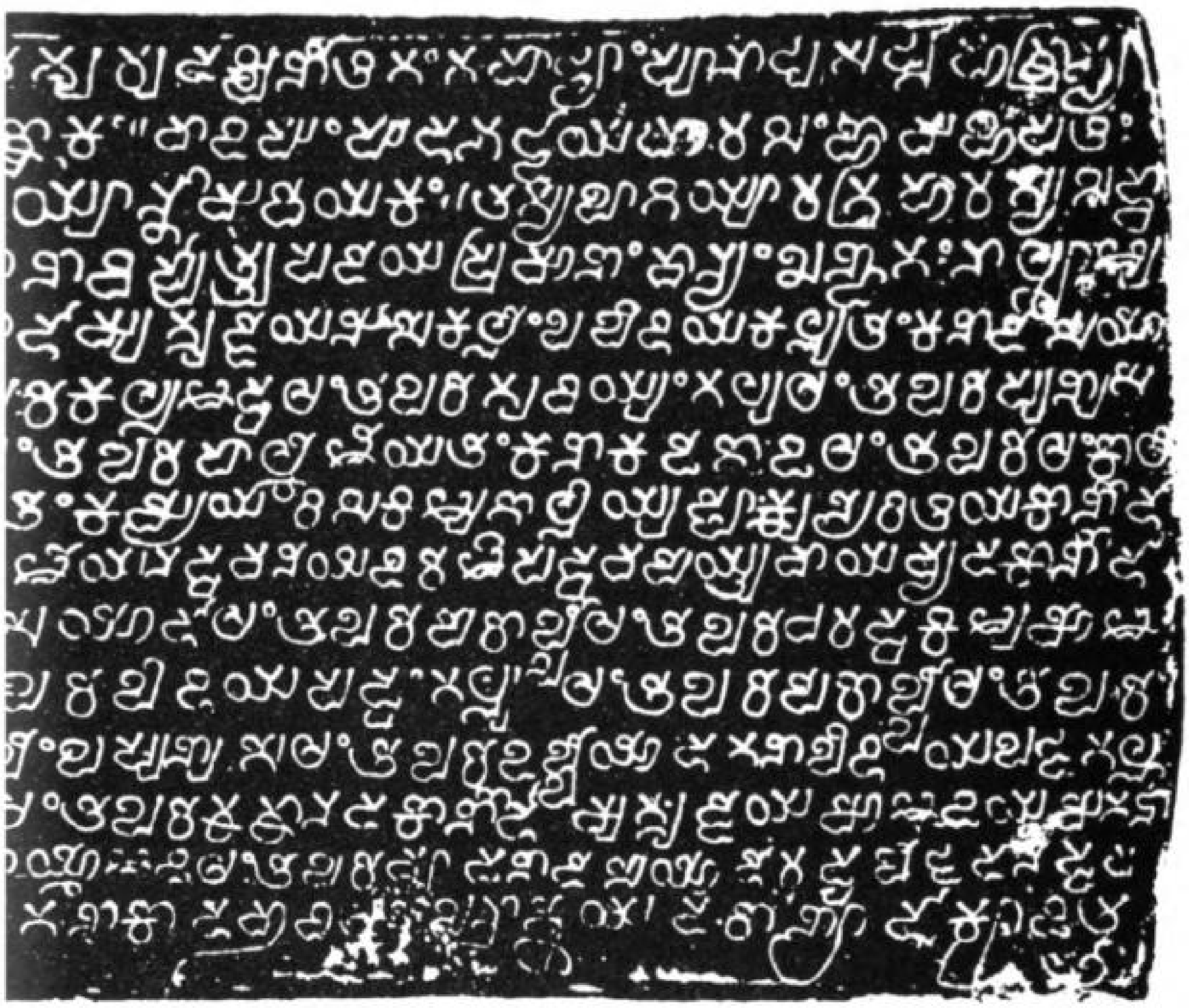
Fifth plate : ***First side***



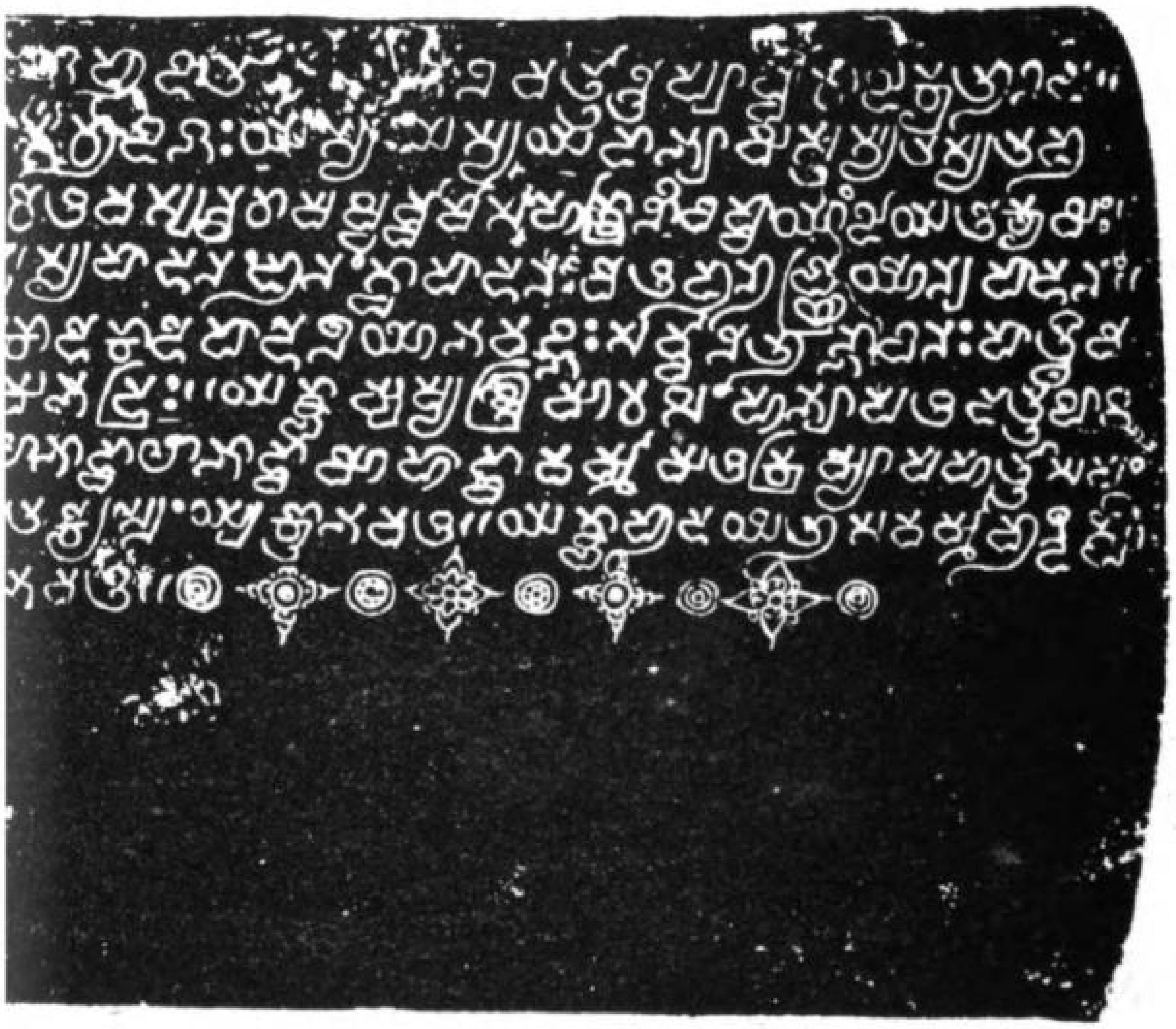
Fifth plate : Second side



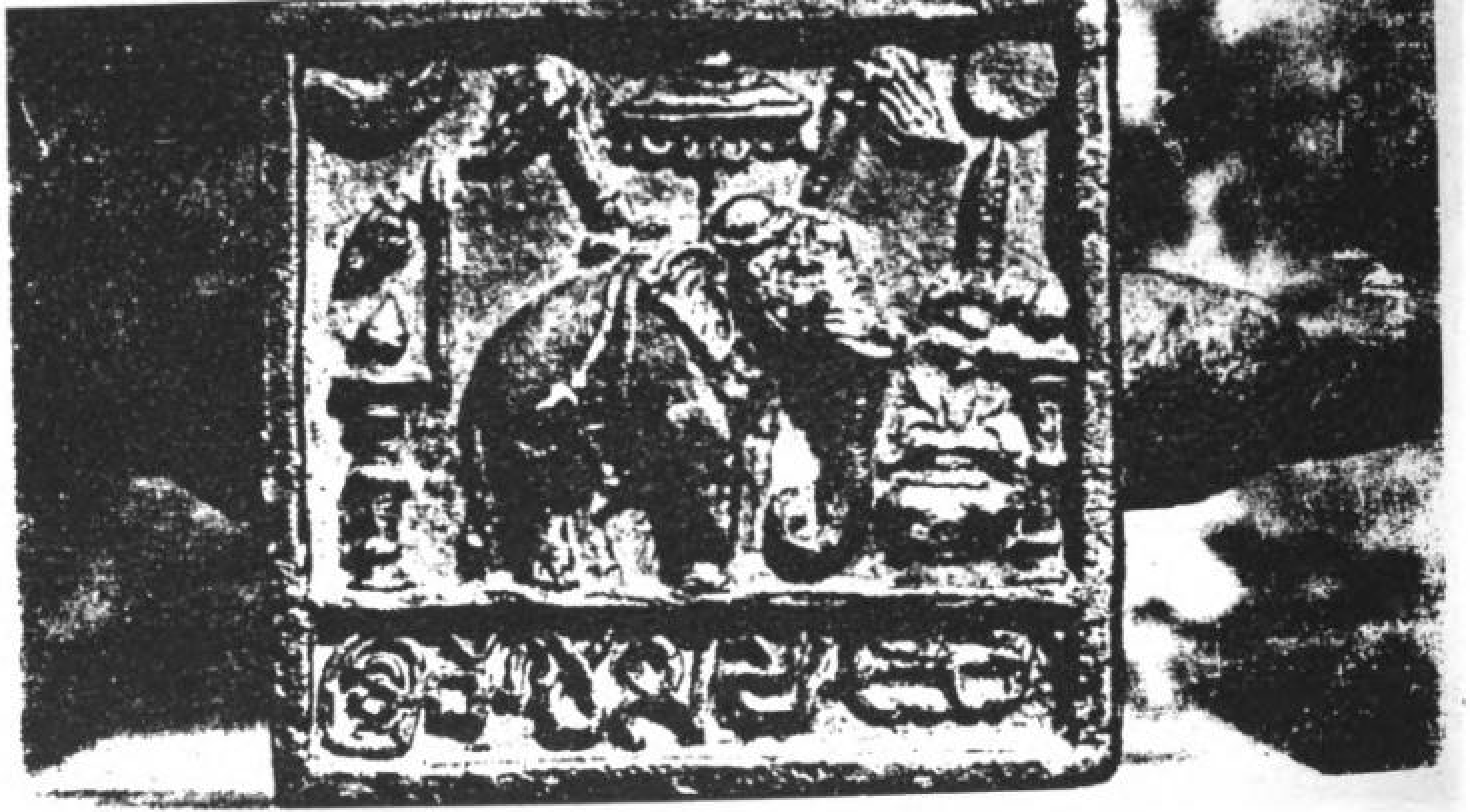




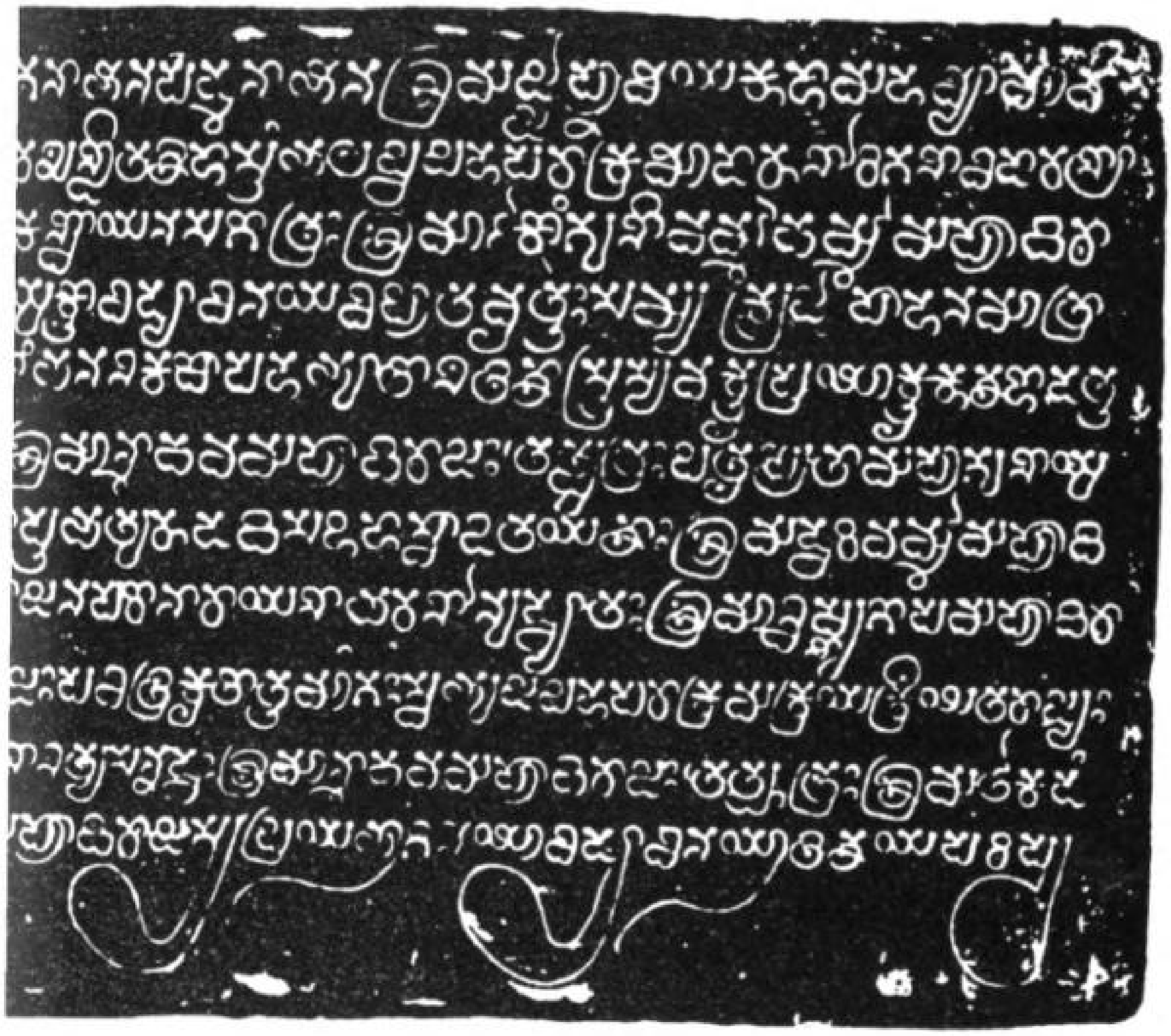
Sixth plate : Second side



Seventh plate



SEAL



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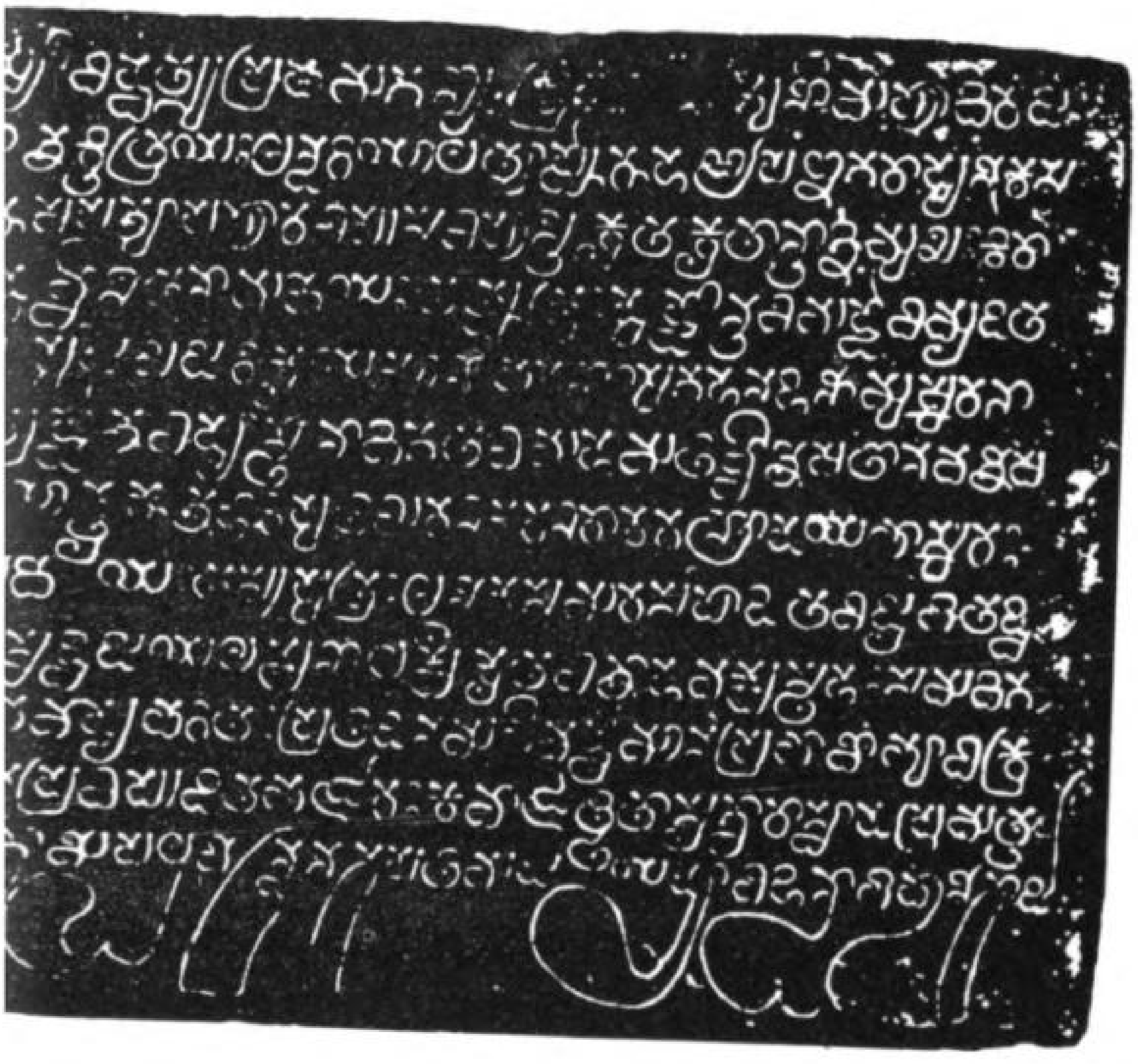

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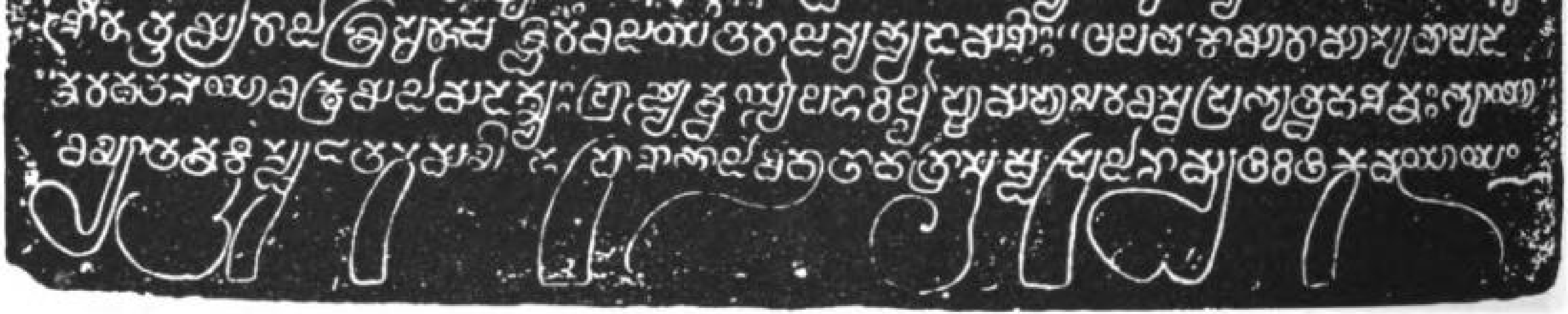

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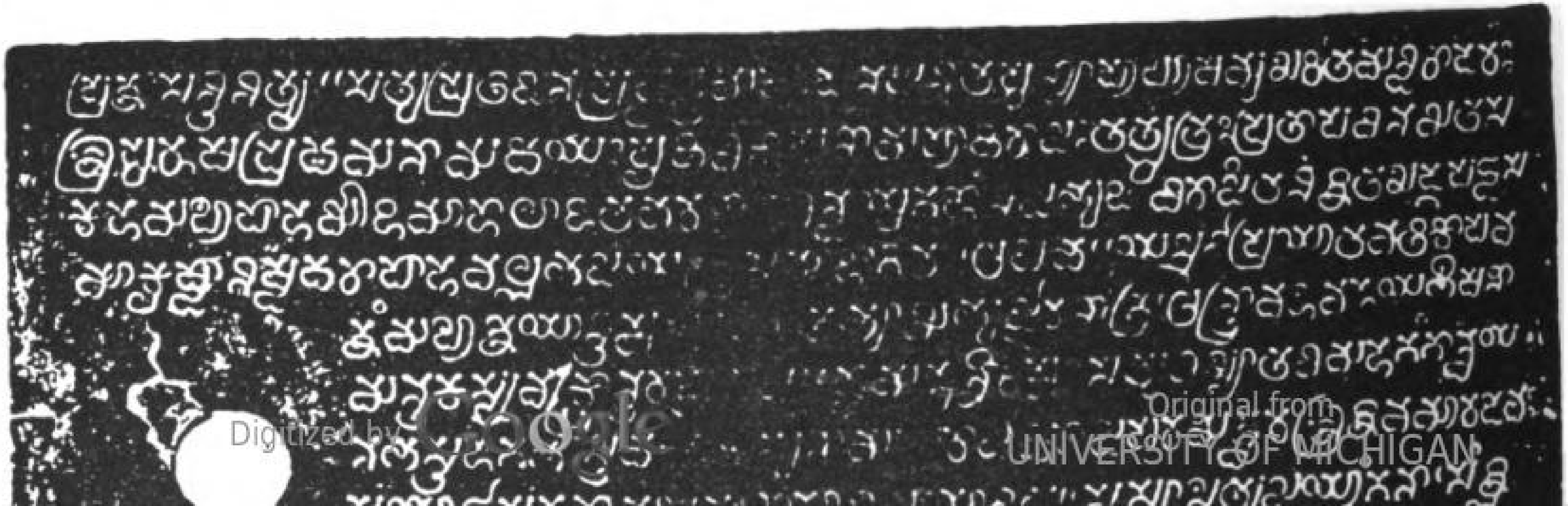

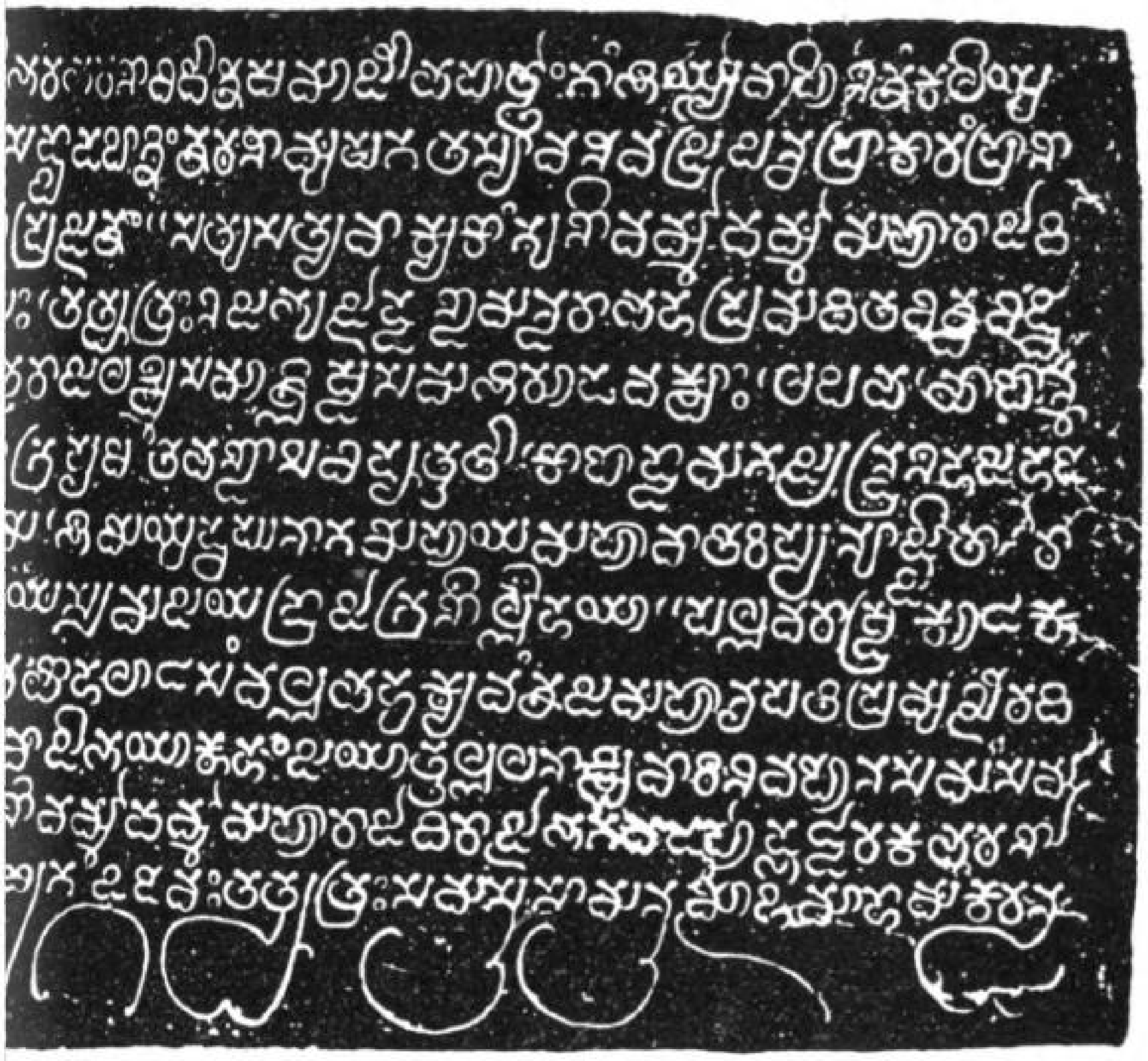

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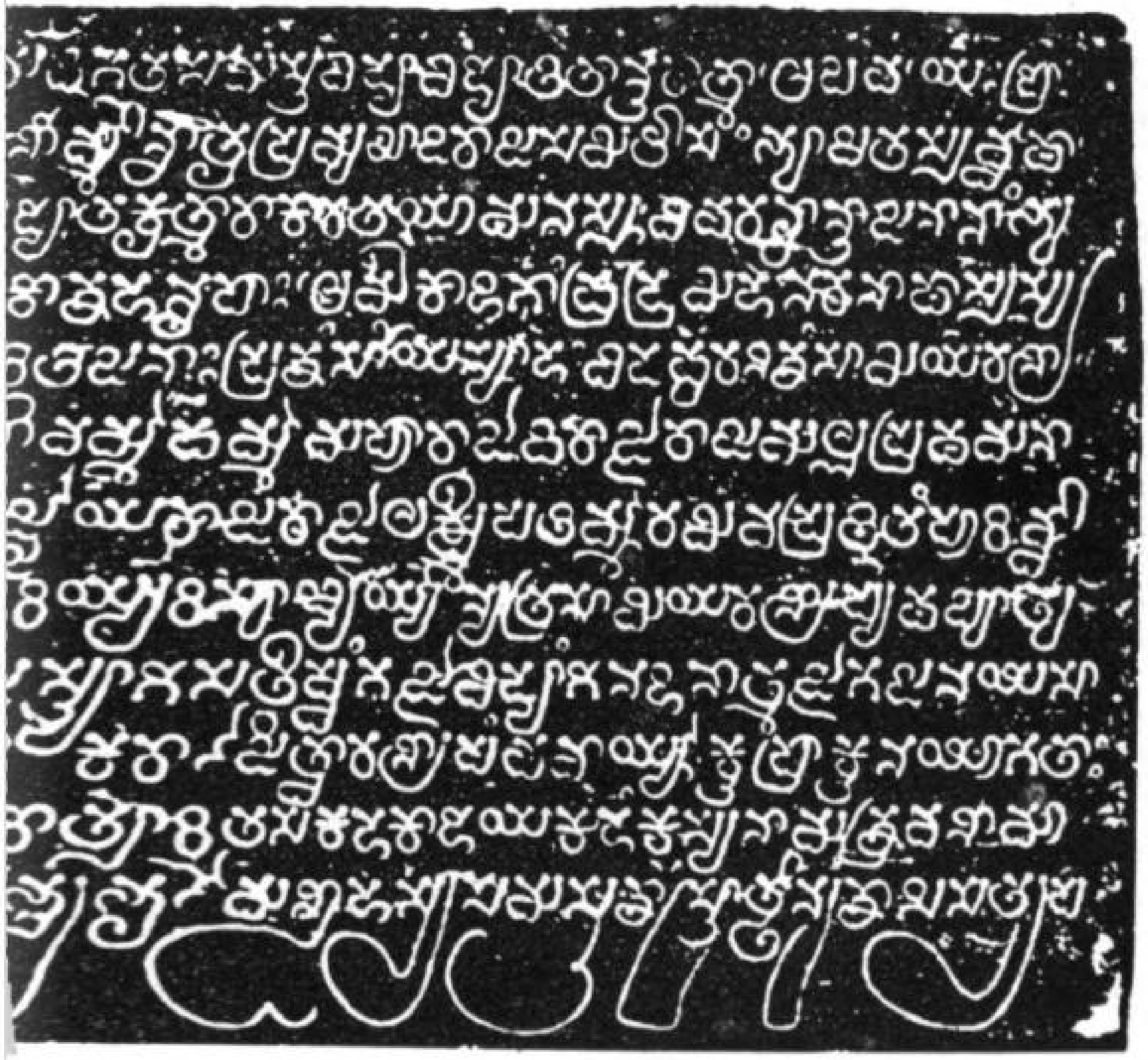

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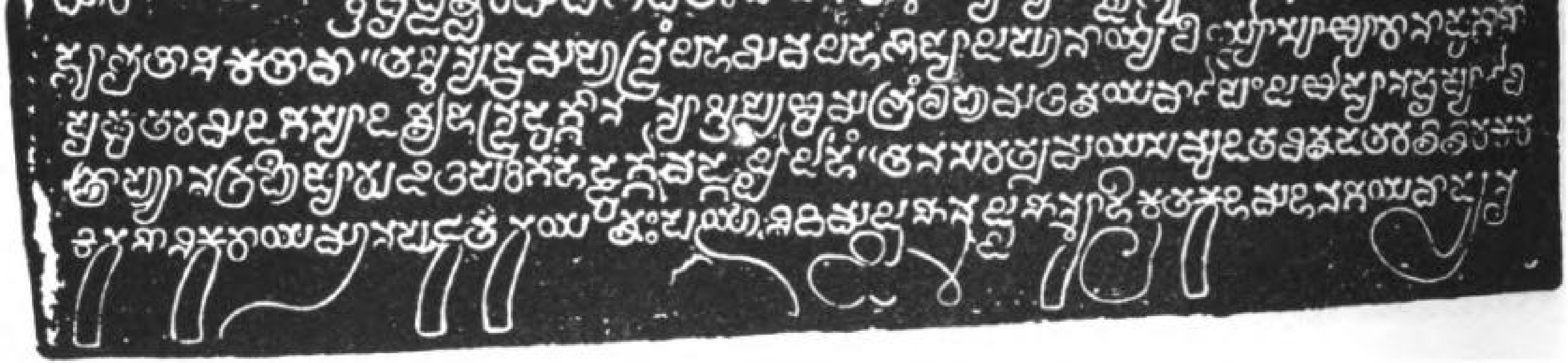

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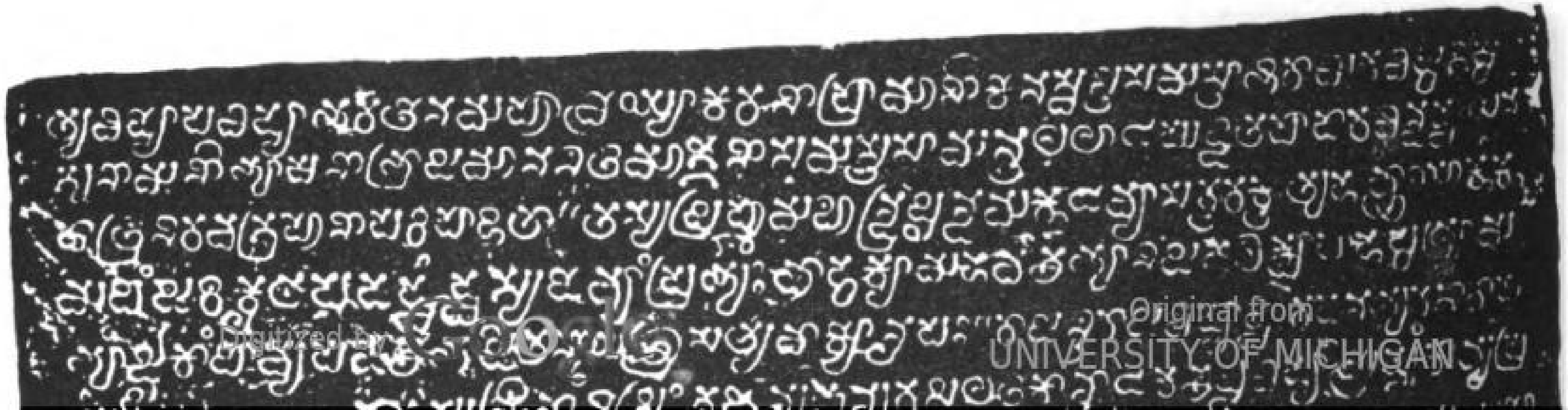

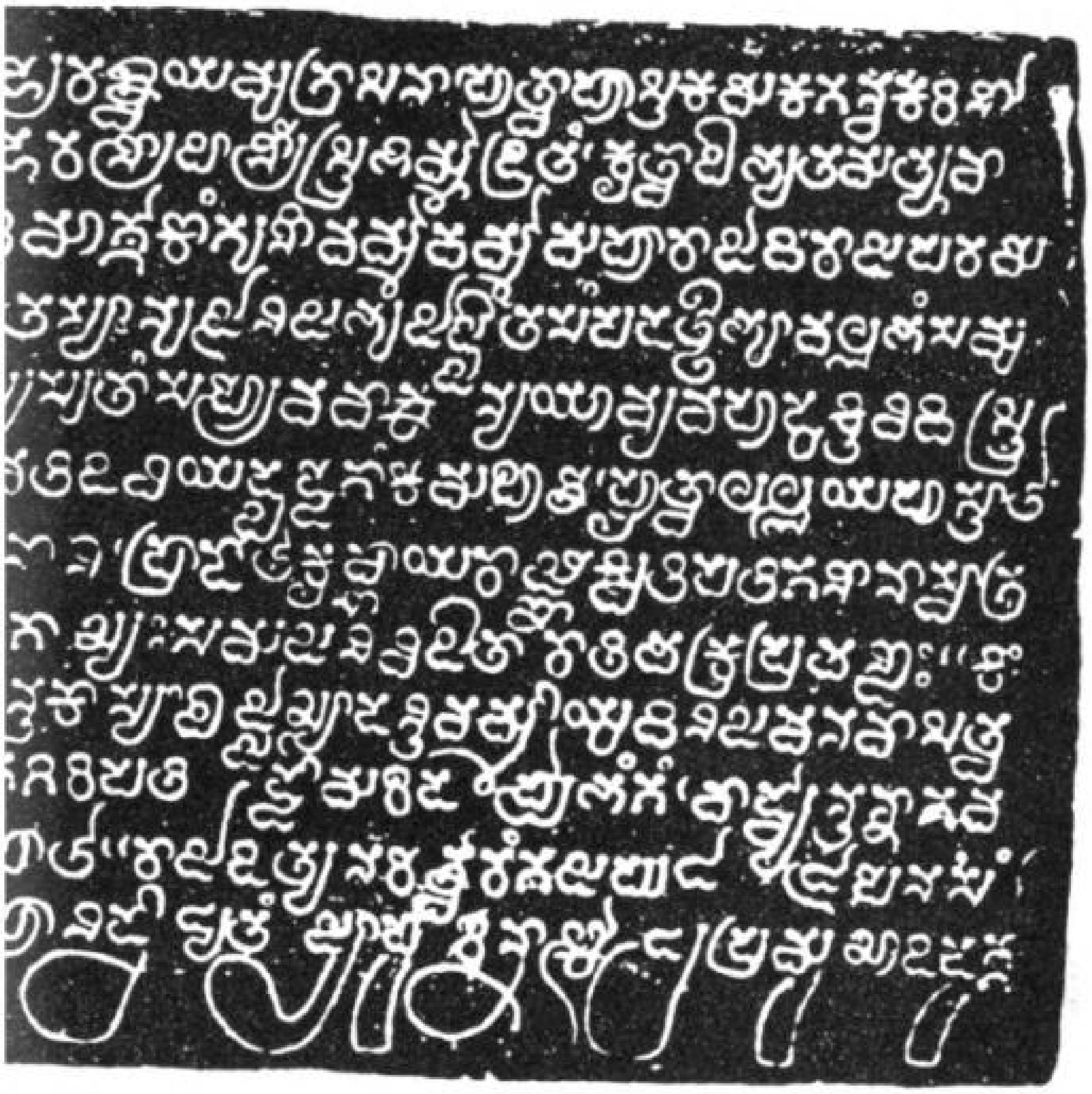

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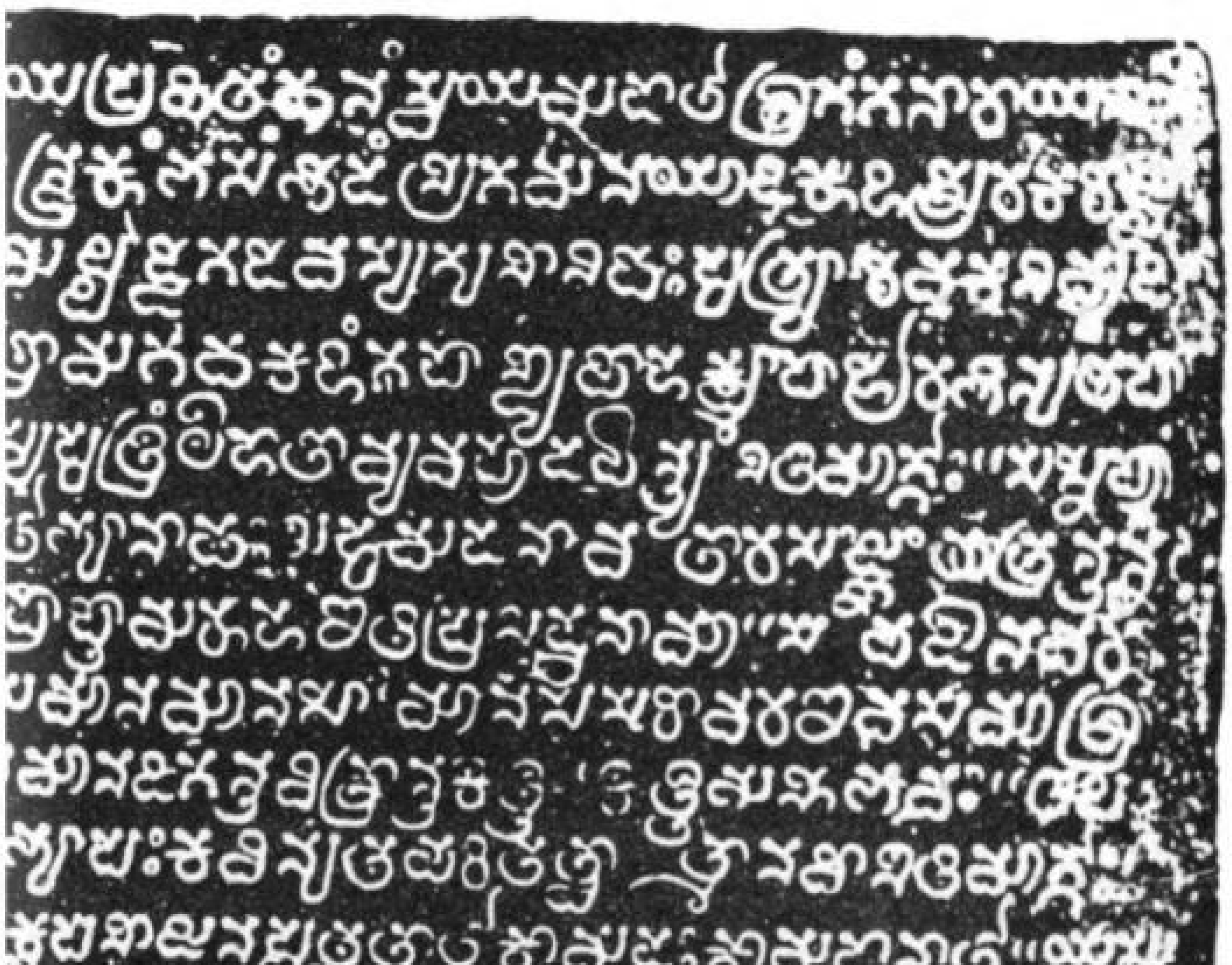

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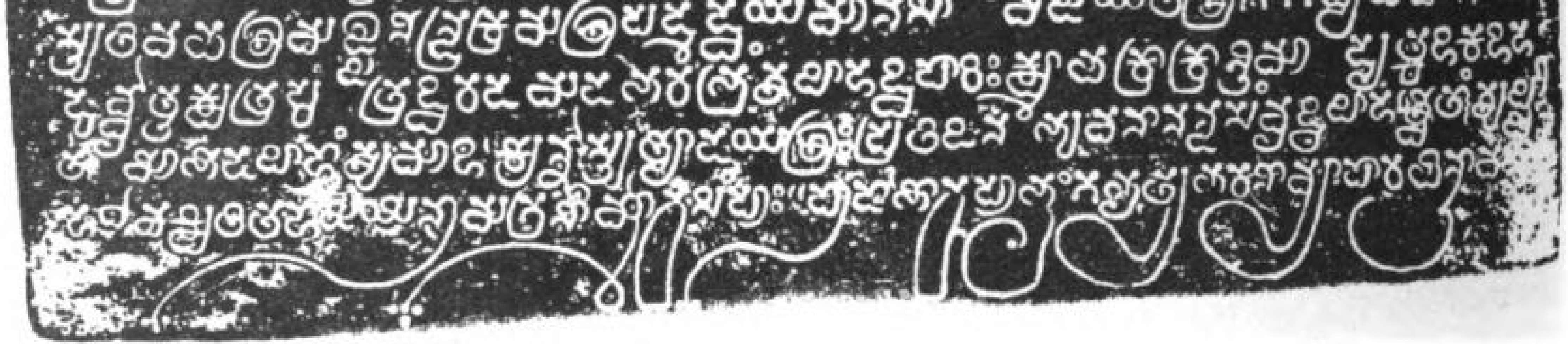

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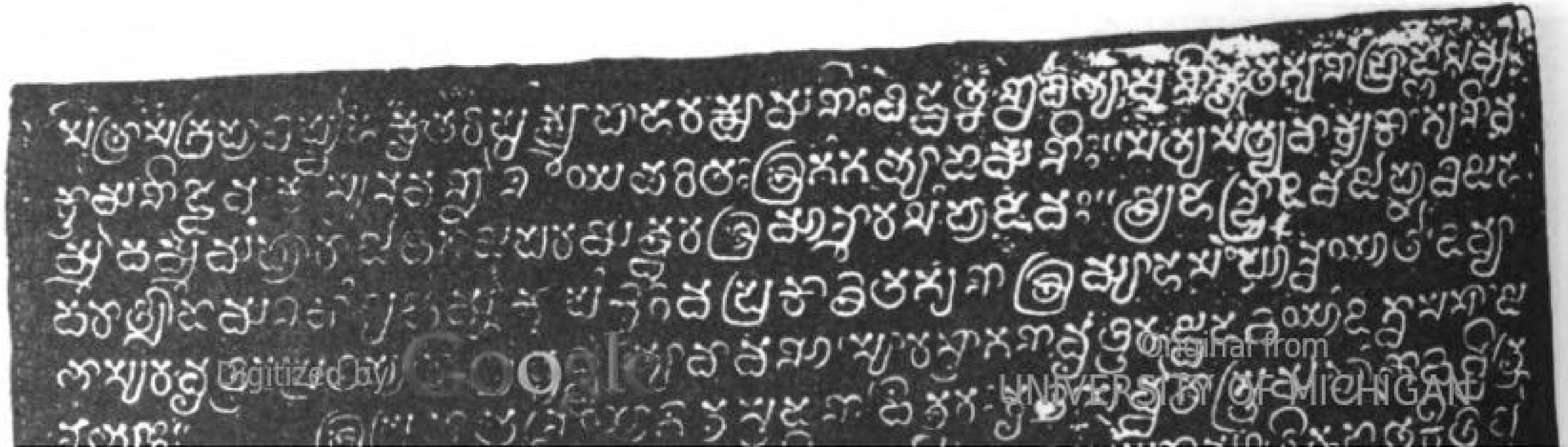

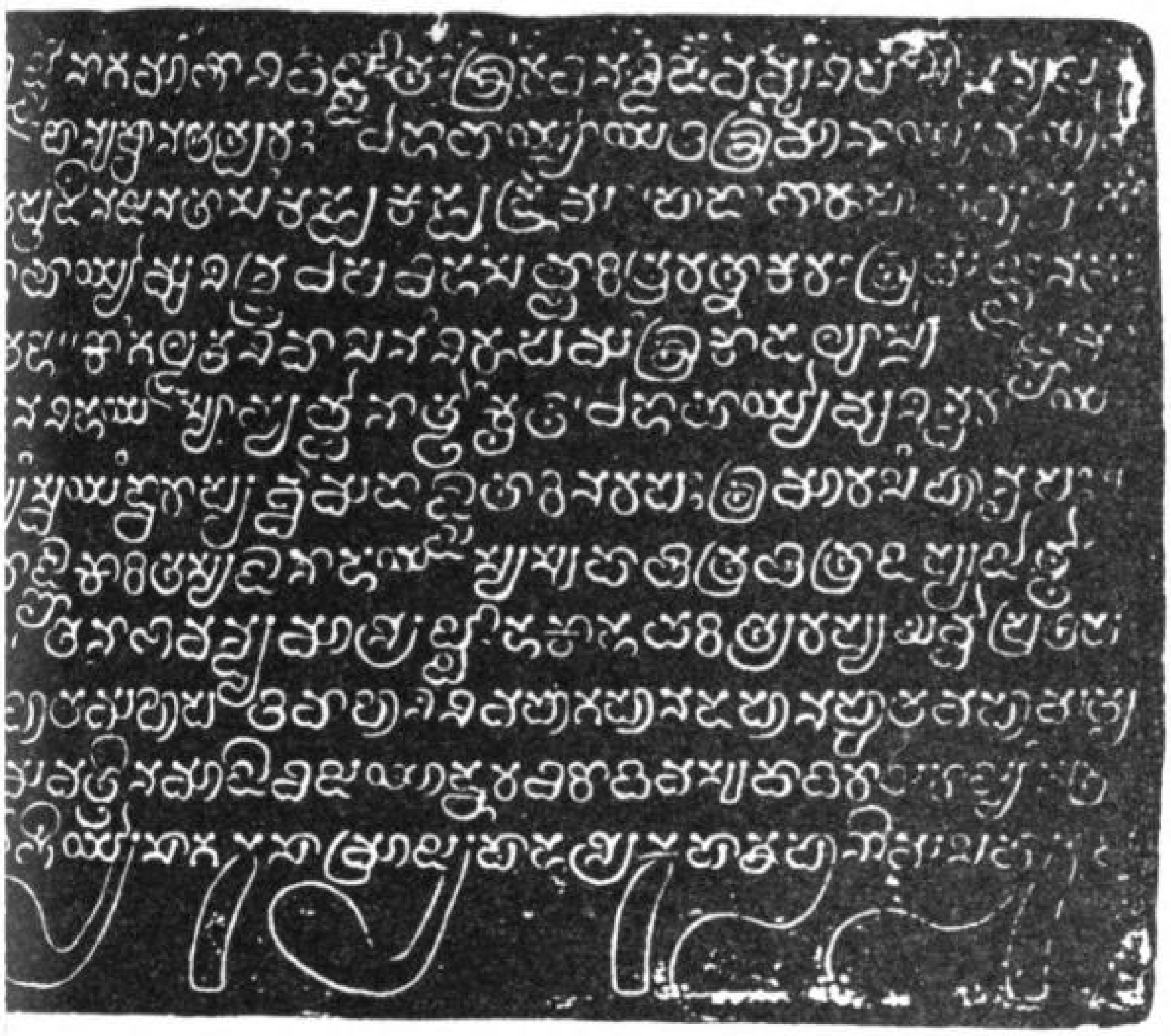

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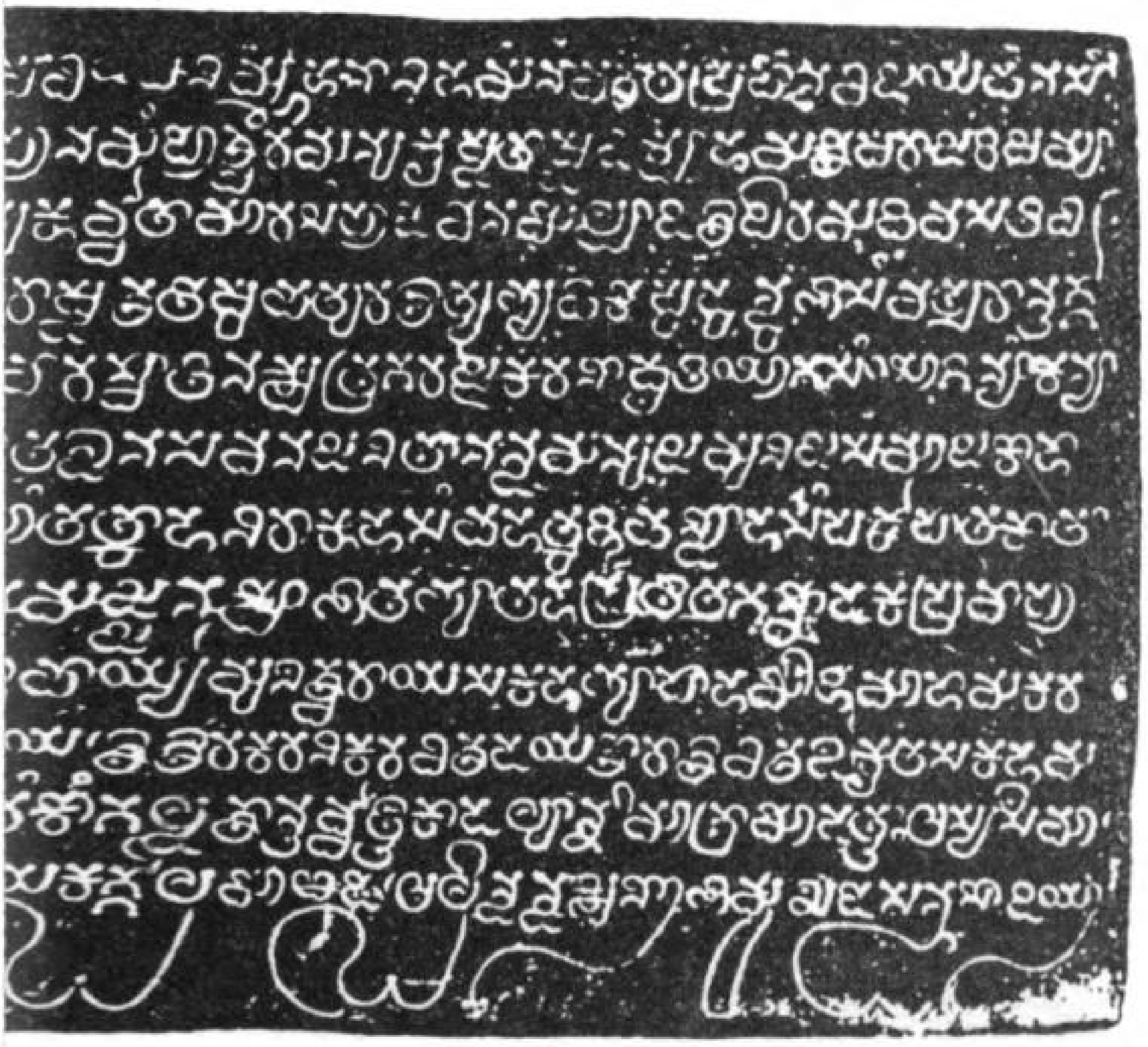

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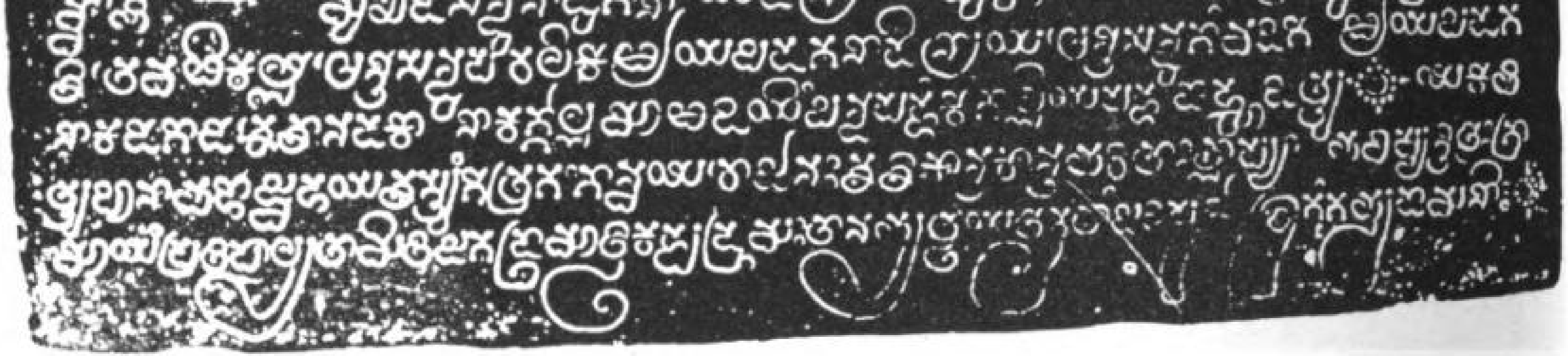

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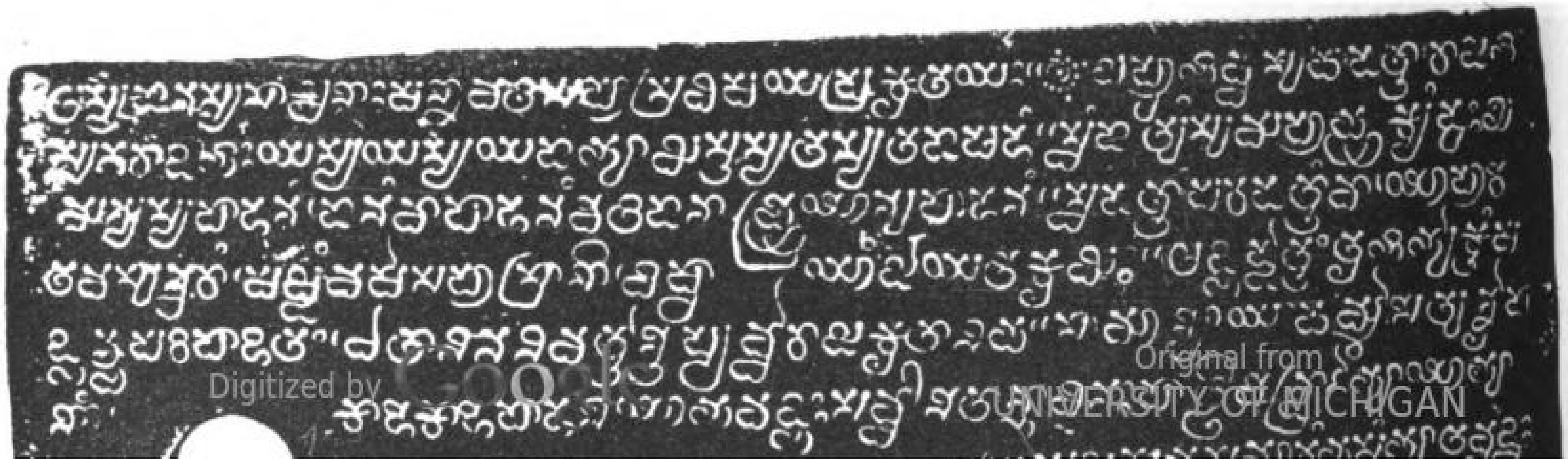
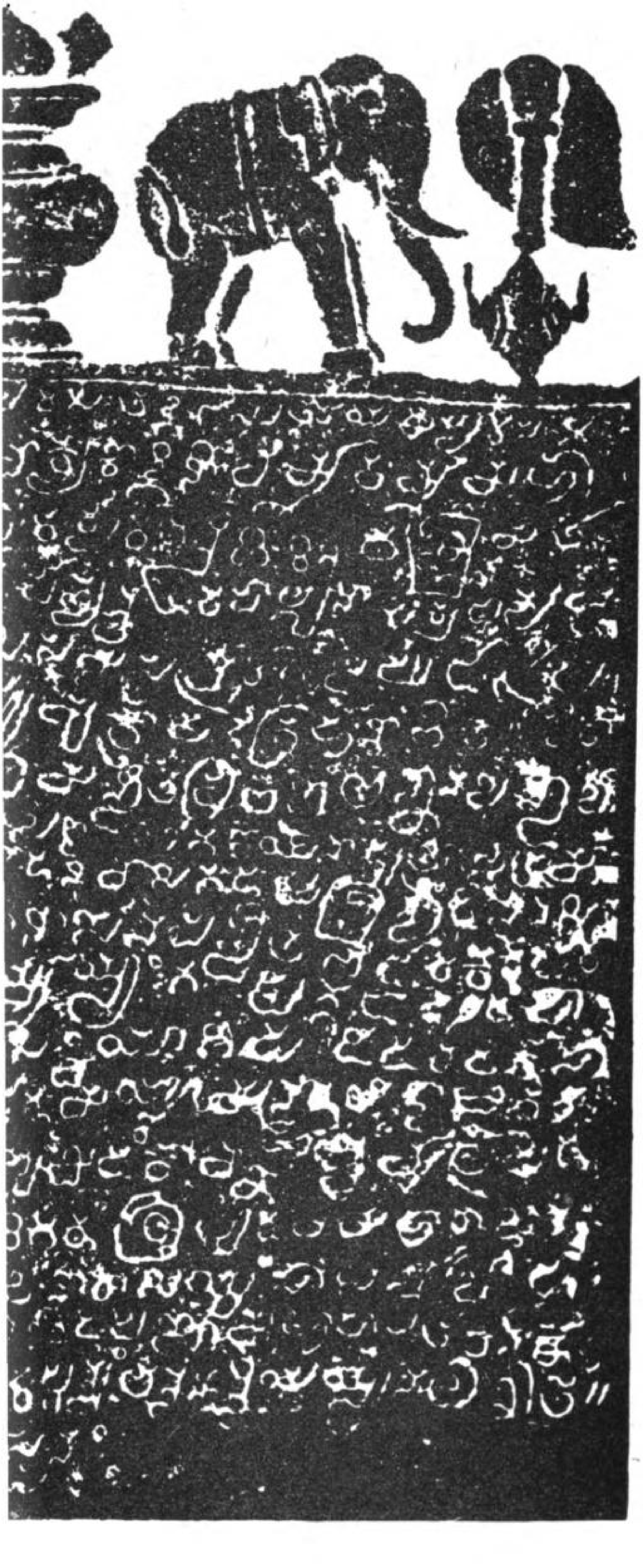
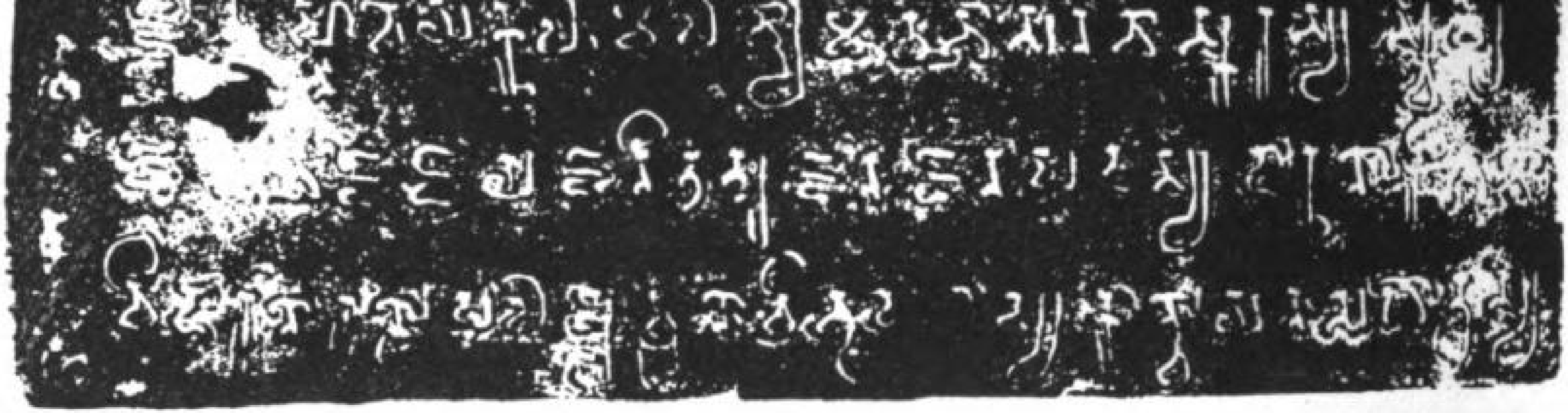
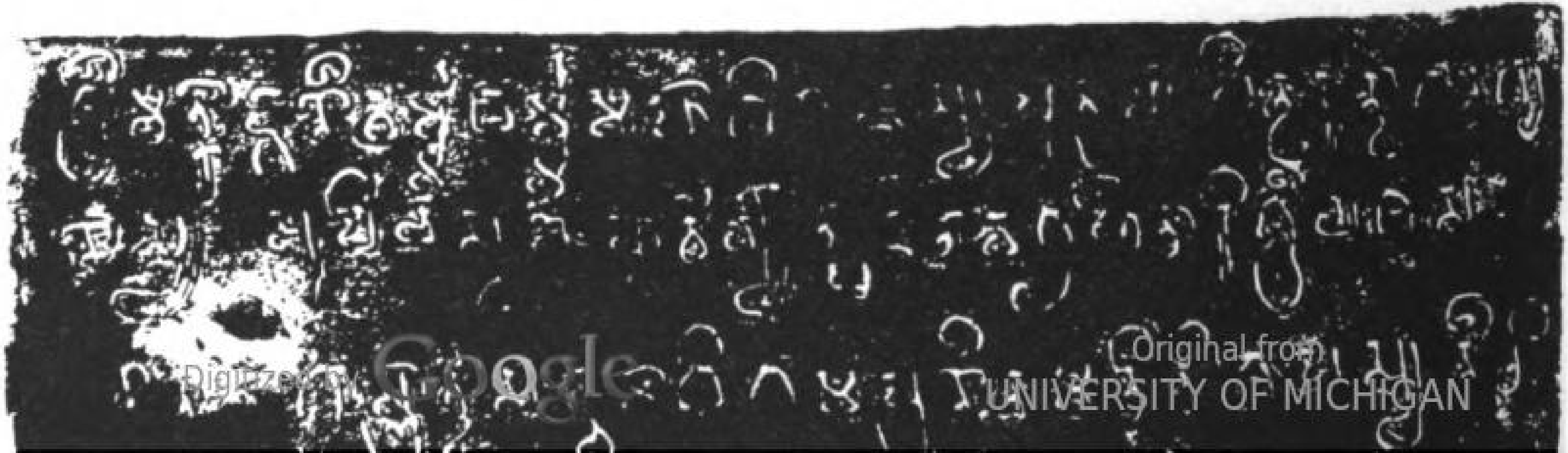


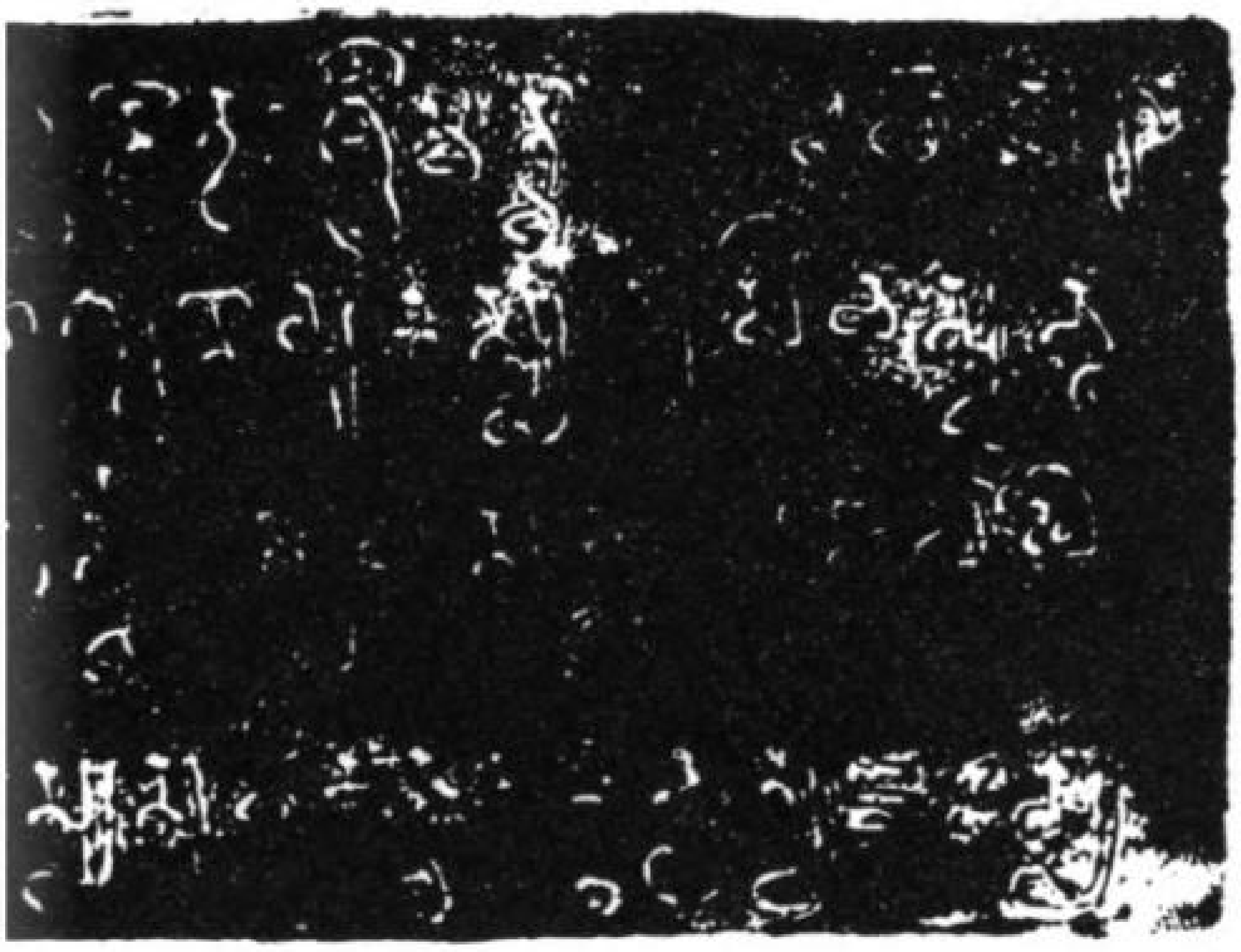
F SATYAVĀKYA RĀCAMALLA
NAḌI, ŚAKA 899





First Plate





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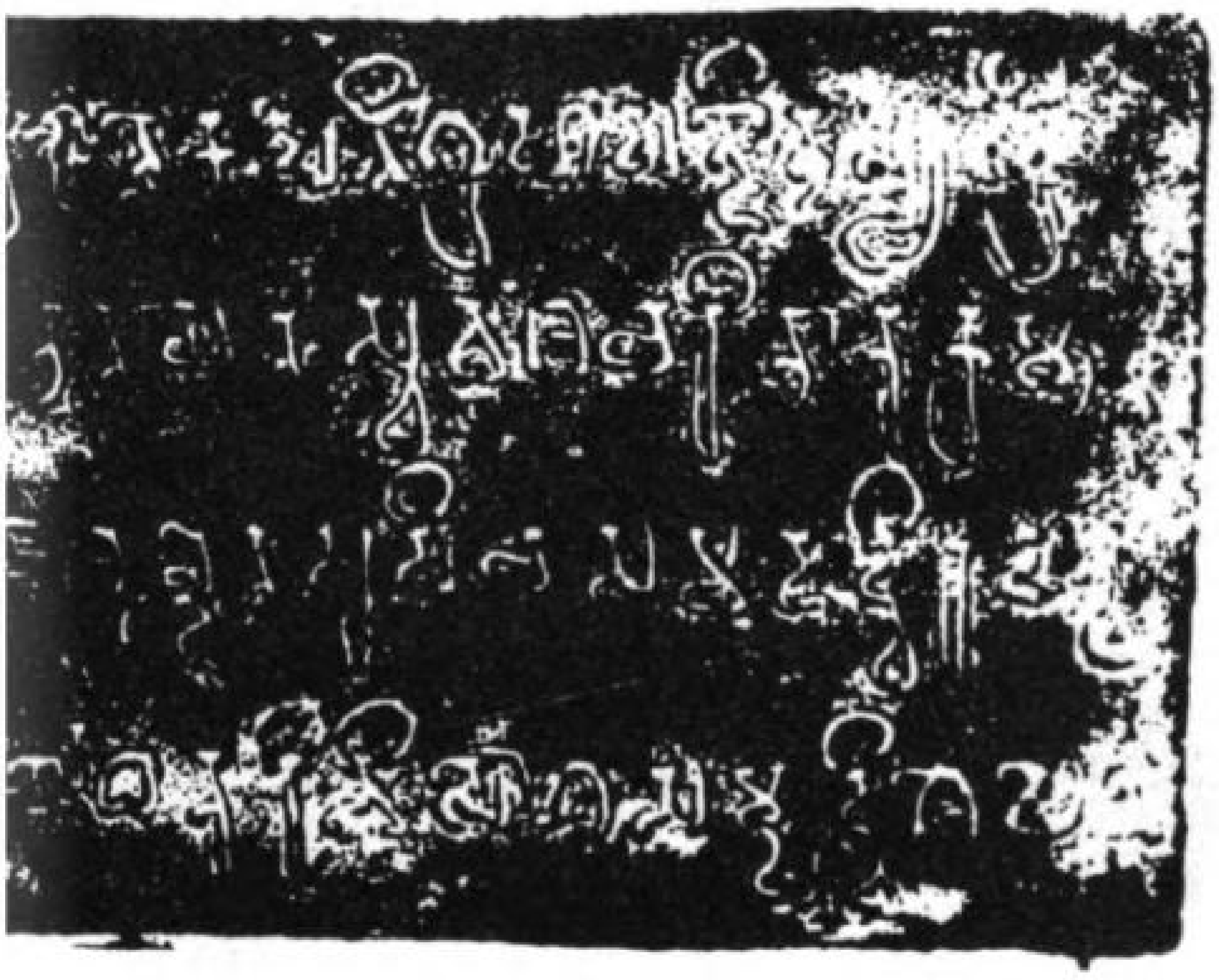

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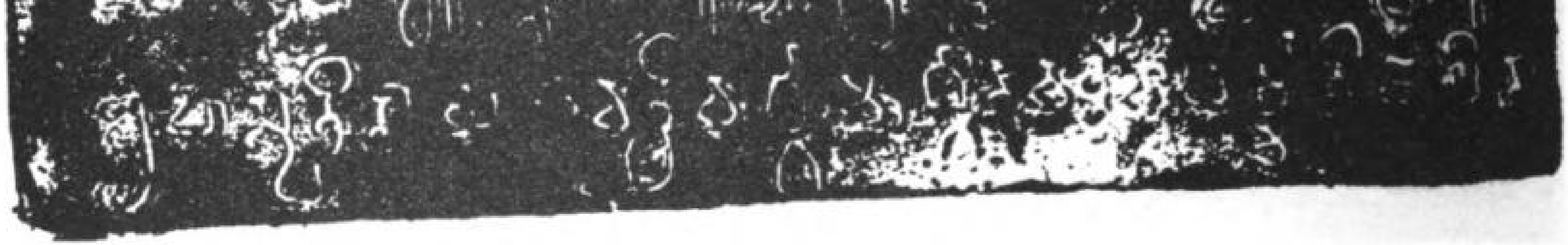

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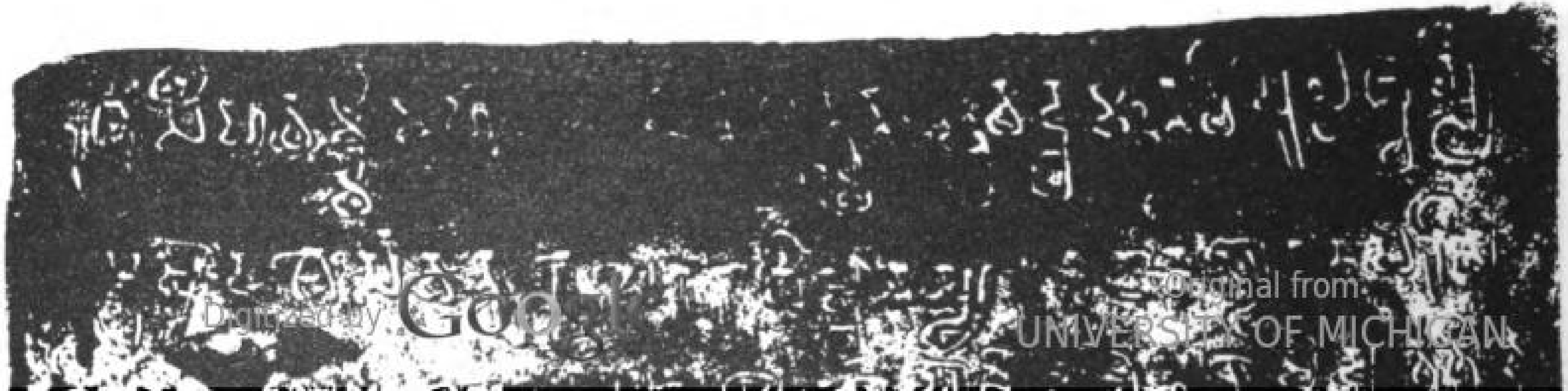

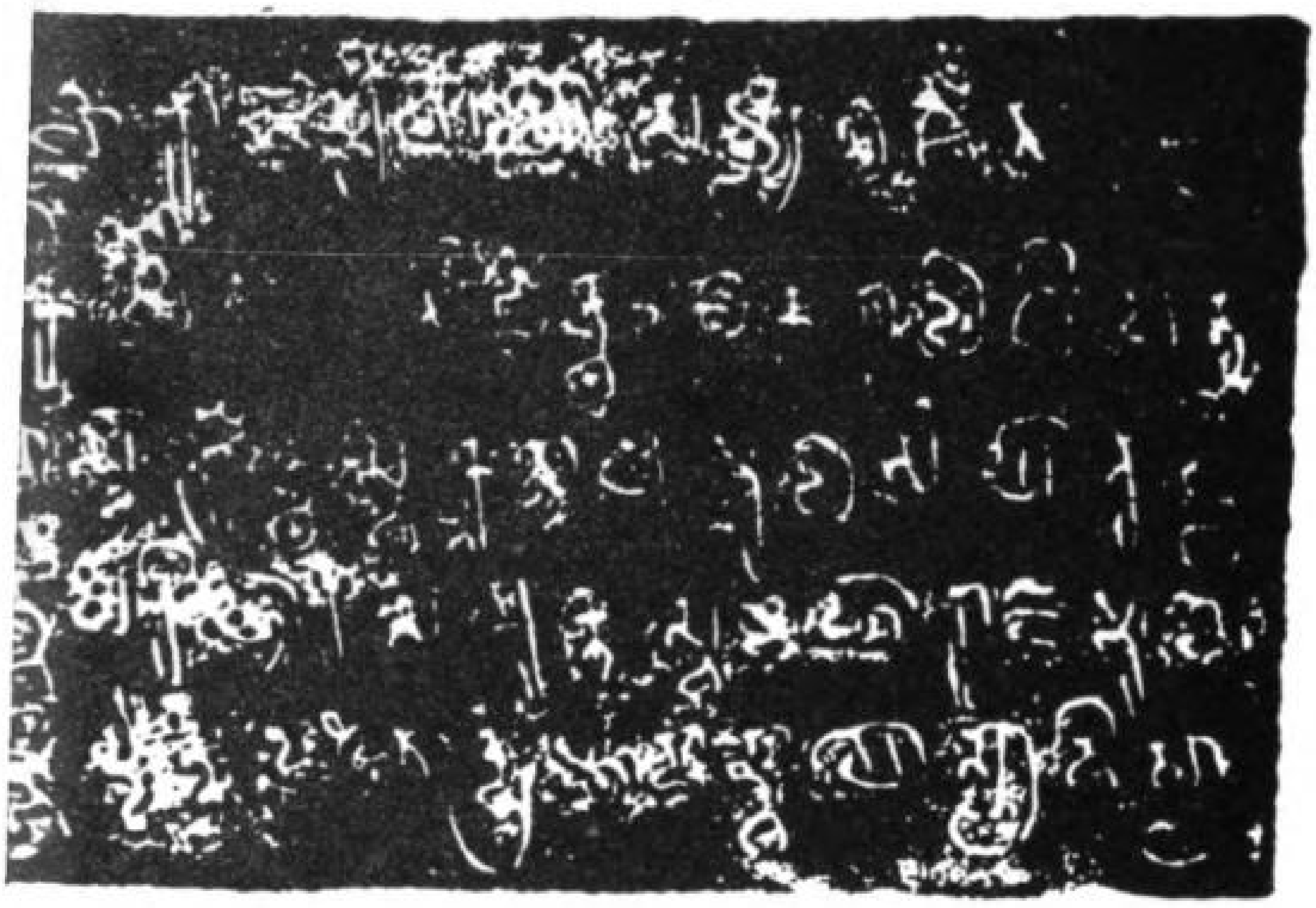

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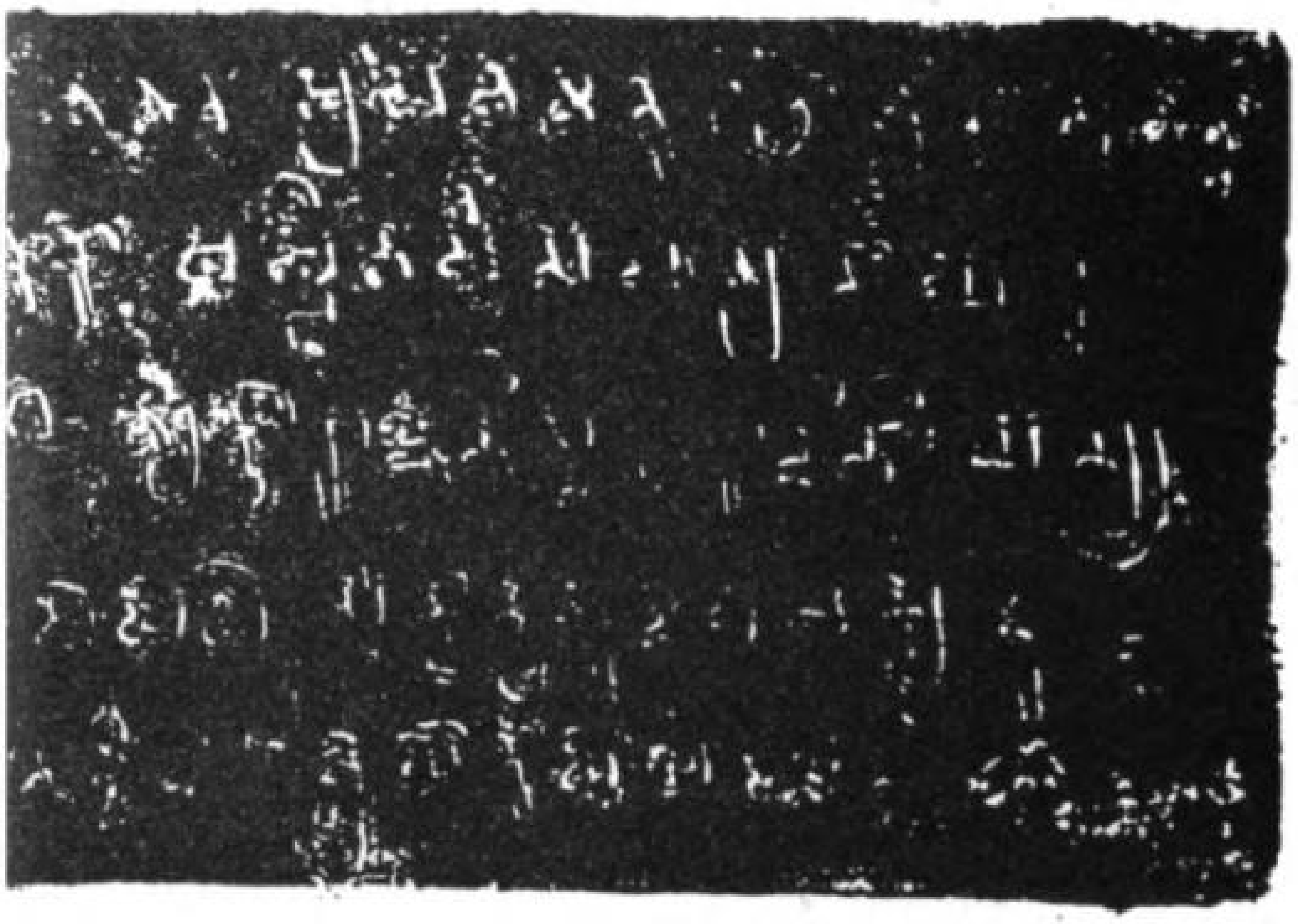

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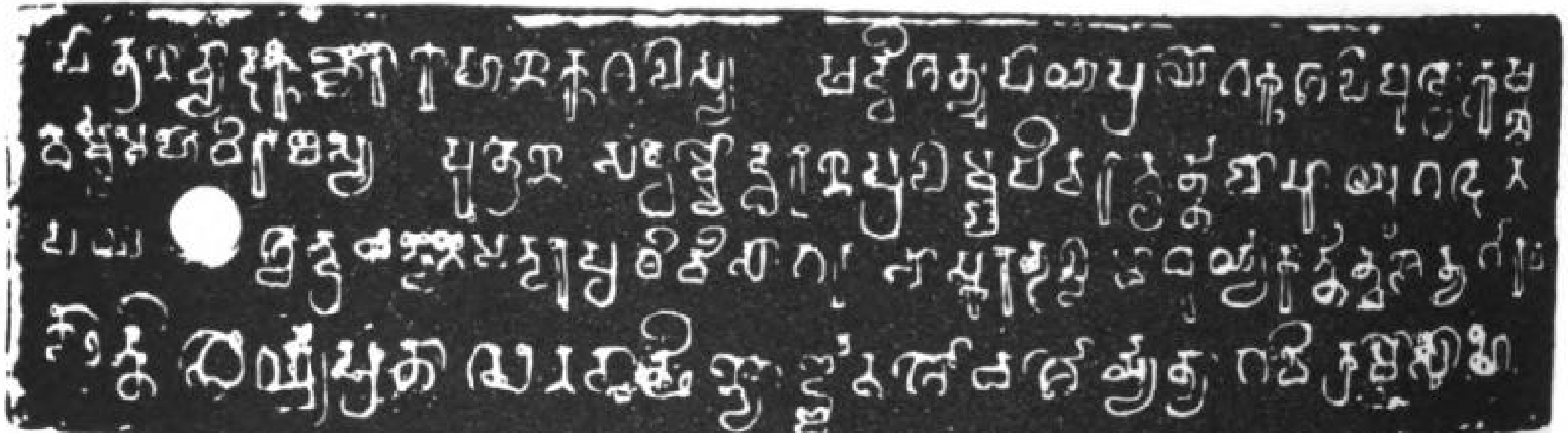

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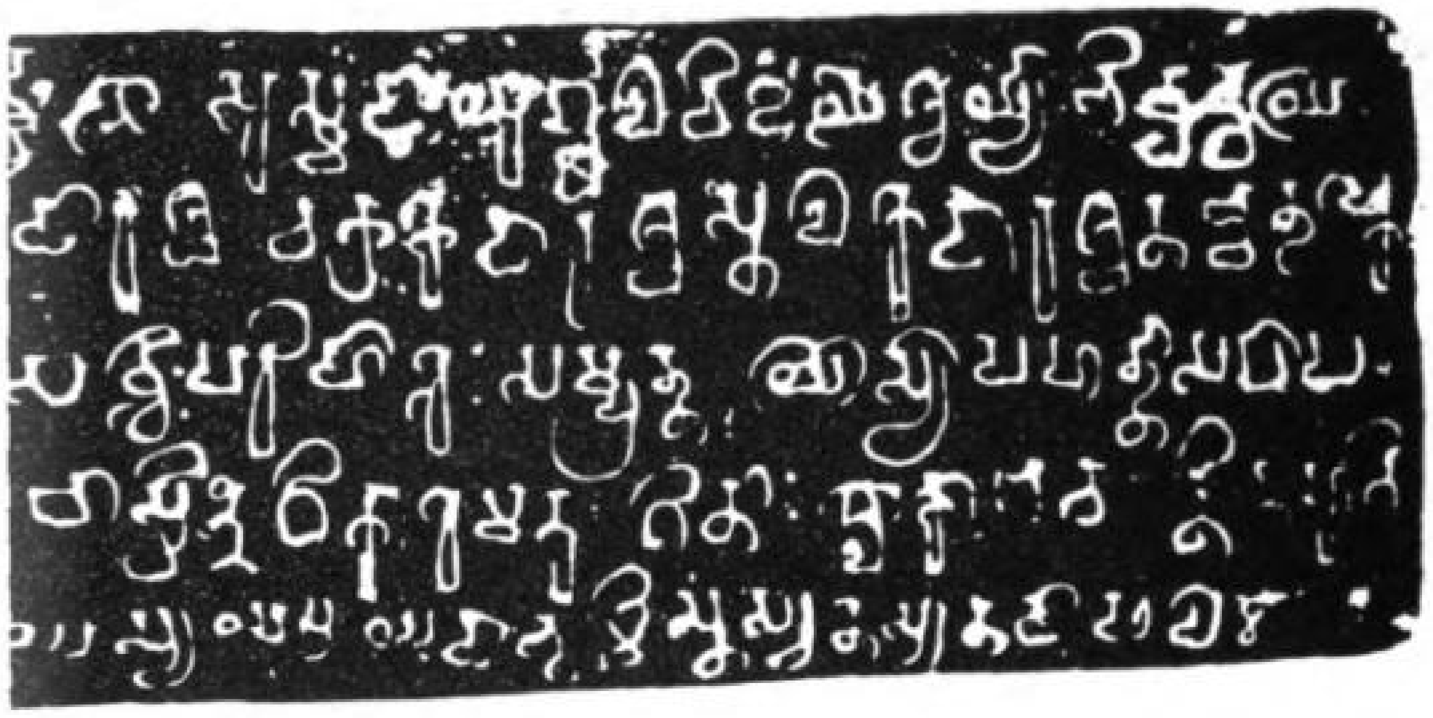

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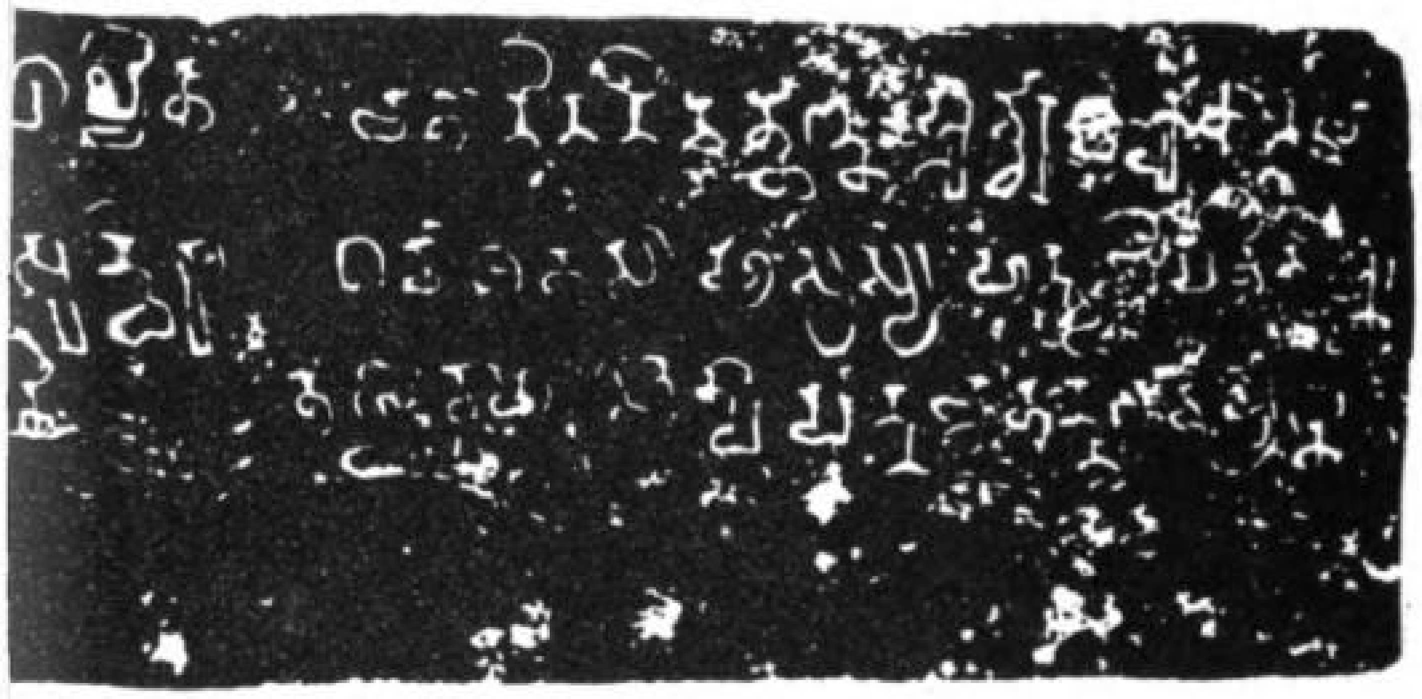

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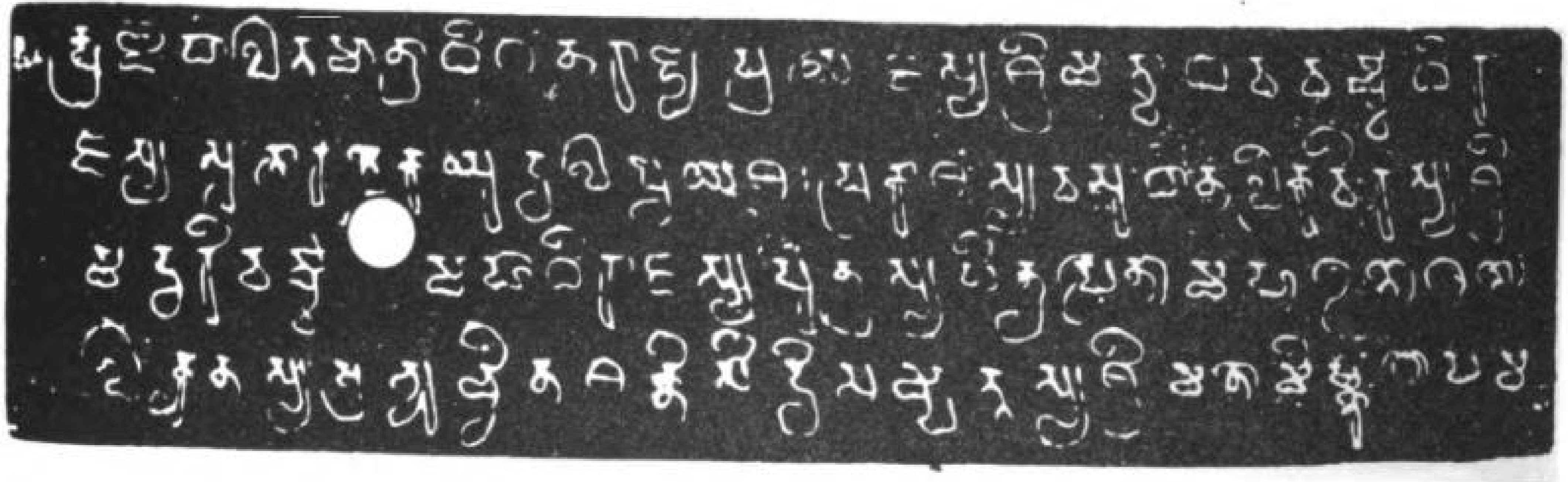

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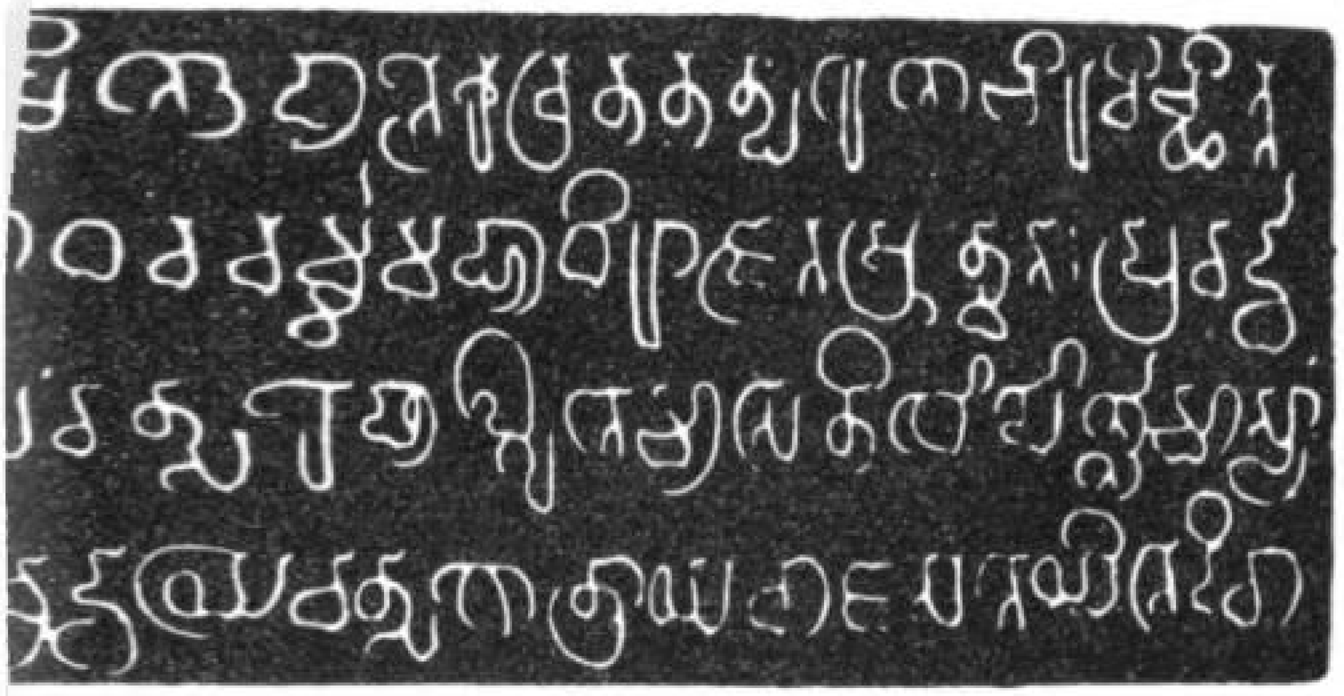

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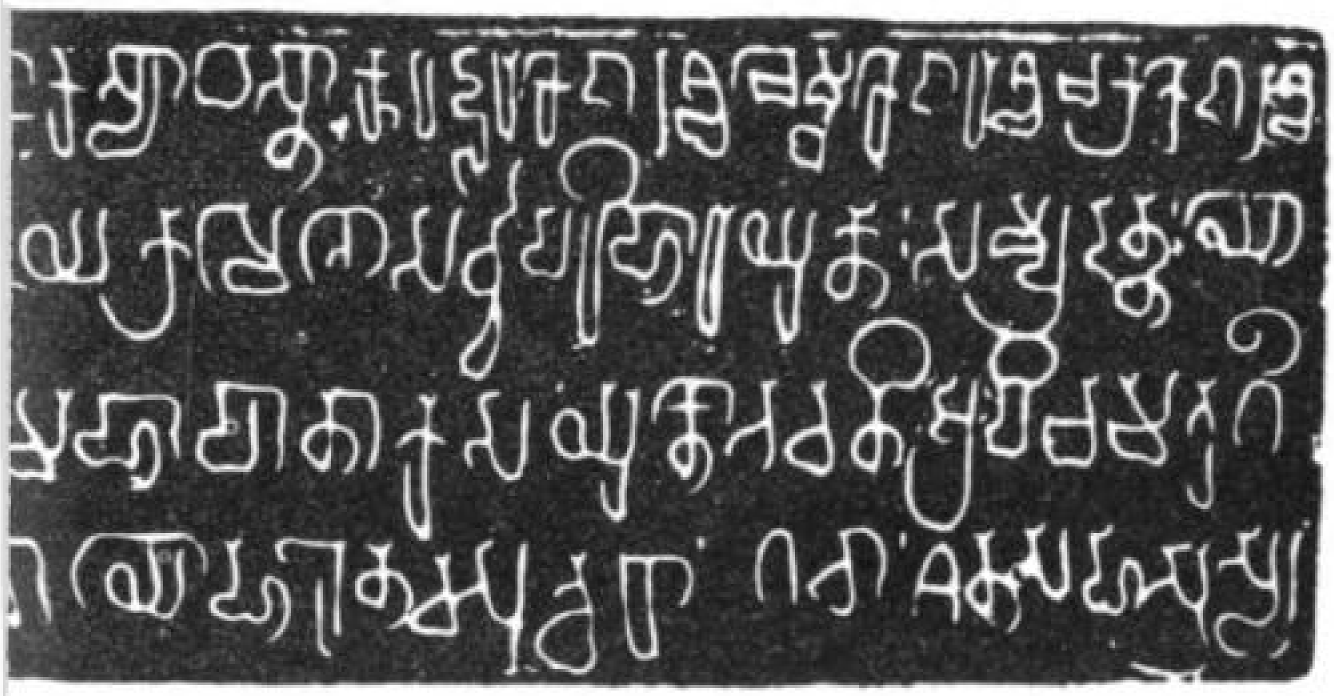

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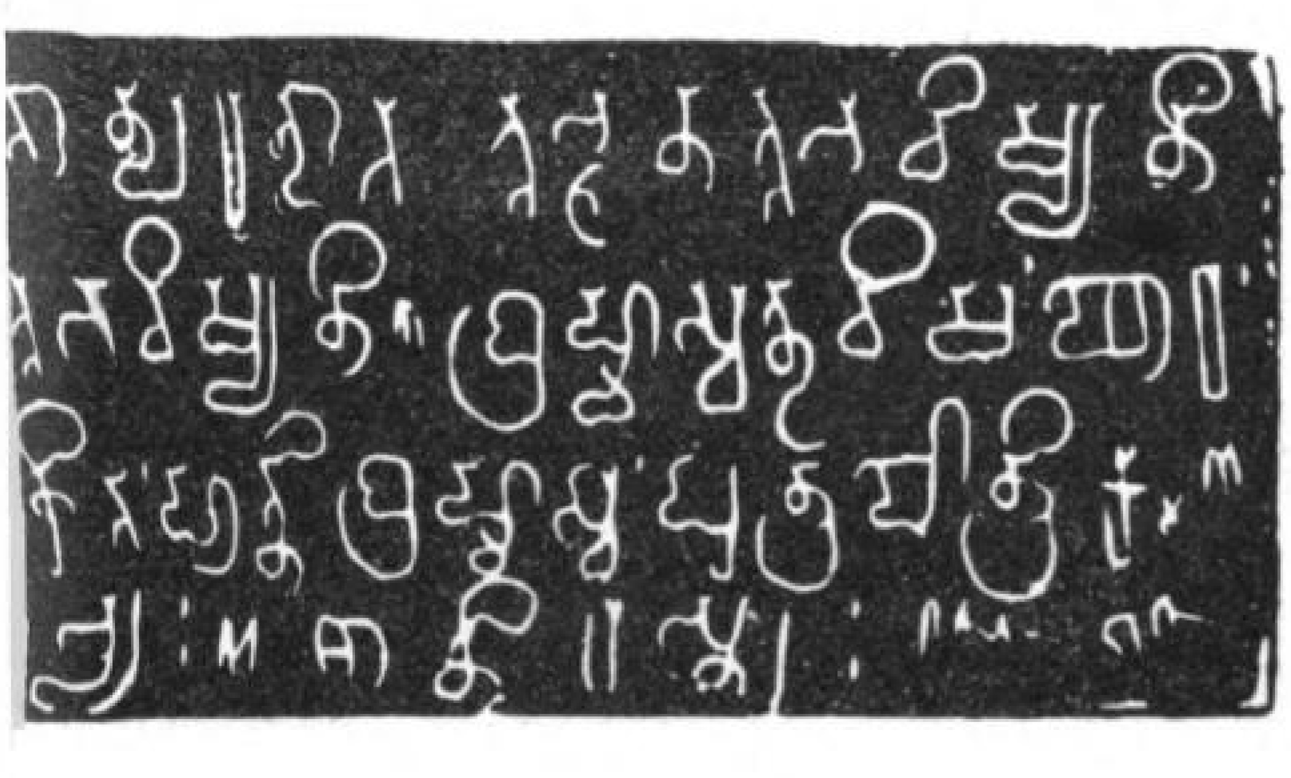

plate

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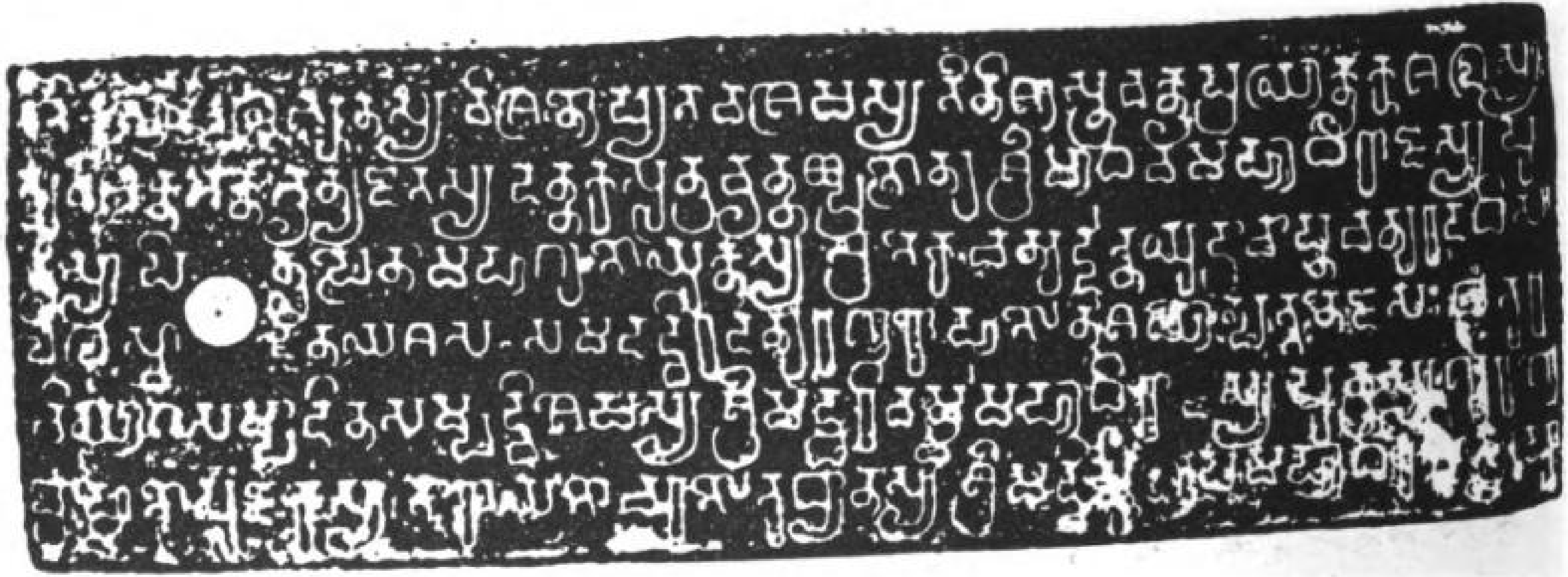

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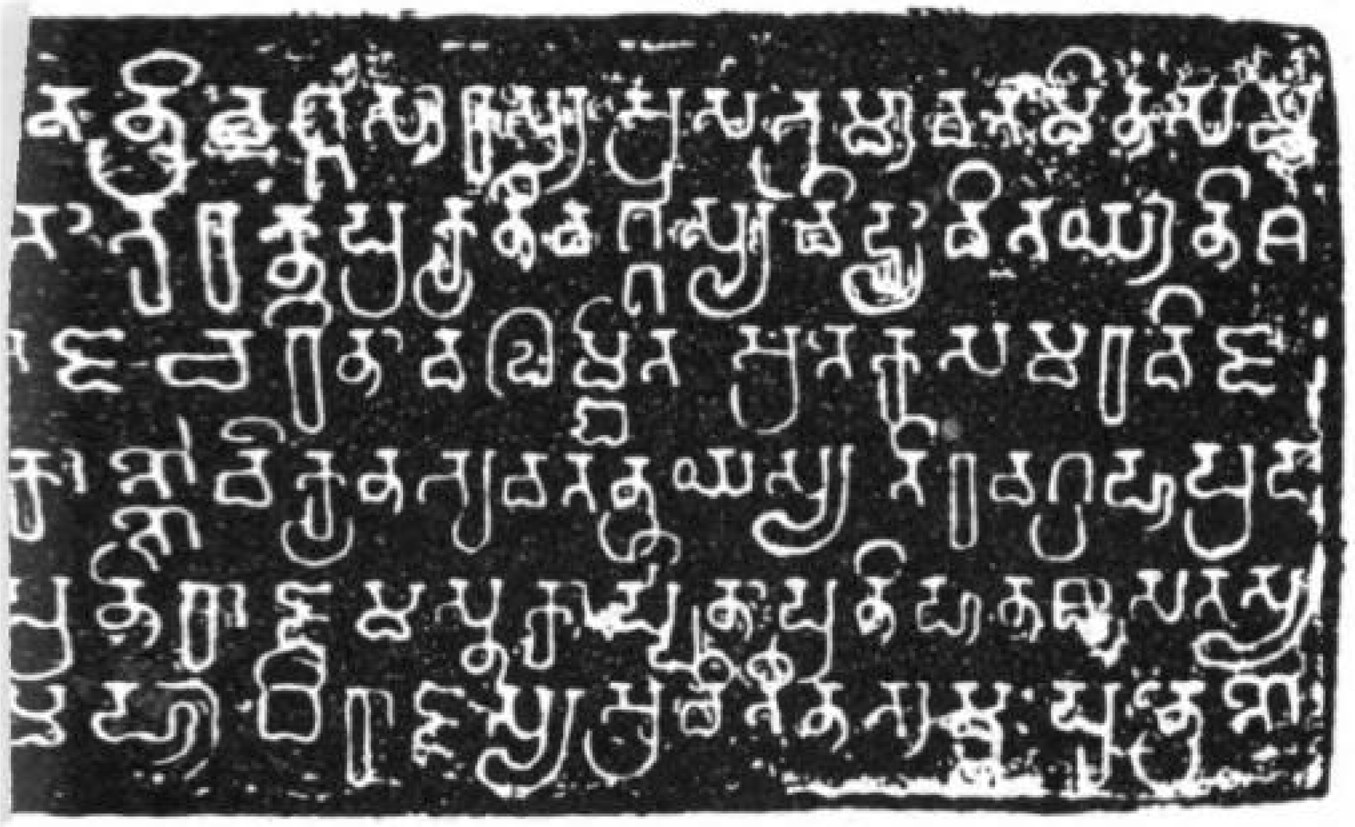

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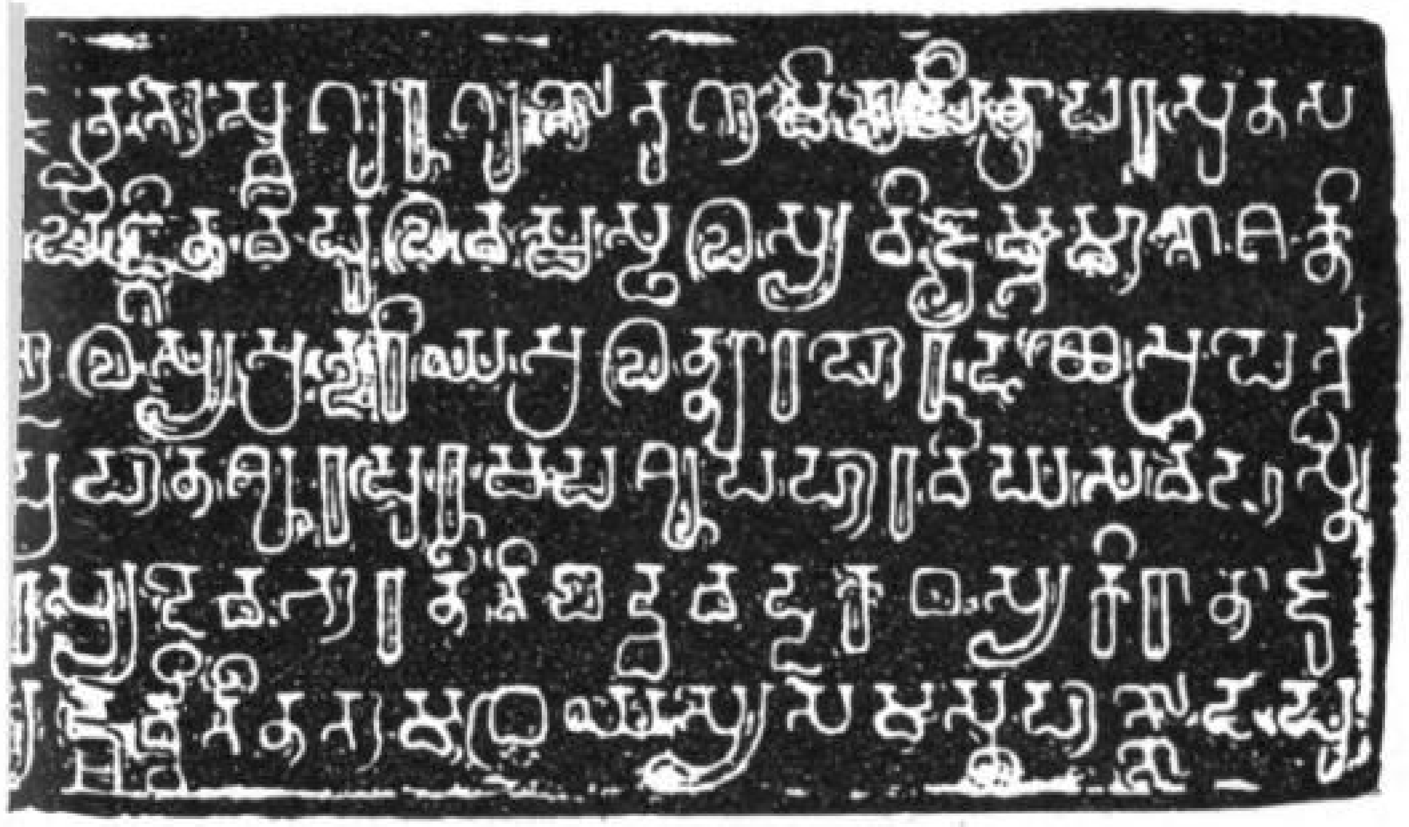

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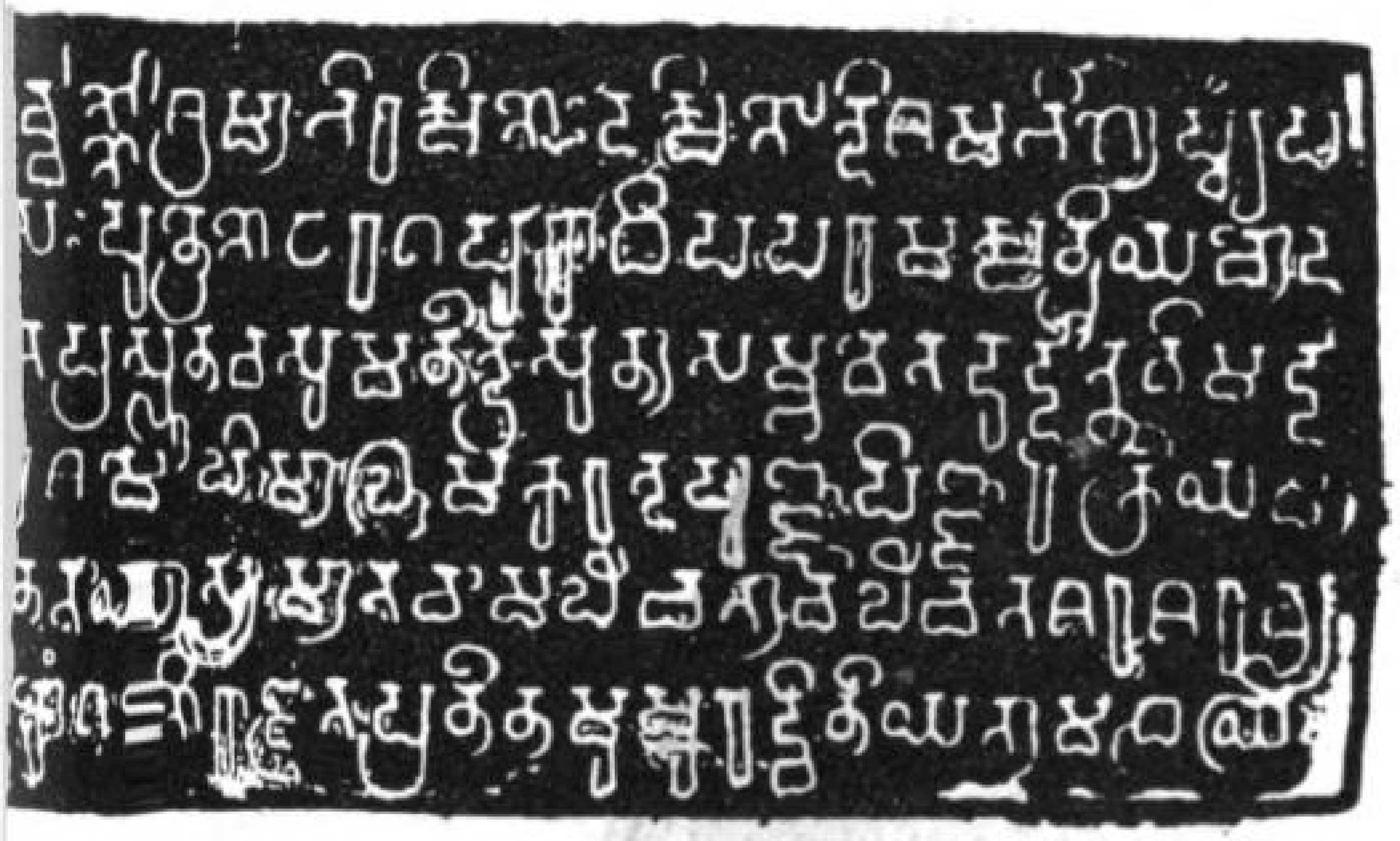

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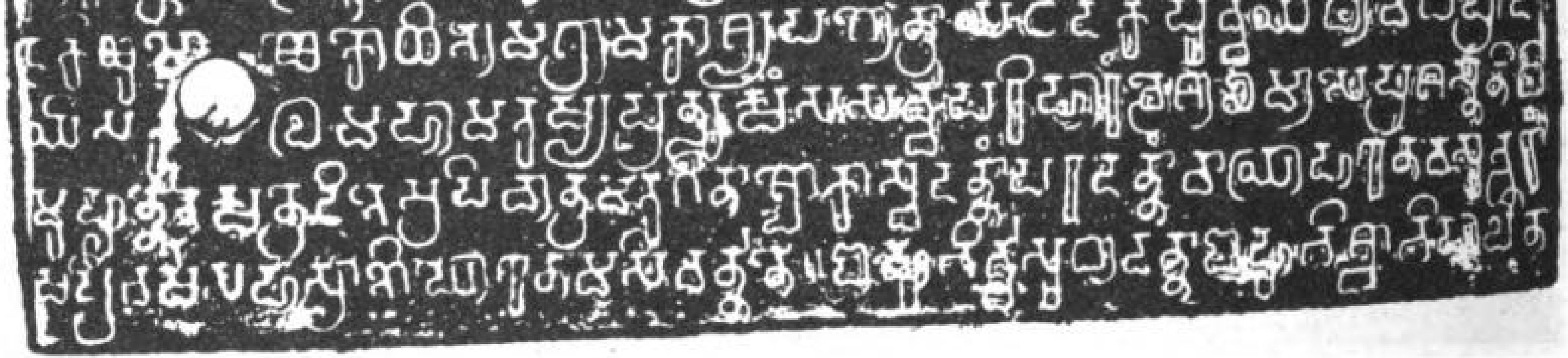
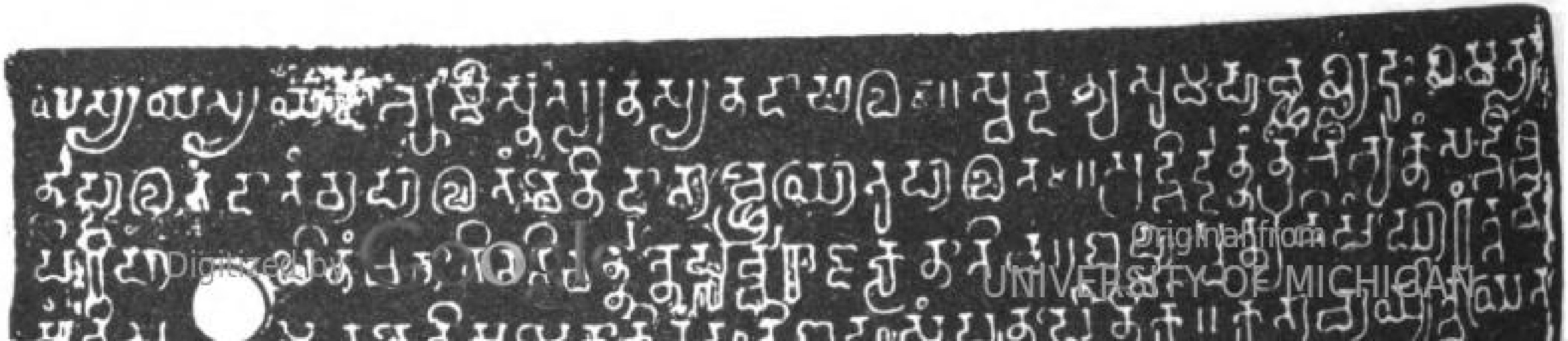
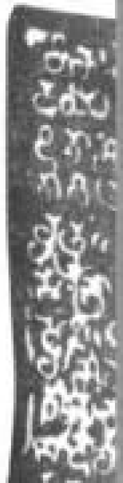
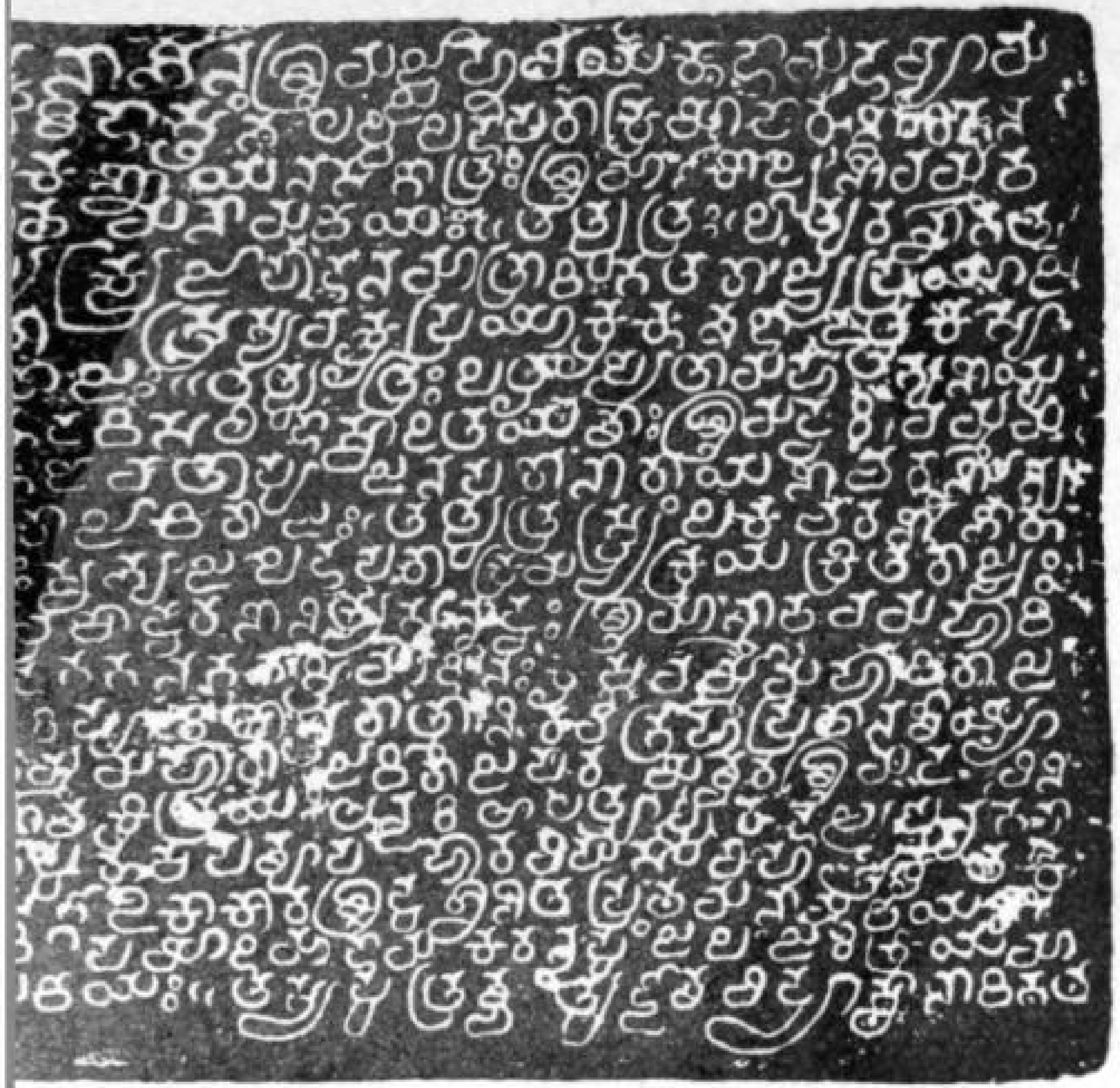


Fourth plate : Second side





RASIṀHA II, ŚAKA 890



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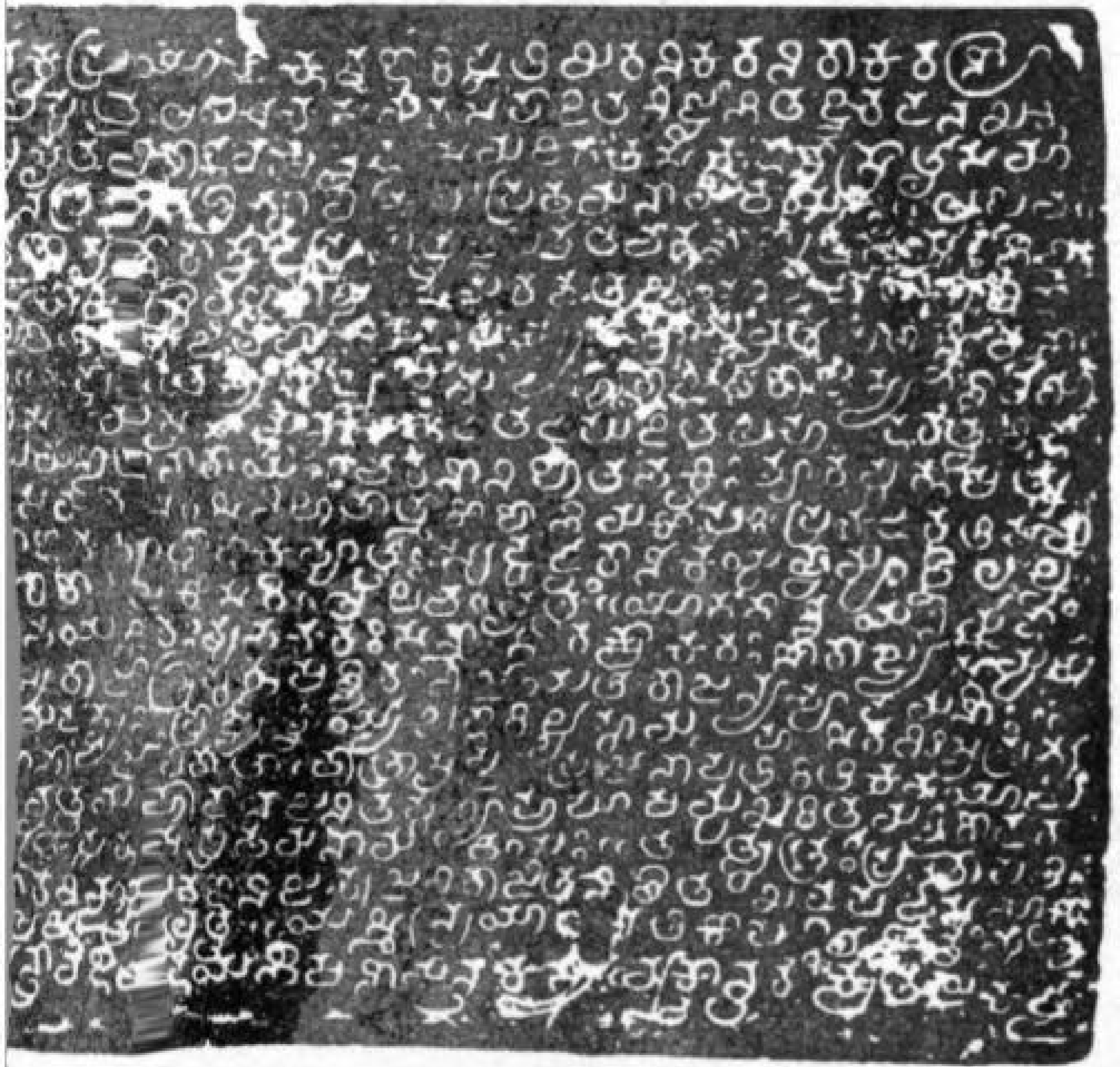

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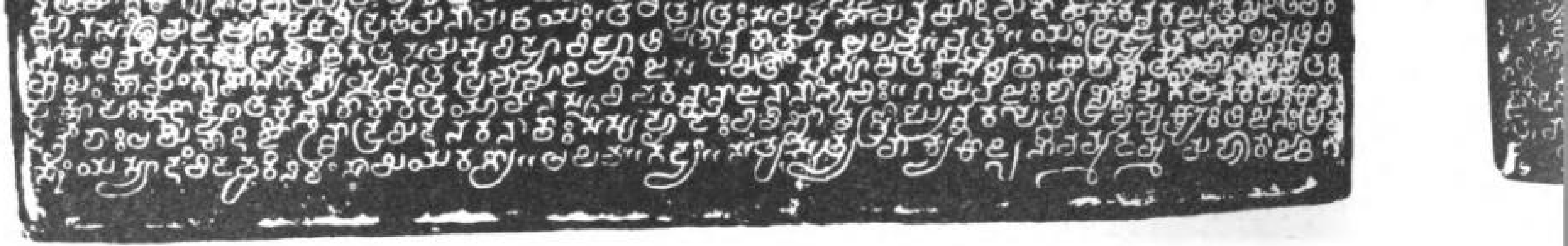

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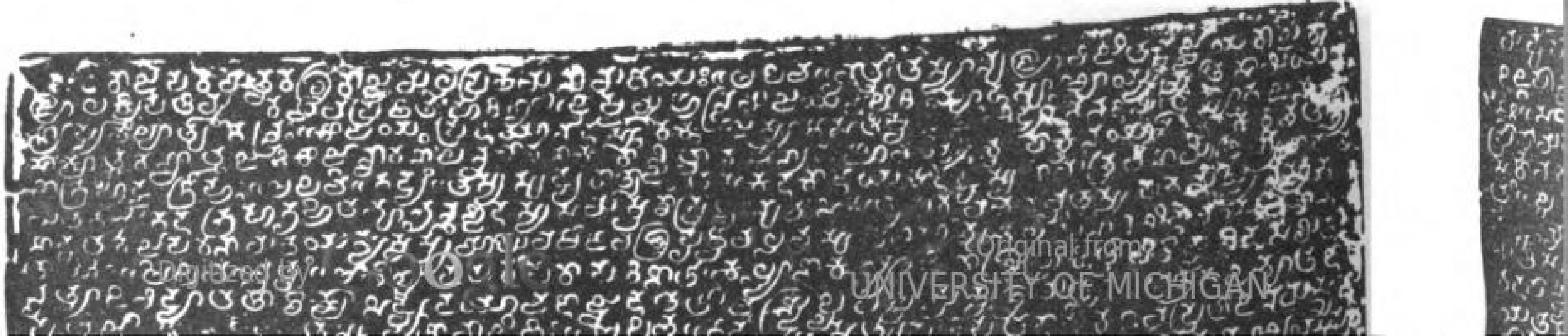

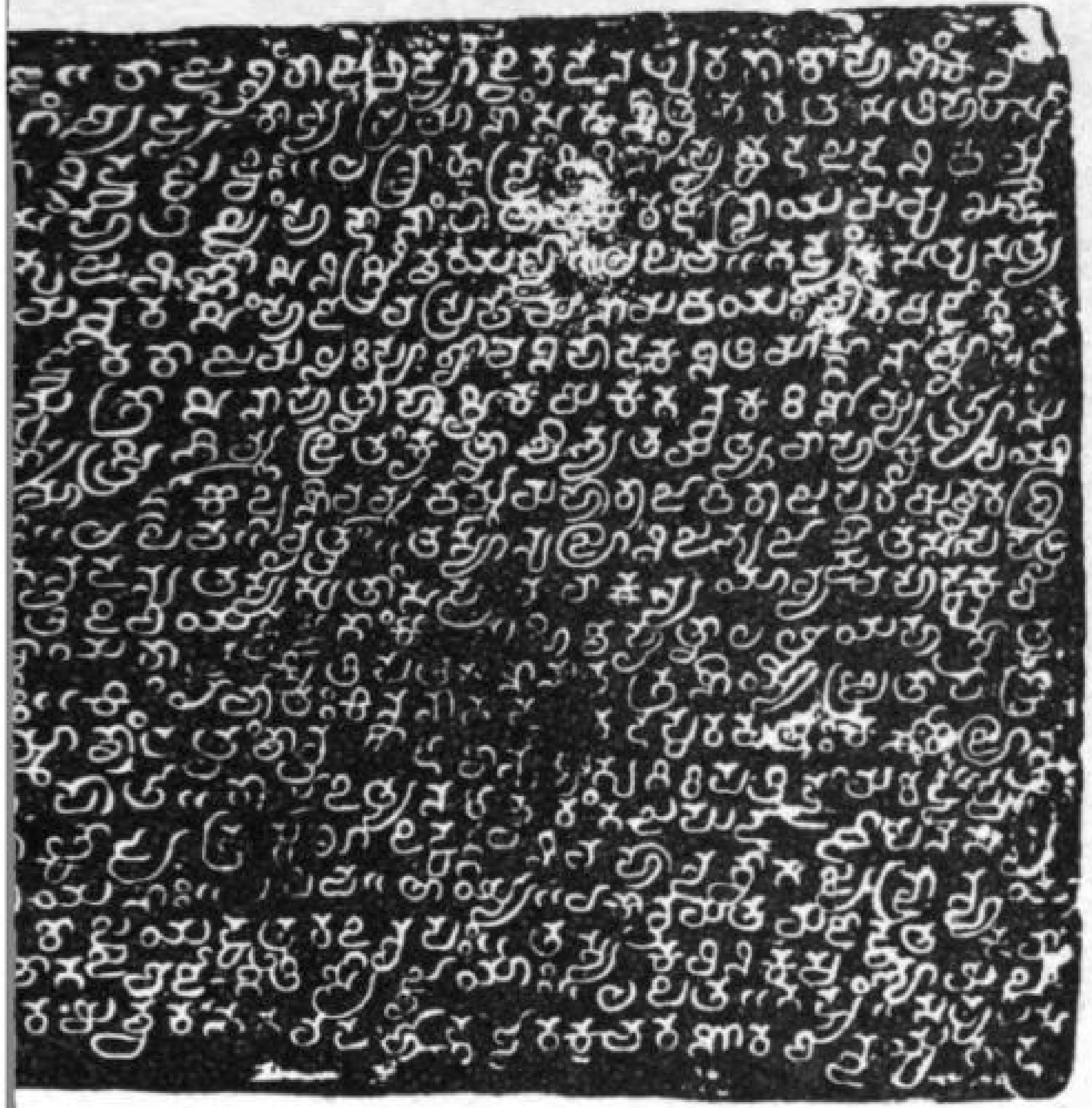

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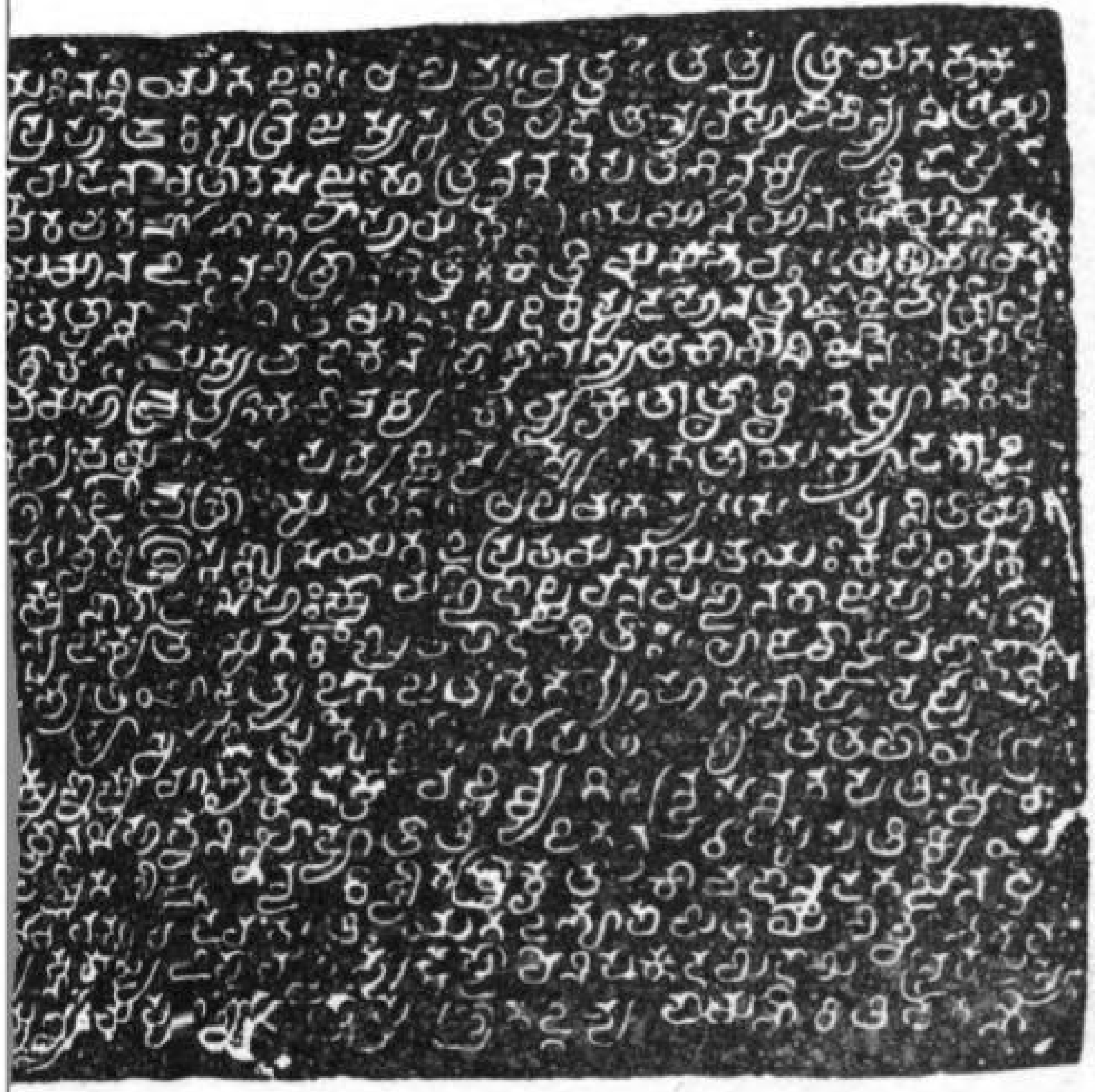

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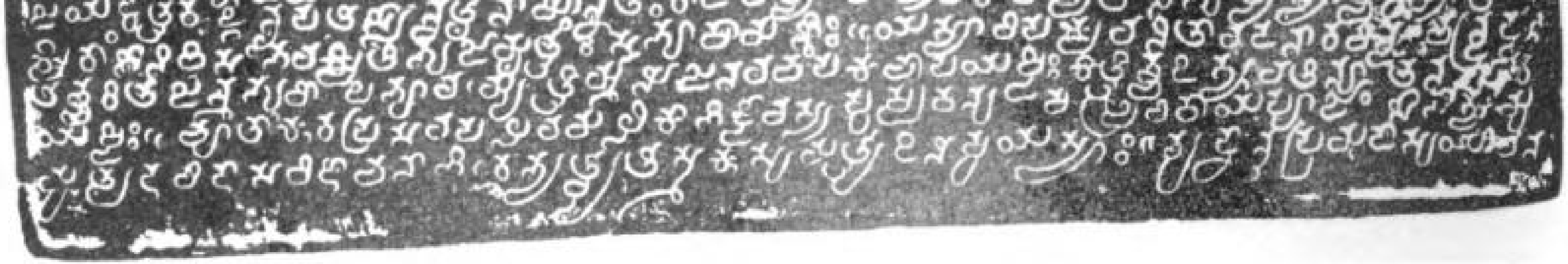
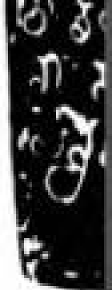
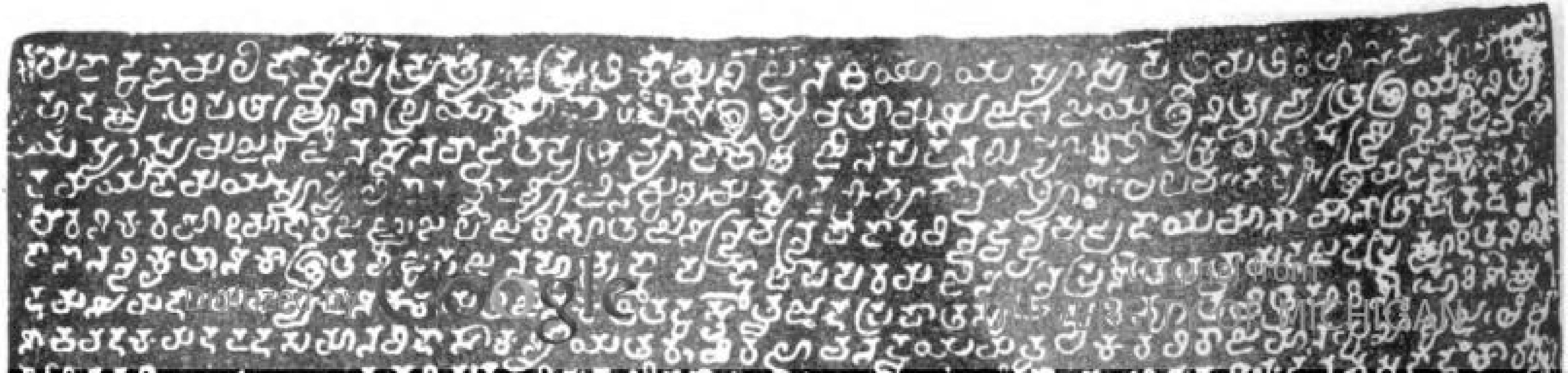
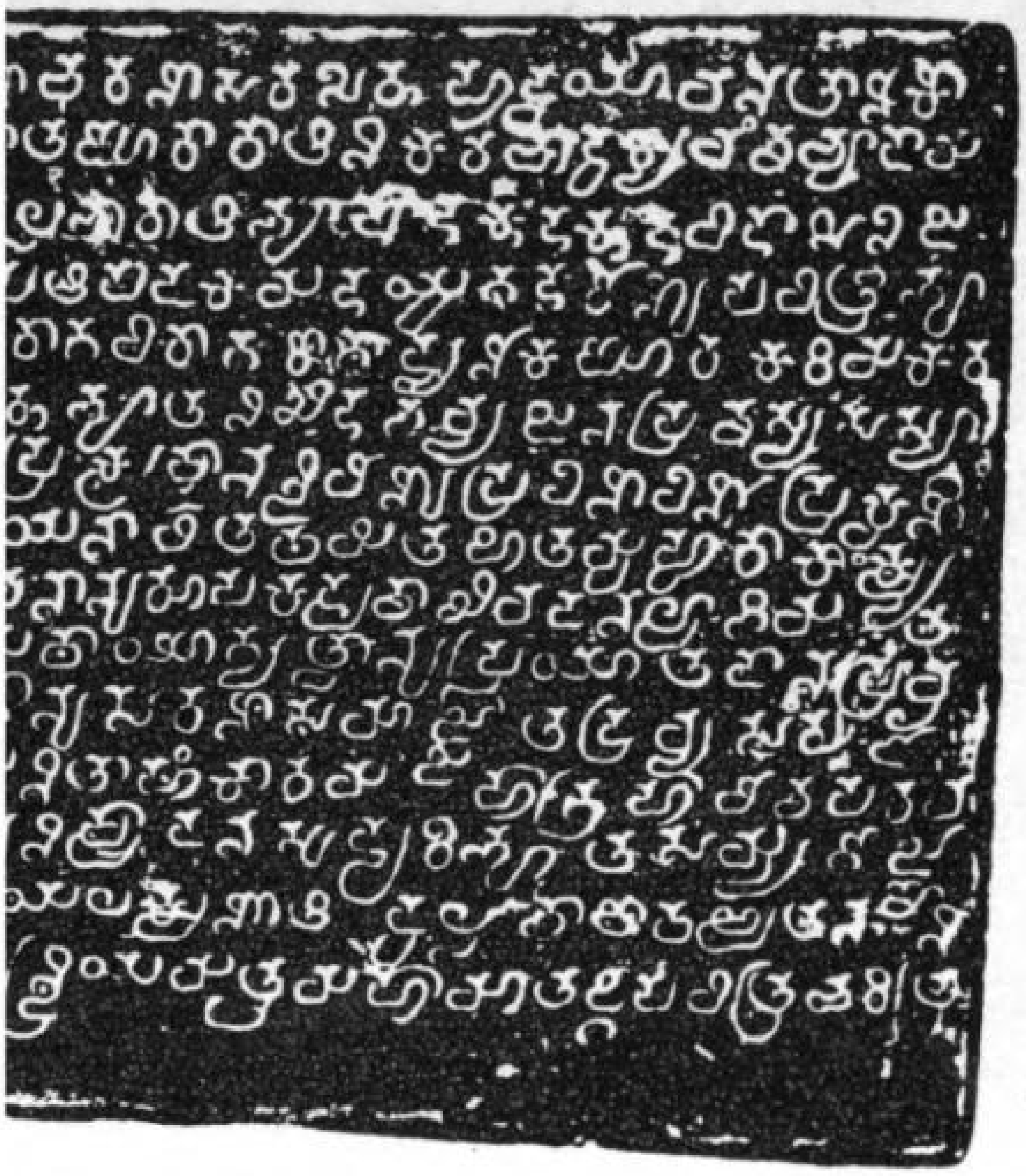


Fourth plate : Second side







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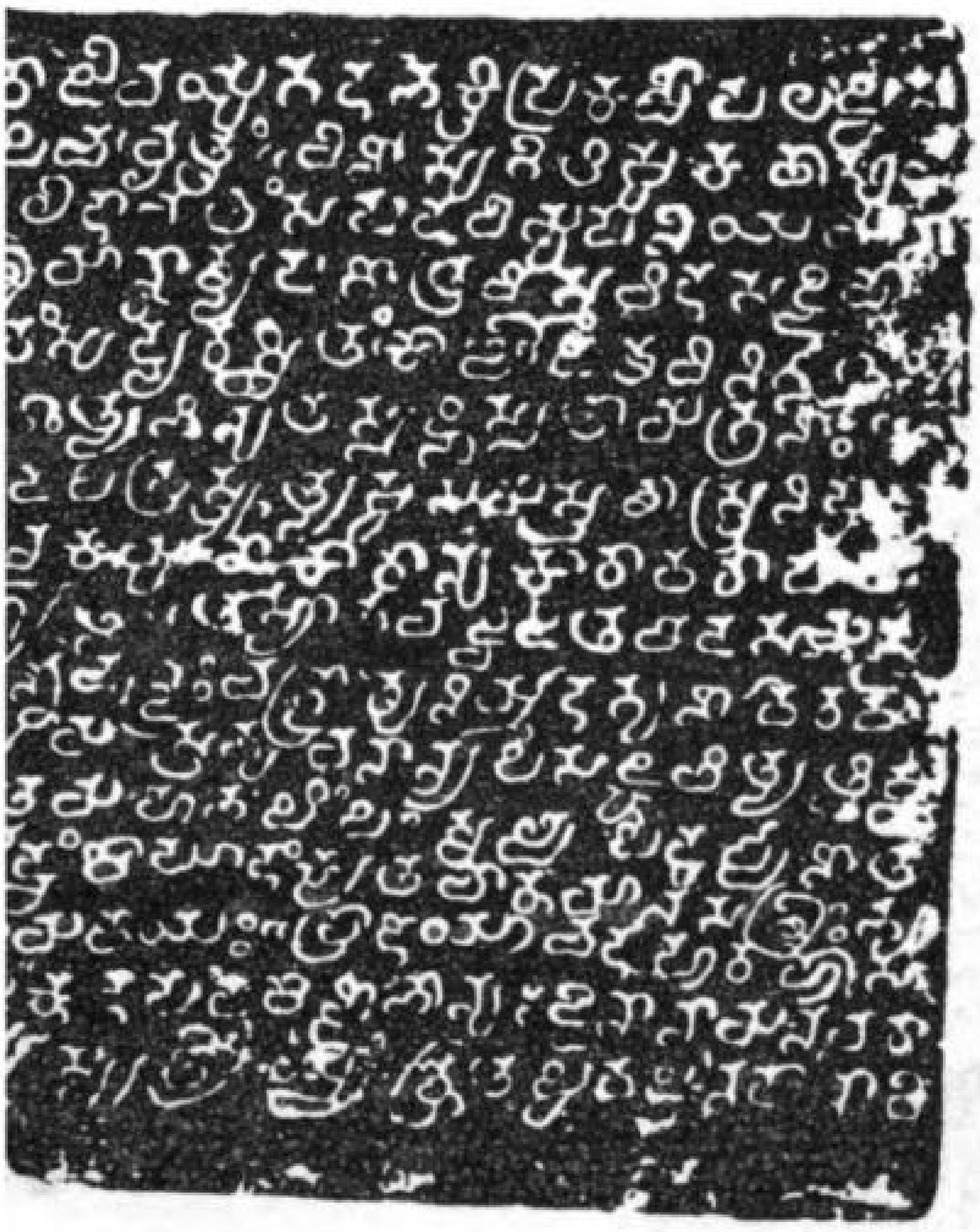

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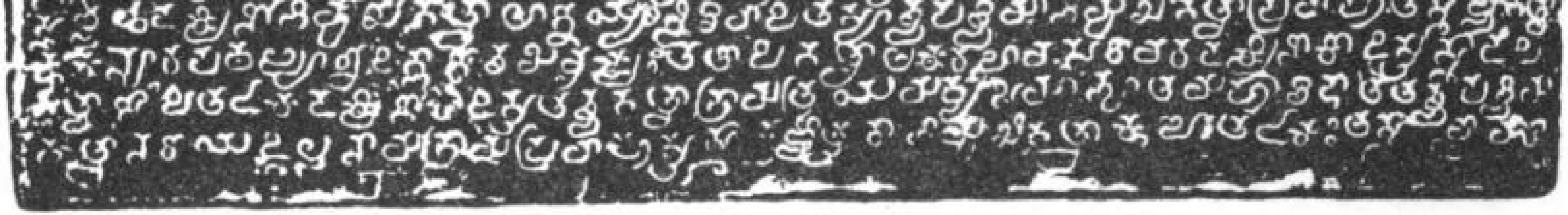

Sixth plate : Second side